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*Notes and Queries*, July 27, 1901.

# NOTES AND QUERIES:

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A

**Medium of Intercommunication**

FOR

LITERARY MEN, GENERAL READERS, ETC.

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"When found, make a note of."—CAPTAIN CUTTLE.

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NINTH SERIES.—VOLUME VII.

JANUARY—JUNE 1901.

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# NOTES AND QUERIES:

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## Notes.

## DARCY LEVER.

PHILIP KENT, being a great-grandson of Darcy Lever, the last lineal male representative of the main line of the Levers of Alkrington Hall, Lancashire (whose eldest daughter, Mary Isabella Lever, married, thirdly, a son of Dr. Edward Nares, the anonymous author of ‘Thinks I to Myself’), and being acquainted with certain incidents in the lives of Darcy Lever and Dr. Edward Nares, touching whom inquiries have been made either in ‘N. & Q.’ or elsewhere, holds the pen to narrate those incidents to the best of his knowledge and ability, hoping and rather expecting that they will interest the reader.

Darcy Lever, whose work on seamanship long held its own as the standard work on that art, and is still quoted as an authority in more modern books on seamanship, was the elder son of John Lever, clerk in holy orders and nephew of Sir Ashton Lever, Knt., the founder of that Leverian museum which we read of in White’s ‘History of Selborne,’ and in the foot-notes of Sir John Hawkins appended to his edition of Walton’s ‘Angler.’ Sir Ashton owned broad acres at Great Lever, Little Lever, Darcy Lever,

Middleton—the burial-place of the family—and in other parishes near Manchester, and drew from them at one time an income of 30,000*l.* a year. The family pedigree that hung in the hall at Alkrington, and was reprinted in the third volume of Baines’s ‘History of Lancashire,’ carries the line back to a Baron de Lever in the reign of the Conqueror, and is for that very reason open to the gravest suspicion. Nor does it appear that any member of the race in any way distinguished himself as did brave John Philpott, the pirate-queller, the great forefather of the Philpotts, whose name still lives in Philpot Lane, E.C. One Lever, however, did marry a Miss Byron of Rochdale, which may be deemed a kind of distinction, at least by the admirers of ‘Childe Harold’ and ‘The Giaour.’ Sir Ashton set his heart on collecting all sorts of strange birds and beasts from all quarters of the globe and enshrining them at Alkrington Hall, now the Bishop of Manchester’s palace. His hobby cost him so dear that, what with selling and mortgaging his land, his net income at the close of his life in 1786 did not exceed 3,000*l.* a year. He died suddenly. Having quarrelled with his nephew Darcy, and by his will entailed the wreck of his fortune on his younger nephew for life, with remainder to Darcy for life, he relented in Darcy’s favour and sent for him. The young man sped to Alkrington; but as he entered the room in which Sir Ashton awaited him, the old man, rising from his chair, fell to the ground and breathed his last. The old will took effect, and Darcy had to wait twelve years before the death of his ten-years-younger brother John brought him his 3,000*l.* a year for life. On his death in 1840 the land passed under the entail to a distant kinsman named Bradshaw, who sold the Hall to the Ecclesiastical Commissioners for the housing of the then new bishop.

As the manner of the birth of any thoroughly good and sterling work is a matter of literary interest, be it added that Lever’s ‘Seamanship’ was the fruit of actual experience before the mast. After the breach with his uncle, and a freezing failure on the stage of the Manchester theatre, he took a berth as an able seaman aboard a merchantman bound from Liverpool to Calcutta, and performed the outward and homeward voyage twice; so that he did not write his ‘Seamanship’ as a bookish landsman “all at sea” when on the ocean wave.

The book, which is profusely illustrated with steel engravings of ships and their tackle, including an elaborate chapter on knots of every kind, with plates to match,

cost him upwards of 1,600*l.*, small part of which ever found its way back into his purse. But he always felt justly proud of his handiwork. It is said by his descendants that—except as an actor, when he was fairly hooted off the stage—he never failed in aught he undertook; and he played the flute so skilfully that Nicholson, the flautist of the day, was glad to play duets with him. He was also intimate with the elder Charles Mathews.

He married a Miss Murgatroyd, with a fortune of 20,000*l.* invested in the shares of the Aire and Calder Navigation Company, made descendible as land by Act of Parliament, as the writer of these lines knows to his advantage; for thus a part of Miss Murgatroyd's 20,000*l.* eventually found its way into his pocket.

He grieves to say that his great-grandfather eyed the family pedigree with deep distrust, and would "poke fun" at it across the walnuts and the wine. The Lever crest is a cock perched on a trumpet and crowing to salute the rising sun—a pun on the name (*lever*). Darcy Lever affirmed, over his cups, that the cock should have been a goose, because the founder of the family, a nameless vagabond, stole a goose from a common and was caught in the act by her owner, who gave chase, shouting, "Leave 'er! Leave 'er!" whence his surname and that of his posterity.

The novelist Charles Lever claimed kinship with the Alkrington Levers; but they proudly rejected his claim—Heaven knows why—and there is no trace of his name or ancestors in the pedigree, which is remarkably meagre. A Mr. John Orrel Lever went so far as to claim descent from Sir Ashton, who, though married, died without issue, as we have seen.

John Lever died without issue, and Darcy outlived both his sons, the elder of whom, John, a midshipman in the navy, was drowned off Cadiz during the Peninsular War. The younger, too, named Darcy, died young, *caelobs et sine prole*.

Mrs. Lever, born Murgatroyd, held the motherly rein so tight that two of her daughters ran away from her as soon as they had a chance. The eldest, Mary Isabella, ran away with the solicitor son of a wealthy hop-dealer named Springett, of Finchcocks, near Goudhurst in Kent, and, in wedlock, bore him two children: a son who married, but whose posterity is extinct, and a daughter named Stephana, who in 1837 married John Clarke Kent, only son of Benjamin Goolden Kent, of Levant Lodge, Worcestershire. Mary Isabella Springett (born Lever) married, after

her first husband's death, Major Austen, of Taywell, Kent, and, when again left a widow, Lieut. George Adams Nares, a son of Dr. Edward Nares, rector of Biddenden, Kent, and sometime Professor of Modern History in the University of Oxford. He wrote, as every reader of Macaulay's 'Essays' knows full well, that 'History of Burleigh and his Times' which weighed so many pounds avoirdupois in Macaulay's scales. He also wrote—it is an open secret now—"Thinks I to Myself," and a book called 'Heraldic Anomalies.' He was a son of Mr. Justice Nares, a puisne judge of the old Court of Common Pleas, who had two other somewhat distinguished sons: one, Archdeacon Nares, author of the well-known 'Glossary of Old English Words and Phrases' that bears his name; the other that doctor of music whose anthems are sometimes still heard in our churches and college chapels. But Dr. Edward Nares enjoys the unusual distinction of having been, before his second marriage with a Miss Adams, the hero of a little tale of true love that Macaulay little dreamed of when he laughed at the heaviness of the doctor's style. The tale is brief and will bear telling. When first ordained Edward Nares took a curacy near Woodstock, and visited the then Duke of Marlborough and his household at Blenheim Palace. One of the duke's daughters, Lady Charlotte Spencer Churchill, fell in love with the young curate, who shortly afterwards transferred himself to the curacy of Hendon, Middlesex, then a sweetly pretty country village, far from the smoke and din of the ever-waxing leviathan, London. One day, as Mr. Nares returned from his afternoon walk, his landlady met him at the door of his lodgings and told him with an air of mystery that a lady was waiting for him in his sitting-room. In he walked, and there sat Lady Charlotte. The duke wisely hastened the marriage now inevitable; and the bride's fortune of 20,000*l.* was, of course, settled on herself for life, and, subject to her husband's life-interest should he survive her, on the children born to them. There was but one, a girl, who afterwards married her cousin, Lord Henry Spencer Churchill, and, after his death, Mr. Whately, Q.C., sometime leader of the Oxford Circuit, till Mr. Huddleston "pushed him from his stool," and poor old Mr. Whately travelled the circuit he formerly led without receiving even a single brief. Such are the chances and changes of life at the Bar.

Another of Darcy Lever's daughters—Bessie, the beauty of a bevy of beautiful

sisters—ran away with a private soldier named Hendrik, and soon died of a broken heart, leaving one little daughter—sole offspring of the unhappy marriage—to the care of the child's maternal kinsfolk, who reared her gently and married her to an Anglican clergyman named Simpson, sometime rector or vicar of a small parish in Yorkshire. The writer of these lines knows nothing of the fate of the children of this marriage.

Darcy Lever's youngest daughter Dorothy married a Mr. Goldie, of Edinburgh, Writer to the Signet—a sounding "addition," equivalent to Southron "solicitor"; and on her father's death in 1840 came in for all he had to leave—his cash and goods and chattels, including the pedigree that hung conspicuous in the entrance hall of the mansion. The sole child of this marriage became the wife of a captain in the army named Scott, who tacked his father-in-law's surname to his own, and thenceforth figured as Capt. Goldie-Scott or Scott-Goldie, now deceased. Whether there was issue born of this marriage is beyond the writer's ken. But such issue, if any, must evidently rank equally with the descendants of Bessie and of Mary Isabella as living representatives of the last of the Levers of Alkrington, unless indeed the sovereign (the fountain of honour) should see fit to choose one of them to take precedence of the rest—a contingency which may safely be neglected.

The chief living representatives of Darcy Lever through his eldest daughter Mary Isabella, born Lever, but successively Springett, Austen, Nares, by marriage, are Philip Kent, eldest son of John Clarke Kent, who married Mary Isabella, Lever's only daughter, Stephana Elizabeth Springett; Philip Kent's sole surviving child, John Philip Lever Kent; and J. P. L. Kent's only son—as yet—familiarly known as "little Jack."

Ernest, the only other surviving son of John Clarke Kent, has surviving issue: Charles Kent, and divers daughters by his wife Mary, eldest daughter of the late Richard Lawson, rector of Upton-on-Severn, who married a Miss Malcolm, niece of the well-known voluminous writer Sir John Malcolm.

These Kents seem to be in no wise akin to their namesakes of East Anglia, whose arms they bear. Their origin is Welsh, and their true name Gwent, reminiscent of John of Gwent. They intermarried with the Pembrokeshire Perrots, and in that respect claim kindred with Jane Austen, the novelist, who had Perrot blood in her veins, and whose far-away cousin, Major Austen, of Taywell,

married Darcy Lever's eldest daughter, who finally exchanged the name of Austen for Nares.

The Captain Nares, R.N.—afterwards Sir George—of Arctic voyage renown, is a scion of this Nares family. Whether he sprang from the loins of Mr. Justice Nares through the archdeacon, or through the doctor of music, of that name, "this deponent" cannot say, but the reader who cares to know may easily ascertain. *Non omnia possumus omnes.*

Nor is this the place to speak of the East Anglian Kents—genuine Kents—not Gwents innocently mistaking themselves, and mistaken even by the College of Heralds for such, but true Kents, and headed in the last generation by Sir Charles Eggleton Kent, who had a seat in Norfolk. See the 'Baronetcy.' The writer of these lines, a true Gwent, albeit with Lever and Perrot and other blood to boot in his veins, wishes to give to all their due and to have his own, but not to deck himself with plumes that don't belong to him. It was not his fault, but rather the Heralds', that the lion coupé and rampant of the East Anglian Kents stands coupé and rampant on his sole surviving silver spoon, wherewith he stirs the tea that inspires this divagation, which might be lengthened almost *ad libitum*. But one must consult the reader's *libitum*, and enough is as good as a feast.

PHILIP KENT,

#### SCHOOL-TEACHERS IN KENT, 1578-1619.

(See 9<sup>th</sup> S. vi. 206.)

THE following extracts are from the volumes in the Cathedral Library at Canterbury relating to the Visitations of the Archdeacons of Canterbury.

St. John's-in-Thanet (Margate).—

1580. "We present that Thomas Deale suffereth in his house a schoolmaster to teach, and also being a victualler suffereth him to remain in his house, and not frequent divine service on the sabbath day."—Fol. 67, 1577-85.

1591. "John Alsoppe for teaching without license in the church of St. John's."—Fol. 98, 1584-95.

1594. "That one Mr. Johnson teacheth children and keepeth school in the said parish, having no license in that behalf."—Fol. 161, 1584-95.

1608. "That there is one teacheth in the parish upon request made to him, but not meaning to continue his teaching, unless he obtain license from the Ordinary."—Fol. 119, 1601-6.

The following seems to show that the children were taught in the church:—

1599. "Margaret Cates, the wife of Charles Cates, for a railler and scolder, coming into the church and misusing the schoolmaster, in evil words and throwing a stone at him in the church amongst the children."

## St. Peter's-in-Thanet.—

1618. "Francis Warde for teaching school in the parish abovesaid without license."—Vol. for 1617-19, fol. 98.

On 30 May, 1618, "A marriage license was granted to Francis Warde, of St. Peter's in Thanet, schoolmaster; and Mary Coppin of St. Lawrence in Thanet. To marry at St. Peter's."—Canterbury Marriage Licenses, i. 435.

## St. Lawrence-in-Thanet (Ramsgate).—

1578. "That John Duckett doth teach children in our parish without license."—Fol. 5, 1577-85.

1612. "Lewis Rogers for teaching in our parish, being neither allowed by the Ordinary, nor having the consent of our Minister and Vicar thereunto, contrary to the Statute in the case provided, whereby both our children are rudely and ignorantly instructed, and our Minister his small means of maintenance amongst us deducted. We desire he may desist upon pain to answer for his presumption."—Fol. 57, 1610-17.

1613. "We present Lewis Rogers of the same parish of St. Lawrence, schoolmaster, for a common ale-house haunter and gamester."—Fol. 109, 1610-17.

1615. "We have one Bartholomew Martingale, a schoolmaster sometime, that hath stood excommunicate a quarter of a year at least."—Fol. 216, 1610-17.

## Hothfield (Charing Deanery).—

1596. "We have a poor man who hath taught a small time who is not licensed. He hath promised to provide a license before the next court day; if he do not, we will and do present him; his name is Mr. Thomas."—Fol. 12.

1597. "That John Gibson's wife teacheth without a license."

On 8 Feb., 1596/7, she appeared in court and stated "that she teacheth none but some few children to knit and sew" (fol. 18, vol. for 1596-1600, Charing Deanery).

## Reculver.—

1619. "We answer to the 38, James Peircey doth teach without allowance for ought we know and is sometimes of sober conversation."

On 3 November he appeared in the arch-deacon's court and confessed "that his wife by the minister's consent teacheth two or three children their horn-books, but he teacheth none himself" (vol. 1619-21, fol. 11).

ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

**THE DANAIDS.**—For many years I have been puzzled as to the meaning of the curious myth of the Danaids. I felt sure it must be a nature myth, but what it was I could not conjecture. After I had written my note on 'Nature Myths' (9<sup>th</sup> S. vi. 441), light at last came from an unexpected source. On p. 950 of Roscher's 'Mythologie' I found an engraving from an archaic vase now at Munich representing several of the Danaids pouring water into a vessel. This is followed on the

next page by an engraving of a relief in the Vatican which represents the same subject, the amphora being evidently the source of a stream. Hence the Danaids must denote water-carriers or conveyors of water of some kind. But what? I found that Preller, in his 'Griechische Mythologie,' describes them as "Quellennymphen." Let us first see what the myth tells us. We learn that Danaus and *Ægyptus* were brothers, grandsons of Poseidon and Libya. The Danaids were the fifty daughters of Danaus by different mothers. They were all wedded on the same day to the fifty sons of *Ægyptus*, and with one exception they all slew their husbands on the wedding night, each of them being supplied with a weapon for the purpose. The Danaids being represented as water-bringers may be explained as the canals of the Delta, which at the time of the inundation simultaneously overwhelm the lands which embrace them, which are represented by the sons of *Ægyptus*. The Danaid who did not slay her bridegroom would be some canal which does not overflow, such as that which supplies the Fayoum. Thus this seemingly repulsive story is not a bloody tragedy, but receives an easy explanation as a nature myth. Another somewhat analogous myth may be briefly referred to, though the explanation is not new. The Lapithæ who fight with the Centaurs in the mountains of Thessaly wage war by hurling huge fragments of rock upon their foes. They may represent the mountain torrents, which bring down vast boulders as they descend to the plains, contending with other streams swifter, but stoneless.

ISAAC TAYLOR.

## WINE IN THE EARLY CHRISTIAN CHURCH.

—In that very curious early Christian romance the 'Acts of Xanthippe and Polyxena,' two maidens, Polyxena and Rebecca, after parting with the Apostle Andrew, whilst wandering into the mountains meet with an ass-driver,

"who seeing them said, 'Ye are not of this country, and, as I see, ye wear not its dress. Command therefore of your servant to eat bread and to receive one piece of silver, that ye may remember your servant when ye buy bread.' And he made haste and took the sacks off his asses and spread them on the ground and made the maidens to sit upon them, and said to them, 'Seeing that the wine which your servant carries is Greek, tell me of what faith ye are, that thus we may taste of it.' Polyxena said, 'We, brother, taste no wine, and are of the God of Paul.'"

The ass-driver then tells them that he had been a disciple of Philip the Apostle of Christ, "and seeing how all the thought of his teacher was toward the poor, he had

sold his goods and spent the produce in distributing bread and wine to the poor. He had been expelled from one of the cities for being a Christian" (xxxi. and xxxii.). This story dates, it is believed, from the third century. Does the reply of Polyxena indicate that Christians of those days were abstainers from wine? If so, what is to be said of the distribution of bread and wine to the poor by the disciple of Philip? Are we to regard that act as well-meaning, but uninstructed? Or was abstinence from wine the custom only of women? Or is it merely to be regarded as personal to Polyxena and her companion? The story is not without ascetic exaggerations in its incidental references to "the filth of marriage" (xxxi.).

WILLIAM E. A. AXON.

Manchester.

"COLLATE."—This verb, as a synonym of the somewhat rare *collation*, "to take a slight repast," appears at least once in literature:—

"Before we enter this room, there is another, where any one who pleases may collate."—Lady Pomfret (1741), 'Correspondence between the Countess of Hartford and the Countess of Pomfret' (1805), vol. ii. p. 304.

Here we have a back-formation, as in *burglare*, *edit*, *greed*, *jell*, *jeopard*, Thomas Fuller's *pillor*, and the American *nast*. F. H.  
Marlesford.

AN ADULTERATE QUOTATION.—Coleridge, in Southey's 'Omniana' (1812), vol. ii. p. 17, has, "Low cunning, habitual cupidity ..... caledonianize the human face." Henry Nelson Coleridge, editing his uncle's 'Literary Remains' (1836-39), substitutes *coarsen* for the word originally used and emphasized by italics; and the 'Oxford Dictionary,' under 'Coarsen,' is misled by his sophistication. Rather frequent are the proofs that he did not labour under hypertrophy of literary conscience. *Caledonianize* must wait till the 'Dictionary' is followed by a supplement.

F. H.  
Marlesford.

"RUSTICNESS."—It is, perhaps, not quite fair to an author to judge him by the report of his utterances passed through the medium of a shorthand note-taker. We regularly do it, of course, in reference to statesmen and others in public position whose opinions and actions are being constantly submitted through the press for consideration and discussion. Here, however, while the general tenor of a given deliverance or the bearing of a line of action may be regarded as definitely expressed and finally ascertained, the details are necessarily, and quite properly, left in abeyance. We do

not hold a speaker to the *minutiae* of his diction or the hypotheses underlying any particular conclusion he has reached till he has supervised the report of opinion or statement and sanctioned its appearance. Carlyle did not himself superintend the publication of his lectures—delivered in London about 1837—on the 'History of European Literature and Culture,' and both he and his biographers thought they had served their immediate purpose and then been finally departed from. But they were found, apparently well reported, among the papers left at his death, by one of Carlyle's auditors, and they were published in 1892 by Messrs. Curwen, Kane & Co., Bombay. Speaking of John Knox, one of his favourite heroes, Carlyle is represented, at p. 145 of this work, as mentioning the "natural rusticness" of the Reformer, of whom he says other inevitable and characteristic things. "Rusticness," rather than "rusticity," is probably what occurred to the lecturer in the press of the moment, speaking as he did from notes and not from manuscript.

THOMAS BAYNE.

TWO OF A NAME IN ONE FAMILY.—As there have been several instances of this in 'N. & Q.' of late from registers, &c., perhaps the following contemporary instance, which has just met my eye, may be worth recording. In the *Standard* of 10 Sept., 1900, is a notice of an inquest at Tonbridge on a father and three daughters who were burnt to death in that town. The names of the two elder daughters were Hilda Jessie Tattam, aged sixteen, and Hilda Georgiana Tattam, aged twelve.

W. R. TATE.

Walpole Vicarage, Halesworth.

"A STILL SMALL VOICE," 1 KINGS XIX. 12.—It does not say much for knowledge of the Bible in our days that a book is in its "twenty-ninth thousand in England and America," in which the *erratum* in the passage which follows remains uncorrected:—

"When *Moses* was on the mountain it was after the various physical commotions and manifestations that he heard the 'still small voice,' the voice of his own soul through which the infinite God was speaking."—'In Tune with the Infinite,' p. 106, by Ralph Waldo Trine (London, George Bell & Sons, 1900).

R. M. SPENCE, D.D.  
Manse of Arbuthnott, N.B.

SCOTTISH DANCE. (See 9<sup>th</sup> S. vi. 404.)—In all probability the dance mentioned by W. C. B. which he saw at Hull was the Highland dance called "Ghillie Callum," a favourite competitive dance at clan gatherings. It is one difficult of execution, as there are said to

be thirteen steps in it, and the object is to dance in such a manner on the boards of a raised stage as not to touch the crossed broad-swords.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**AMERICAN ORTHOGRAPHY.**—Americans may spell in English as they feel disposed, but one cannot but wince at the mess they have made of Mr. John Morley's orthography in his 'Oliver Cromwell.' Here are a few examples: *Counselor, marvelous, offense, mold, center, luster, scepter, manœuver.*

HERBERT MAXWELL

"**DEAL.**"—Having occasion to look for this word in the 'H.E.D.', I was surprised and disappointed to find the following under it (vol. iii. p. 66, col. 1): "3. *Cards.....† a single round or game marked by one distribution of the cards. obs.*)." Surely this exhibits a remarkable want of technical knowledge in the person responsible for this statement, as well as a deficiency in research. I refer to classing this meaning of the term as obsolete. The application of the word *deal* in its wider sense, as above, is of daily occurrence wherever cards are played and English spoken. And it is so employed properly. What other word extant is better or more significant for the purpose? *Hand* is frequently substituted, but it is not nearly so good a term. Games occur in which there is no "hand" (2) at all, but there is always a "dealing" of some kind; and in some games there are several hands dealt at different times in the one "deal" (ii.). *Hand*, besides, is confusing—it is applied in so many senses: (1) The part of the limb holding and playing the cards, (2) the cards held, (3) the player holding the cards, (4) the play of the cards, and (5) the direction of right-hand and left-hand. *Deal* has only the two senses in a card game: (i.) the dealing, (ii.) the whole procedure and play connected with the distribution (as above); and if in the description, &c., it be restricted to the larger sense, and *dealing* to the contracted sense, there will be no misunderstanding. (See Cavendish's 'Piquet,' 8th ed., 1892, p. 2, heading.) To give authoritative examples of its current use, Law 69 of the present code (1864) of whist may be referred to, in which, "should they decide that the *deal* stands good," the reference to sense (ii.) is unmistakable; and likewise in the corresponding Law 84 of the later bridge code (1895). Again, in the revised code of piquet (1881-2) in Law 71 (besides a dozen other similar instances in the same code of laws): "The partie is won by the player who makes the highest score in six deals." A player cannot

score in the *dealing* (i.); he scores during the *deal* (ii.). It is understood that the late Henry Jones ("Cavendish") was the draftsman of these the accepted laws of piquet (which critics consider a much better drawn-up code than the whist code), and there was no higher authority in the kingdom than himself on all the details relating to whist and piquet, as well as some other games. He was a most particular and correct writer, and in 'N. & Q.' 6<sup>th</sup> S. vi. 447, he contributed an article upon the misuse of terms in card games. This is a case in which a new and expressive word for *hand* (4) and *deal* (ii.) is much wanted.

J. S. McTEAR.

**ANCIENT MARRIAGE CUSTOM IN NORTHUMBERLAND.**—The following custom is still observed at Holy Island (or Lindisfarne) and Bamburgh, and at Kyloe and Belford it only died out in recent times. After a marriage service has been performed, the couple pass out through the churchyard, and the bride is jumped or lifted over a stone. The ceremony is believed to confer good luck. The stone is called the "petting stone," and should stand at the entrance to the churchyard; but whereas at Bamburgh, though still called the petting stone, it is now a low stool which is placed at that point for the occasion, at St. Mary's, Holy Island, the old petting stone has been moved from the entrance to a position near the east window of the chancel, and the jumping is performed there. The bride is jumped by two selected male friends. This stone is very ancient, having been the socket of a cross said to have been connected in some way with St. Ethelwold, the Saxon bishop. The above note has been furnished by a valued friend of mine who knows Holy Island and the Northumbrian coast perhaps as well as any one living. I myself have witnessed this ceremony. I hope that some correspondent of 'N. & Q.' will be able to give further information on the subject.

PHILIP NORMAN.

**FOLK-LORE: A DEVIL'S DAM IN A COSSACK STANITZA.**—On the eve of the twentieth century it is rather startling to come across stories of contemporary demonology which seem borrowed from mediæval records. Such, however, is the character of an anecdote quoted by the *St. Petersburg Police Gazette* of 18 November, O.S., from the *Kazbek* newspaper, as given below. The details are not very savoury, but the serious student cannot afford to be too squeamish:—

"Galiugæva Stanitza (village).—On 29 October a rumour got abroad here that a Cossack widow-woman, Kozlovæva by name, seventy years of age

had given birth to a devil's imp, exactly like the portraits of such in popular pictures. This strange news spread like wildfire to the adjoining villages, and the folk settled it among themselves that the old woman had been bewitched ('spoilt,' as they term it) thirty years before, and that the unclean spirit which possessed her had been driven out at last, giving way to a course of various treatments. The village elder (Ataman) decided that a formal protocol on the subject should be drawn up. The old woman was summoned, and upon being questioned she deposed that she had long been ailing, and now, after swallowing a dose of three sorts of incense in a mixture, she was taken short [incense is as terrible as holy water to the devil and his adjuncts], and going out into the backyard she had a motion, and 'dropped' in this unnatural way a fetus enclosed in a membrane. This she showed to her son [above all persons!], a Cossack of the 2nd Reserve. He ripped open the membrane and pulled out a little live creature, like an imp or devil. Not liking the looks of such a 'brother,' he knocked it on the head and buried it. Women sent on his indications dug up the newborn devil, washed it, and brought it to the police station. On inspection it proved to be a queer-looking little animal about the size of a bat or 'Fledermaus' with four paws, a short tail, and a body covered with greyish hairs. This 'devil' was sealed up in a jar of spirits of wine and forwarded to the authorities, along with the protocol, to the Mosdoksky district, for medical investigation."

I hardly dare to breathe such an idea, but my pity is for the poor little devil, who was scotched before he had had a fair trial. Perhaps in the "Zoo" he might have developed into something of interest.

H. E. M.

St. Petersburg.

**RALEIGH'S SIGNATURE.**—May I add one more to the numerous notes on this subject? There is in this library a copy of Bernardino Rocca's 'Discorsi di Guerra' (4to., Venice, 1582), bearing on the title-page the signature W. Ralegh and in the same writing the motto "Medium Medijs." This is another piece of evidence, if any were needed, in favour of Raleigh rather than Raleigh or any other form.

The book also contains the signature of George Carew, and is bound in limp vellum stamped with arms, Or, three lions passant sable, which I am told are the arms of the Carew family.

For Raleigh's name see 7<sup>th</sup> S. i. 252, 396, 435; x. 102, 345, 491; xi. 77, 195.

W. R. B. PRIDEAUX.

Royal College of Physicians, S.W.

**A TOPOGRAPHICAL ERROR.**—It is curious with what persistency the newspapers continue to speak of St. James's Catholic Church, with its adjacent presbytery, as still situate in Spanish Place, whereas the present fine building stands, of course, in George Street, Marylebone. The shell of the former edifice

at the northern corner of Spanish Place for years presented a sorry spectacle. Few can have regretted the final disappearance of the grim old walls. Their site is now occupied by the inevitable block of "mansions," of which there are many in the parish.

CECIL CLARKE.

Authors' Club, S.W.

#### Querries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THE GOLD FLORIN.**—The origin of the gold florin presents a problem on which further light is desirable. G. Villani states that it was first issued in Florence in A.D. 1252, and this seems to be pretty generally accepted. It is accepted, for instance, in Murray's 'Dictionary.' Le Blanc, however (ed. Amst. 1692, p. 147), emphatically asserts that the florins are much more ancient than Villani thought, and quotes, in proof of this, a mention of gold florins made in a deed of gift to a Confrérie des Clercs at Pontoise dated MLXVIII. He quotes another authority, too, which, however, is entitled to less weight. Apart from these authorities, there seems to be unmistakable evidence of the early existence of the gold florin in France. De Saulcy's collection of mint documents begins with 1180, and the second of them (vol. i. p. 115) contains instructions in regard to the weight and standard of some which were then about to be issued. The presumption is that if any earlier mint documents could be found, florins would be mentioned in them also. They are described as "florins d'or appelez florencé." That might seem at first sight to connect them with the city of Florence. The word *florencé*, however, is currently used as applied to a cross with lilies at the end of each limb, such as many early French coins bear. There is a difficulty in believing that the Florentine money could have been current throughout Europe, and copied by other states, in the twelfth century or earlier, as it was in the fourteenth, as Florence was then a comparatively unimportant city even in Italy itself. Borghini, too ('Discorsi della Moneta Fiorentina,' vol. iii. p. 304), is very emphatic in the opinion that no gold was struck by any Italian city before 1252, the striking of gold being then regarded as a prerogative of "the great princes of the world." He thinks, at the same time, that the early Florentine

silver coins were called "Fiorini," as the Siennese were called "Sannesi," the Pisan "Pisani," and so on. Nothing, of course, could be more natural than that the French should have put their lily on their coins—they are known to have used it in their coat of arms at any rate as early as 1147—and that the coin should, from the stamp, take the name of "florin," as the "moutons," "crowns," &c., of later years took their names from their stamps. It would, however, be a singular coincidence if the two florins came into existence, to begin with, without any connexion with each other. Perhaps some of your correspondents can throw some light on the matter. WILLIAM WARRAND CARLILE.

ELEGY IMITATING GRAY'S.—In the 'Annual Anthology' for 1800 (a volume to which Coleridge made various original contributions) there is a poem entitled 'An Elegy, written in a London Churchyard.' It is in the same metre as Gray's elegy, about the same length, and gracefully done. Can any one supply author's name, and say if the poem has ever been illustrated? Replies direct would oblige.

W. C. BEETENSON.  
Teddington, Middlesex.

LONG.—Can any one inform me as to the name of the mother of Constance Long, wife of William Fitzmaurice, twentieth Lord of Kerry? Her father was William Long, "of a Yorkshire family." KATHLEEN WARD.

Castle Ward, Downpatrick.

WILLIAM ASHETON was admitted to West minister School on 28 January, 1774. Can any reader of 'N. & Q.' assist me in obtaining information relating to him? G. F. R. B.

JOSEPH AUTERAC was admitted to West minister School on 1 June, 1774. I shall be glad to hear of any further particulars concerning him.

G. F. R. B.

THE LATE MRS. M. A. EVERETT GREEN.—Is not there some error in the parentage of this lamented lady as given in the 'Dict. Nat. Biog.'? Mrs. Green is stated to have been a daughter of the Rev. Robert Wood, a Wesleyan minister, which Robert is said to have been the younger son of the Rev. James Wood, Presbyterian minister of Chowbent, in Lancashire. This last was a local celebrity, better known as "General Jemmy Woods," from his leading a company of volunteers to the help of the Government in the war with the Pretender in 1715. "General" Woods was born in 1672 and died in 1759; Mrs. Green was born in 1818 and died in 1897—the three generations thus covering 225 years.

But surely an intermediate generation must have been omitted. I understand that Mrs. Green herself succeeded in tracing her pedigree back to the thirteenth century. Has this pedigree been printed? It would be of some interest in this locality (near Leigh), where so many of her ancestors flourished.

W. D. PINK.  
Lowton, Newton-le-Willows, Lancashire.

SOURCE OF QUOTATION.—I should be much obliged to be told the sources of the following quotations. Their date will not be later than the early part of the last century.

1. Blood he had view'd, but then  
It flowed in combat.
2. Battle over, sleep in clover,  
Who so happy as we in camp?
3. How happy's the soldier who lives on his pay  
And spends half-a-crown out of sixpence a day!
4. Thou canst not name one tender tie  
But hero dissolv'd its relics lie.
5. Beats the strong heart, the less the lips avow.
6. He died and bequeathed to his son a good name,  
Which unspotted descended to me.
7. For he had heard of battles, and he longed  
To follow to the field a warlike lord.

G. C. M. S.

Sheffield.  
[No. 7 is slightly altered from Home's 'Douglas,' Act I.]

DAISY-NAMES.—Can any one give the derivation of the following local folk-names for the ox-eye daisy (*Chrysanthemum leucanthemum*): caten-aroës (Lancashire), crazy Bets (Wiltshire), Dutch Morgan (Isle of Wight)?

MEGAN.

COWPER FAMILY.—In the 'Heralds' Visitation of Berkshire of 1623 it is recorded that Sylvester Cowper, of Bray, Berks, married Mary, daughter of John Norris, of Bray, and that their children William, Norris, Francis, Mary, and Elizabeth were living in 1623 and were then unmarried. In 'List of Berkshire Wills,' published by the Oxford Society, it is recorded that Sylvester Cowper died in 1594. In 'Visitation, 1664-6,' no mention is made of the family. Can any one throw light to show what became of the above-mentioned children?

ARTHUR L. COOPER.

Reading.

KING, THE TRANSLATOR OF THE ERSE OLD TESTAMENT.—"La Vie de Guillaume Bedell, Eveque de Kilmore en Irlande. Traduite de l'Anglois de M. le Docteur Burnet par L. D. M. à Amsterdam, chez Pierre Savouret, Marchand - Libraire dans le Kalver-straat, M.D.LXXXVII," is a very interesting little

book, because Louis du Mesnil, the translator, dedicates it "A Monseigneur François de Harlai *De Chanvalon, Archevêque de Paris*," and expresses the belief that he may propose to the French prelates as a model those of the Anglican Church, and presents the life of Bedell to the archbishop in order that "l'éclat de ses vertus rejalisse jusqu'en France, et que par l'union de son exemple au Vôtre [sic], l'ancienne discipline paroisse bientôt en sa première vigueur." On p. 120 it is stated that

"on avoit déjà traduit en Irlandois le nouveau Testament et la Liturgie; mais jugeant que le vieil ne devoit pas être plus caché il chercha quelqu'un qui possédât bien cette langue pour la traduire. De l'avis du Primat et de quelques autres il jeta les yeux sur un nommé King; c'étoit un homme âgé d'environ 70 ans, qui s'étoit converti quelques années auparavant, et qui passoit pour le meilleur écrivain en Irlandois de son temps en prose et en vers; nonobstant les défauts de son éducation et cet âge si avancé, notre Evêque le trouva capable de travailler à son ouvrage, et afin de lui donner une sainte émulation, il lui donna les ordres, le pourvût d'un bénéfice et le pria de commencer; ce fut sur la version Angloise qu'il travailla, parce qu'on ne pouvoit trouver d'Irlandois qui entendit la langue originale."

According to the life of Paul King in the 'Dictionary of National Biography,' the baptismal name of the translator was Murtagh, and he was Paul's uncle. No mention is made of Murtagh King in the biographies of Bishops Bedell and Burnet in that collection. Did he translate the whole of the Old Testament? Has any other part of his writings in prose or verse been preserved or published?

PALAMEDES.

"SARANINE." — The latest addition to Oxford journalism, the *Pipe*, in its second number has occasion (p. 99) to rebuke a critic who described it as being "clothed in a bilious purple cover," and informs its readers that "as a matter of fact the colour was saranine." What is the origin of this name? Surely it has nothing to do with Madame Bernhardt?

Q. V.

THREE ESTATES IN PARLIAMENT.—I always understood that the Three Estates of the Realm consisted of the Lords Spiritual, the Lords Temporal, and the Commons in Parliament assembled. This, however, was obviously not the opinion of Cromwell's Parliament of 1657. For in their "Humble petition and advice," Article VII. (which relates to revenue), it is laid down "and this not to be altered without the consent of the Three Estates in Parliament." There were, as we know, no bishops in Cromwell's House of Lords, and it follows, I suppose, that "the

Three Estates" can mean nothing else but the Protector, the other House, and the House of Commons.

BURGHCLERE.

[See 8<sup>th</sup> S. iv. 136, 269, 409; v. 9; viii. 62, 103, 143, 262, especially the references in vol. viii., where the subject of the Estates of the Realm is fully dealt with.]

THE ACACIA IN FREEMASONRY.—Can any reader inform me as to the significance of the acacia which is always put in the funeral wreaths for Freemasons? I have asked several Freemasons, but they have not been able to tell me, while admitting the acacia is never omitted. Also, is there any one of the numerous species of acacia which is used in preference to others?

W. M. NORMAN.

"KITTY-WITCH."—Forby, in his 'Vocabulary of East Anglia,' mentions in his account of Kitty-witch :—

"It was customary, many years ago at Yarmouth, for women of the lower order, to go in troops from house to house to levy contributions at some season of the year, and on some pretence, which nobody seems to recollect, having men's shirts over their apparel, and their faces smeared with blood. These hideous beldams have long discontinued their preambulations; but in memory of them, one of the many rows in that town is called Kitty-witch Row."

Will any one inform me as to what time of the year this custom was held, or supply any particulars respecting it?

G. F. PRATT.

Stanley Public Library, King's Lynn.

IRISH WILLS.—Where are Irish wills kept, 1600-1760? How could I get extracts, and what would be the expense?

(Mrs.) J. H. COPE.

Sulhamstead, Berkshire.

THE AREA OF CHURCHYARDS.—Was there any customary or authorized size for these, or did it depend entirely on the generosity of the donor of the land for the site of the church and churchyard? Did the number of the inhabitants of the parish affect the question? I had always understood that, when a pious donor founded a church and endowed it, a specific part of the land was set apart as a consecrated burial-ground, and the rest became glebeland.

W. B. GERISH.  
Bishop's Stortford.

ROBERT OWEN, OF NEW LANARK.—Owen married 30 September, 1799, Anne Carolina (not Caroline), daughter of Dale Dale, merchant and philanthropist, Glasgow. The 'Dict. Nat. Biog.' vol. xlvi. p. 451, mentions three sons: (1) Robert Dale, (2) Daniel Dale, and (3) David Dale. Of Robert Dale Owen a separate biography is given; "the other

two became professors in American colleges." I shall be obliged by any biographical details of David and Daniel. I may mention that when David Dale's mansion house in Glasgow was sold by his five daughters in 1823, the signature of one of the ladies to the conveyance was witnessed by "Daniel Dale Owen and Richard Owen, sons to the said Robert Owen." To the signature of Mrs. Owen (who signed at Seafield Baths, near Leith) one of the witnesses was "William Owen, of New Lanark Mills." What became of Richard? William, I presume, was not a son.

WILLIAM GEORGE BLACK.

Ramoyle, Bowanhill Gardens, Glasgow.

### Slang.

#### "SHIMMOZZEL."

(9<sup>th</sup> S. vi. 266, 371.)

IT is evident that many who undertake to write on Hebrew words anglicized into slang are not sufficiently acquainted with that complex subject, and cannot follow the evolutions and contortions of the terms now becoming current.

Take the word *shimmozel*, for instance. The common herd so pronounce it, whereas the great majority of Jews say *shlemozel*, which is a corruption of *schlecht* (German, bad) *mozzel*, i.e., misfortune, as contrasted with *mozzel tow*, Heb., good luck.

I hear the word *merlocher* very often. It is always used in a good sense, meaning work or business. If it has become a slang word, it is a new experience.

*Shoful* may certainly be slang, but the connexion between a cab and the Hebrew noun for blackguard, or the Hebrew adjective for low in stature or degree, is difficult to understand or follow.

*Caser* is another example. It does not mean a bad crown piece, but a good one. In certain synagogues, happily few in number, the ancient practice is retained of announcing pecuniary offerings in Hebrew, so as to keep closely in touch with the beloved language of the worshipper. Surely in this instance, when a man offers "half-a-caser," he does not mean a bad half-crown.

English slang is indebted to these synagogues for another peculiar term, *kybosh*, signifying a trifling affair, a matter of no moment. The evolutions of the word would puzzle a Skeat. Originally it meant eighteen-pence, a trifling amount. It is still used in that sense. It consists of two words, the guttural *chi*=eighteen, and *bosh*=a penny. In Hebrew letters are often used as numerals.

The guttural letter *ch* is eight, the vowel *i* is ten. Eight and ten make eighteen. The Hebrew for penny is *poshet*, abbreviated into *posh*, afterwards *bosh*. Consequently, *kybosh* is eighteenpence good in Jewish affairs, something of no value in ordinary transactions.

Here is another word in common use, *bolbose*, signifying householder, person of some importance. In correct Hebrew, as found in the Prayer Book, it is *ba-hng-ol hob-bah-yis*, phonetically transliterated. Many such words are heard in Jewish houses, but persons of refinement eschew them as vulgar utterances.

The use of Hebrew or Yiddish words in ordinary conversation depends for its amount wholly on such factors as birthplace, education, or environment. English-born Jews know but few, and these few they rigorously avoid. Speaking for myself, a Londoner from my birth, and imbued with intense British feeling, I hold in disfavour anything non-English. And yet, strange to say, I have at times, in the company of family and friends, conversed in a mixed dialect of pure English, Hebrew, and Yiddish—a conglomeration wholly unintelligible to persons not of the Jewish race.

A short time ago a lady of good taste and education was talking in my presence, and detailing her annoyances with her servant. This was her mode of expressing her experience: "My dear, I have such *shiverlev* (heart-breaking) with my *shicker* (female servant). I cannot stand more of her *chutzpa* (impertinence). I must *shik* (German *schicken*, send) her away. I tell her repeatedly things she must not do, and she will do them *dorka* (absolutely in despite)." Vexation aroused the speaker to such intensity that she broke out in emphatic terms for which she could not readily find English equivalents.

M. D. DAVIS.

MR. PLATT'S list of Anglo-Hebraic slang words is most interesting, but incomplete. He might have added *deenar* (shilling), *kibosh* (eighteenpence), *kokum* (cleverness) from קֹקָם (a wise man), *metséa* (bargain) from מְצֵא (a find), *kosher* (a drop of rum), the rum used for Passover being o.p., specially selected and refined, טָהָר=pure. I always understood a *shoful* was a four-wheeler, being "low" in construction. MR. PLATT'S explanation of *caser* is ingenious, but too philosophical. כָּסֵר=crown; *caser malchuth*=crown of glory. The transition from crown to five shillings is natural, but not sublime. This word is in demand in those synagogues where *schnodering* (offerings) is still in vogue.

Rabbi Moses *schnoders* (offers) a *caser*=five shillings. I have often heard dealers in Petticoat Lane say to one another, "I will give you a caser for it," i.e., a crown piece.

M. L. R. BRESLAR.

I venture to submit to MR. JAMES PLATT, Jun., that it is rather to the credit of the 'H.E.D.' than otherwise that it only contains one word of Yiddish slang, and to suggest that Mr. J. S. Farmer will be delighted to have for his 'Slang and its Analogues' any number of exact quotations for such words.

Q. V.

**SKULLS FOUND IN VICTORIA STREET, WESTMINSTER** (9<sup>th</sup> S. vi. 428).—I think that light can be very easily thrown upon what appears to be darkness concerning the finding of these skulls. I have in my possession a map or plan, which belonged to Mr. H. R. Abraham, giving the immediate neighbourhood of the then projected street now known as Victoria Street. The date of the map is 1845, and the gentleman, if not the actual designer of the street, was, as I believe, the architect of some of the earliest buildings there for the Westminster Improvement Commissioners. The line of the street here given, if not quite the one eventually followed, is at least near enough for the purpose in view. If a line be drawn from the south-east angle of Christ Church railings in a straight line across Victoria Street to the private door of No. 67, and thence to the south-east corner of the Hotel Windsor, the triangular space within these lines will give us approximately the portion of the churchyard absorbed by the new street when it was made. It therefore seems clear that the skulls and bones found in the way described must have been once laid to rest in the churchyard, either since Christ Church was built and dedicated in 1843 or in the days before, when the ground was attached to the New Chapel that used to stand here. Presumably the portion of the burying-ground required was cleared of all human remains, but of course it is possible that some escaped observation and were left under the new roadway when made. That some of the bodies here interred had come to an untimely end is probable, for the network of unsavoury courts and alleys about this spot in those days is well known, and was doubtless a legacy left to the city from the evil old sanctuary days. We have only to remember the Great and Little Almonry, the New Way, Old and New Pye streets, Dean Street, Orchard Street, Dacre Street, Cooper Street, Duck Lane, and some very

questionable places further along, Paradise Row and Fugeon's Row (close to Palmer's Village), where quarrels were of almost hourly occurrence, to feel that violent deaths were not likely to be few or far between. And further, when the street was first opened for traffic, and for many years afterwards, it was avoided by pedestrians on account of the bad locality through which it was pierced, robberies being then very frequent. The spot where the remains alluded to were found was beyond all doubt part of the churchyard, and this, I think, accounts for their being found. May I say I am always delighted when I see our "American cousins" taking an interest in things concerning the past of London?

W. E. HARLAND-OXLEY.

14, Artillery Buildings, Victoria Street, S.W.

This is nothing new. A great deal of Victoria Street, Westminster, is built upon arches. After the absolute clearing away of a large district that was, until then, one of the plague-spots of London, the straight, wide road now existing was formed. It is raised some ten or twelve feet above the former land level. Shortly after its formation a number of "carcasses" were built. These now form the brick skeletons of many of the present houses. The speculation, however, did not prove a success from a financial point of view; and so it came about that these "carcasses" remained unfinished buildings for many years. In between the blocks of half-built residences the plots were simply waste land, showing here and there evidences of the foundations of destroyed houses. In 1855 some lads discovered human bones upon a spot that had evidently at one time been a graveyard. It was situated about one hundred and fifty yards down the street (coming from the Abbey) and upon the left-hand side. By grubbing the soil, skulls and human bones of all descriptions were unearthed. These finds the youngsters used to break up and sell for old bones at a market price of one halfpenny a pound in certain rag-and-bone shops situated in the adjacent Great Peter Street and Strutton Ground, S.W. I lived in the immediate neighbourhood at the time, and have seen sackfuls of these grim relics of departed humanity dug up on that particular spot and thus disposed of.

HARRY HEMS.  
Fair Park, Exeter.

**DETACHED SHEET** (3<sup>rd</sup> S. vi. 266).—Let me take pity on the twice unfortunate. The late PROF. DE MORGAN asked from what work had become detached a sheet which he described. This query was not indexed, and I cannot trace any reply, although I have searched.

The professor was one of 'N. & Q.'s' most esteemed contributors, and was, above all things, mathematical, logical, and exact; therefore it is the more fitting that his unanswered query should receive a complete reply, and that his stray sheet should be restored to its rightful home. It belongs to Dr. Adam Littleton's 'Latin Dictionary'; in my copy (4th ed., 1715) the signatures do not correspond, so that the professor's sheet must be of another edition. This sheet, however, forms the last few leaves of the volume. The inscription in memory of the Great Fire is mentioned in Southey's 'Doctor,' 1848, p. 547.

W. C. B.

"ENGLISH-SPEAKING" (9<sup>th</sup> S. vi. 486).—Bentham, I think, suggested the phrase to me, and I used it freely in 'Greater Britain' before "the seventies," viz., in 1868.

CHARLES W. DILKE.

HEALING STONE (9<sup>th</sup> S. vi. 370, 477).—MR. CARTER does not say what especial diseases the tomb at Christchurch, Mon., had the reputation of curing. There are, I believe, other examples of healing tombs scattered up and down the kingdom. One thirteenth-century specimen I have a note upon is to be found at Newington, Kent. Usually the tomb or stone indicated the site of the shrine of some local saint or anchorite. May not this be the case at Christchurch?

W. B. GERISH.

Bishop's Stortford.

LATIN MOTTO (9<sup>th</sup> S. vi. 469).—In the 'Glossary of Latin Words' in the 'Record Interpreter,' by Charles Trice Martin, the word "filiatio" is given as meaning "sonship, subjection, obedience; used of monastic houses."

ARTHUR HUSSEY.

Tankerton-on-Sea.

LATIN LINES (9<sup>th</sup> S. vi. 410).—Like WHIM I should be glad to know the source whence I got some lines now long ago. They are as follows, and appear to go very well with those given by WHIM:—

Bonum vimum cum sapore,  
Bibit abbas cum priore,  
Sed conventus de pejore,  
Semper solet bibere.

THOS. WAINWRIGHT.

Barnstaple.

YEOMANRY RECORDS (9<sup>th</sup> S. vi. 269, 397).—The 'History of the South Notts Yeomanry Cavalry, 1794 to 1894,' by Geo. Fellows, captain and hon. major, illustrated, was published in 1895 by Thos. Forman & Sons, Notts. MR. DRURY certainly should publish

the records he possesses of the Derbyshire Yeomanry. With a little trouble and research, and with a good index, he could make them interesting and very valuable for the county historian and genealogist. He, like Mr. Fellows, will be surprised at the same families and names continuing even in these days of changes. He will probably find the old commissions preserved; and the old uniforms are not unlikely to be found in family portraits.

HANDFORD.

'The Earl of Chester's Regiment of Yeomanry Cavalry: its Formation and Services, 1797 to 1897,' written by Frederick Leary, was privately printed for the officers of the regiment in 1898. It is a valuable record, well illustrated. I find the following titles in Mr. Fortescue's 'Subject Index of Modern Works in the Library of the British Museum':

Cooper (W. S.), 'A History of the Ayrshire Yeomanry,' Edin., 1881.

Fellows (G.), 'History of the South Notts Yeomanry Cavalry,' Notts, 1895.

Thomson (J. A.), 'History of the Fife Light Horse,' Edin., 1892.

C. W. S.

CHARLES LAMB AND 'THE CHAMPION' (9<sup>th</sup> S. vi. 442).—The key to the first epigram quoted is to be found in Solomon's "Balm of Gilead," an empiric preparation much advertised in the early years of the present century. Samuel Solomon was a quack doctor residing in Liverpool. Taking the few old directories I happen to possess, I find in 1796 he is described as "surgeon," in 1803 as "doctor," while in 1811 he is styled "Samuel Solomon, M.D." He lived in various parts of the town, finally building for himself a large house, with extensive and beautiful gardens, in Kensington, about 100 yards from where I now write. He called his house "Gilead House." He advertised extensively, and found his profit. His name and specific are commemorated in three mean streets, near to his former abode—Gilead, Balm, and Solomon streets, in the order of their importance.

J. H. K.

Liverpool.

The epigram 'On a late Empiric of "Balmy Memory"' relates to Dr. Solomon and his Balm of Gilead. Concerning them, see 'N. & Q.,' 2<sup>nd</sup> S. iii. 187, 236; 3<sup>rd</sup> S. ii. 36.

W. C. B.

PETITION TO PARLIAMENT (9<sup>th</sup> S. vi. 470).—The first of such petitions in 1780 was presented by Sir George Savile to the House of Commons on 8 February, 1780, on behalf of the gentlemen, clergy, and freeholders of the county of York. After referring to the

expensive and unfortunate war in which the nation had been engaged for several years, and to the diminished resources and growing burdens of the community, the petitioners prayed that before any new burdens should be laid upon the country effectual measures might be taken by the House to inquire into and correct the gross abuse in the expenditure of public money, to reduce all exorbitant emoluments, to rescind and abolish all sinecure places and unmerited pensions, and to appropriate the produce to the necessities of the State in such manner as to the wisdom of Parliament should seem meet.

Petitions in similar terms were received from the counties of Hertford (11 February), Middlesex, Chester, Sussex, Surrey, Huntingdon, Bedford, Essex, Somerset, Wilts, Gloucester, Dorset, Cumberland, Norfolk, Devon, Berks, Bucks, Kent, Nottingham, Cambridge, Hereford, Northumberland, Hants, Suffolk, Derby, and some of the Welsh counties, and from London, Westminster, York, Newcastle, Bristol, Bridgwater, Reading, and Nottingham.

On 11 February Edmund Burke introduced his well-known Bill for the better regulation of his Majesty's civil establishment. Both Bill and petitions afforded matter for frequent debates throughout the session of 1780. Cf. 'Parliamentary Register,' vol. xvii. (*sub tit.* 'Petitions' in index); also, on the subject of sinecures, vol. xvi., where a complete list of Civil Service expenditure is given.

W. R. BARKER.

In February, March, and April, 1780, about forty-one petitions from divers parts of the country were presented to the House of Commons, complaining of abuses in the expenditure of public money (see the printed 'Journals' of that House, vol. xxxvii., index, 'Public Money'). Of these petitions, the earliest—from Yorkshire, York, Bristol, and Nottingham—were presented on 8 February, 1780. That from Bristol prayed for a "just and necessary reformation in the public expenditure."

H. C.

**ANGIER, ANGER, OR AUNGIER FAMILY** (9<sup>th</sup> S. vi. 169).—There is a note in the *Gentleman's Magazine* for 1825 (vol. ii. p. 586) relating to the Kentish family of Aucher. It states that "the third quartering in the Bowyer arms (Erm., in chief three lions rampant) is the coat armour of Sir Hewitt Aucher, of Bishopsbourne, Kent, Knt. and Bart. It was borne by Robert Aucher, M.A., Priest, of Queen's College, Oxford, third son of Sir Anthony Aucher."

Sir Anthony Aucher, Bart., of Bourne, Kent (died 1692), married as his second wife (after

1648) Elizabeth, daughter of Sir Thomas Hewitt, Knt., and by her had a son, Sir Hewitt Aucher, Bart., who died without issue in 1726, and is buried in Bishopsbourne Church. Sir Anthony's daughter and eventual sole heiress married Sir Edward Bowyer, Knt.

J. A. HEWITT.

Port Elizabeth, South Africa.

"FIVE O'CLOCK TEA": WHEN INTRODUCED (9<sup>th</sup> S. vi. 446).—At Westerton, near Elgin (now the property of one of the sons of the late Lord Bute), a cousin of mine used to live in the early fifties. I recollect an aunt going to visit them, and telling me, on her return, that they had "tea before dinner" in the drawing-room. This was before 1853.

GEORGE ANGUS.

St. Andrews, N.B.

"HAWOK" (9<sup>th</sup> S. vi. 387).—When James IV. got 20*l.* white silver "to cast in hawok," was it not that his Majesty might indulge in the sport of falconry or hawking? A cast of hawks was unhooded for the chase of the heron in its flight. *Hafoe*=hawk, A.-S.

J. L. ANDERSON.

Edinburgh.

Does not "cast in hawok" allude to money used in the "scatteration" of *largeesse*, "havoc," in the sense somewhat of waste?

J. HOLDEN MACMICHAEL.

LINCOLN'S INN FIELDS (8<sup>th</sup> S. iv. 425).—A correspondent of 'N. & Q.' MR. C. A. WARD, under the above reference, wrote:—

"There will soon be a multitude of minor relics disengaged when Holywell Street is thrown into the Strand—that dear old gilded crescent moon, with a face in the inner curve, for instance. If we do not act promptly these things will be suddenly knocked down some late winter evening, and the rubbish cart destroy in a moment all further chance of antiquarian record."

Your correspondent will be gratified to know that the London County Council acted promptly so soon as it had acquired the house to which the sign in question was affixed, and had it removed for safety to Spring Gardens, where it remains.

I should like to know what has become of the carved angle-post to the house on the south side of Holywell Street, at the corner of a passage way leading to the Strand, which was pulled down a few years ago.

JOHN HEBB.

"MUSNA" (9<sup>th</sup> S. vi. 448).—MR. A. L. MAYHEW asks what is the Irish form of this word, familiar to readers of Irish novels. The Irish form is *maise* or *maiseadh* (riming with *Russia*), derived from *ma* (if), *is* (is), and *e* or

*endh* (it). The original meaning was therefore "if so," but it is commonly used in the sense of "well then." See Canon Bourke's 'Easy Lessons in Irish,' 1896, p. 52.

JAMES PLATT, Jun.

This interjection in colloquial Anglo-Irish represents the Irish *maiseadh*, if so be, then, therefore—*i.e.*, *ma is se* (O'Reilly, 'Irish Dictionary,' ed. O'Donovan, p. 346; P. Kennedy, 'Evenings in the Duffrey,' p. 402).

A. SMYTHE PALMER.

S. Woodford.

MOVABLE STOCKS (9<sup>th</sup> S. vi. 405).—This mobility is confirmed by the statement that "an incorrigible," named Samuel Tisdale, was "dragged around the town [of Shrewsbury] in the stocks, by a mob": this occurred in 1851, as nearly as can be ascertained.

A. HALL.

Many years ago (it was, I think, in 1861) I saw the performance of 'King Lear' at Sadler's Wells Theatre, then under the management of Mr. Phelps, who enacted the part of Lear. I can remember the movable stocks being brought upon the stage, and the Earl of Kent being placed in them (Act II. sc. ii.). Probably movable stocks were kept in most castles in feudal times for punishment. No doubt in the edition of Shakspere by my late friend Halliwell-Phillipps there would be found a pictorial illustration and much curious information on the point. He once told me that his own special copy of his fifty-guinea Shakspere, which he had copiously annotated, was destroyed by fire at a repository where he had housed it.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

There was a pair of movable stocks in the church of Northorpe, near this town, some fifty years ago. Whether they are preserved in the present day I have no means of knowing.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

CAMDEN ANCESTRY (9<sup>th</sup> S. vi. 430).—Agnes Strickland in her 'Queens' mentions that Sir Henry Curwen, of Workington, with whom Queen Mary of Scots sojourned a brief time, was cousin of Queen Catherine Parr, Queen Mary's aunt by marriage. By the same maternal descent (through his mother Agnes, daughter of Sir Thomas Strickland, of Sizergh, and Edith Neville, of Thornton Briggs) Sir Henry was connected by blood to Mary and her cousin Elizabeth, Ralph Neville, Earl of Westmorland, grandfather of Cecily, Duchess of York, being their common ancestor. Thus Sir

Henry Curwen was Queen Mary's cousin in the fifth degree. Camden, being his nephew, was therefore a kinsman of the two rival queens. There was a Camden family at Battersea in the last century. John Camden of that place had two daughters, coheirs. The elder, Elizabeth, married in 1788 James Neild, High Sheriff of Bucks in 1804 (a well-known philanthropist and prison reformer of the day). In an article in the 'Book of Days' upon his son, John Camden Neild, it is stated that his mother was "a direct descendant of the renowned antiquary of the same name." Upon what authority that statement was based I do not know, but among the descendants of Harriet, younger daughter of John Camden, of Battersea, who married John Mangles, of the Manor House, Hurley, Berks, I have found it generally believed. The descent may possibly be from Camden's father through his son Sampson, who was married, while the antiquary was not. In the register of St. Augustine's Church, London, is the record of a marriage between Sampson Camden and Avis Carter, 4 September, 1575. In the printed 'Visitation of London, 1633-5,' appears a short pedigree beginning with Richard Camden, of Mappowder, co. Dorset, and ending with his son Richard, who married, first, Roda, daughter of Ion King, of Eaton; secondly, Sarah, daughter of John Dayrell, of Calehill in Kent. I much desire to clear up the question whether the Camdens of Battersea were kin to "Camden the nourice of antiquity." It is a subject of great interest, and I would welcome any light thrown upon it.

FRANCIS P. LEYBURN YARKER.  
3, Addenbrooke Place, Cambridge.

MR. CURWEN is correct in assuming that 'Camdeni Epistolæ,' 1691, small 4to., contains a notice of Camden's father, Sampson Camden. I have this scarce book, and will be pleased to hear from MR. CURWEN.

A. IREDALE.  
Torquay.

THE RECHABITES (9<sup>th</sup> S. vi. 261).—The real status of these Rechabites seems equivocal. We are told in 2 Samuel iv. 2 that they were of the sons of Benjamin, so Jews of pure blood. But in 1 Chronicles ii. we find them classed with the sons of Judah (v. 3), which follow on to David, with several named Caleb; so Caleb son of Hur or Hor, ending with the Kenites that came of Hamath, the father of the house of Rechab; then ch. iii. reverts to David's own sons. All argument fails if the reference to the Kenites is called an interpolation.

A. H.

"WIG"—BUN (5<sup>th</sup> S. i. 261, 474; ii. 138, 178; 9<sup>th</sup> S. vi. 454).—At the last reference we are asked how the sentence against a fraudulent baker was carried out, when he had been sentenced to the *judicium clayae*, or punishment by hurdle. "The culprit was drawn upon a hurdle from Guildhall, through the most populous and most dirty streets, with the defective loaf hanging from his neck" ('Liber Albus,' introd., p. ci). See my note to 'Piers Plowman,' Text C, passus iv. l. 79.

WALTER W. SKEAT.

The offending baker was tied (seated) to a common hurdle, to which two horses were attached; usually a deficient loaf was hung round the culprit's neck, and then "he was drawn from the Guildhall to his own house, through the great streets where there be most people assembled and through the great streets that are most dirty" ('Liber Albus'). J. G. WALLACE-JAMES, M.B. Haddington.

ENGLISH ACCENT AND ETYMOLOGY (9<sup>th</sup> S. vi. 267, 335, 455).—The question was not which pronunciation of *inundate* is the best, but which is most common. Undoubtedly *inündate* is preferable every way, but when I pleaded for the retention of the *r* sound in certain words I was laughed at—and what is the use of opposing custom? We must follow the vagaries of fashion, even if fashion would have us call them *vágaries*, as probably it will do soon. C. C. B.

COUNTING ANOTHER'S BUTTONS (9<sup>th</sup> S. v. 496; vi. 30, 273, 371, 456).—When a schoolboy I was sometimes offered a horoscope by a comrade, who had prepared a list of trades and professions numbered, e.g., (1) soldier, (6) draper, (20) lawyer, &c. Another time I was offered a roll inscribed with a similar list, my future career being determined by the name at which I ceased to unfold the roll. Great was my boyish wrath at finding myself cast for a "tot-hunter," a slang term, I believe, for a rag picker or sorter. Some of us used to half believe in this mild amateur jugglery. FRANCIS P. MARCHANT. Brixton Hill.

The idea appears to be mentioned in Shakespeare. In 'Merry Wives,' III. ii., the Host of the Garter says: "He will carry 't, he will carry 't; 'tis in his buttons; he will carry 't."

H. P. L.

ST. HUGH'S DAY (9<sup>th</sup> S. vi. 469).—The "special liturgy" or Proper Mass of St. Hugh may be found in any complete printed Sarum Missal or in any complete MS. made sub-

sequent to the introduction of the festival. It may be readily consulted in Dickinson's edition of 'Missale ad Usum Sarum,' Burnt-island Press, 1861-83, cols. 971, 972. Under the term "special liturgy" your correspondent would probably include the Breviary Office with its proper lessons on the life of St. Hugh, for which see Proctor and Wordsworth's 'Sarum Breviary,' Camb., 1886, fascic. iii. cols. 1059-1070. So much for the "Proper" portions. The other portions of the services were from the Common of a Confessor, for which see the above-named Missal, col. 700\*, and Breviary, fascic. ii. col. 409.

J. T. F.

Winterton, Doncaster.

Refer to 'N. & Q.,' 2<sup>nd</sup> S. xi. 279; 7<sup>th</sup> S. vii. 348, 454; 8<sup>th</sup> S. xi. 307; xii. 71.

EVERARD HOME COLEMAN.

71, Brecknock Road.

COLUMBARIA, ANCIENT DOVE OR PIGEON COTES (9<sup>th</sup> S. vi. 389, 478).—There is a very fine columbarium of the fourteenth century at Garway on the river Monnow, close to the interesting Norman church dedicated to St. Michael.

G. F. R. B.

See paper on 'Pigeon Houses in Herefordshire and Gower,' by Alfred Watkins, read at the Gloucester annual meeting of the Archaeological Institute, 15 August, 1890 (*Arch. Journ.*, vol. xlvi. pp. 29-44).

T. CANN HUGHES, M.A.

Lancaster.

SIR JOHN BORLASE WARREN, BART., 1753-1822 (9<sup>th</sup> S. vi. 490).—I find that the *London Magazine*, vol. xxi. p. 528, records the marriage on 14 Nov., 1752, of "John Borlace Warren, Esq.; of Stapleford, near Nottingham, to Miss Bridget Rosell"; and that the *Gentleman's Magazine*, vol. xxiii. p. 445, records the birth on 3 Sept., 1753, by the "Lady of John Borlace Warren, Esq.; of a son."

H. C.

"DUDE" (9<sup>th</sup> S. vi. 450).—As I lately explained the etymology of this word in the *Athenaeum*, perhaps I may be allowed to make a few remarks. I stated that it is obviously a shortened form of the Low G. *Duden-dop* or *Duden-kop*, a blockhead. A few criticisms followed, mostly (as it seems to me) irrelevant, the latest of them being, however, exactly to the point. The writer showed that the shortened form *dude* also occurs in German, but is not given in any of the smaller dictionaries. It is noted, nevertheless, in the great dictionary by Grimm, who explains it by the Lat. "stupidus," and refers us to

the Low G. *Duden-dop* and *Duden-kop* as being fuller forms. The literal sense of *Duden-kop* is stupid or lazy head ; and *duden* is allied to the English *dodder* and *dawdle*, and (more remotely) to the verb *to dote*. It follows that the correct pronunciation of G. *dude* is *dooda*, riming (nearly) to *intruder*, the clipped form being pronounced as *dood*. But every reader who was unaware of its German origin would, of course, pronounce it like the English *-dued* in *endued*, for the simple reason that final *-ude* is commonly so pronounced, unless an *r* precedes it. Cf. *nude*, *erude*, *solitude*. I think we may safely conclude that there never was a dandy with such a surname as *Dude* ; neither is the sense of "dandy" the primary one. It was transferred from the thick-headed man to the empty-headed one. There is not much to choose between them.

WALTER W. SKEAT.

Perhaps about 1880 it was the fashion among New York dandies to say, "How dew you dew ?" If so, they may have been at first called *dew-dews*, which would soon be shortened into *dews*. I first heard the word in 1887 from an American, who pronounced it to rhyme with *imbued*. M. N. G.

I have nothing new to say about this word itself, but the following may be interesting as to the pronunciation of *dodo*, which is referred to in PALAMEDES's note. In Prof. Daubeny's amusing little posthumous volume of 'Fugitive Poems connected with Natural History and Physical Science' (1869) there are some verses on the 'Fate of the Dodo,' by Prof. Forbes, the first and last of which are as follows :—

Do-do, Vasco de Gama  
Sailed from the Cape of Good Hope with a crammer,  
How he had met, in the Isle of Mauritius,  
A very queer bird what was not very vicious,  
Called by the name of a Do-do,  
And all the world thought what he said was true.

Do-do ! alas there are left us  
No more remains of the *Didus ineptus* ;  
And so, on the progress of science, all prodigies  
Must die, as the palm-trees will some day at  
Loddiges' :

And like our wonderful Do-do,  
Turn out not worth the hullabaloo.

This "ornithological romance" is followed by "the first verse of a ditty intended to be sung in opposition to Prof. Forbes's verses on the Do-do, at one of the dinners of the Red Lion at Oxford, 1847," which fixes the date, and shows that the pronunciation then varied :—

Of all the queer birds that ever you'd see,  
The Do-do's the queerest of Columbidæ,  
For all her life long she ne'er sat on a tree,

And when the Dutch came, away went she.  
Tee-wit, tee-woo, I'd have you to know  
There ne'er was such a bird as our famed Do-do.

Anonymous.

If PALAMEDES would like to see the little book, and will send me a postcard with his address, I shall be happy to lend him my copy.

J. P. OWEN.

72, Comeragh Road, W.

EARLY STEAM NAVIGATION (9<sup>th</sup> S. vi. 368, 458).—"Honour to whom honour is due" ; "Justice to Ireland." Your esteemed correspondent MR. GEORGE MARSHALL, of Liverpool, claims the Royal William of Liverpool to have been probably the first real passenger steamer to have crossed the Atlantic without coaling. Now he has overlooked the fact that the Sirius of Cork, about 750 tons, sailed from that port on 4 April, 1838, and arrived at New York 22 April, and the Great Western, 1,600 tons, took her departure from Bristol 8 April, and reached New York on the 23rd, while the Royal William did not sail from this country till July 5 following.

The New York *Weekly Herald* of 28 April, 1838, reported the arrival of the Sirius in the following terms :—

"The Sirius ! The Sirius ! The Sirius !—Nothing is talked of in New York but about the Sirius. She is the first steam vessel that has arrived here from England, and a glorious boat she is.....Lieut. Roberts, R.N., Commander, is the first man that ever navigated a steam ship from Europe to America."

EVERARD HOME COLEMAN.

71, Brecknock Road.

"OWL IN IVY BUSH" (9<sup>th</sup> S. vi. 328, 396).—In a fireside favourite of mine, Hain Friswell's 'Varia: Readings from Rare Books,' an owl in an ivy bush conventionally treated forms the quaint headpiece to two of the essays.

H. E. M.

St. Petersburg.

The phrase "to look like an owl in an ivy bush" is found on p. 65 of the 1813 edition of Ray's 'English Proverbs,' and can probably be traced through earlier editions of the same work.

RICHARD H. THORNTON.  
Portland, Oregon.

SIMON FRASER (8<sup>th</sup> S. x. 156, 223; 9<sup>th</sup> S. vi. 157, 338, 433).—I feel sure that all correspondents of 'N. & Q.' will agree with GNOMON's pithy sentence promulgated at the last reference, viz., "Strict accuracy in matters of historical detail, however apparently trivial the incident, is, I assume, essential to 'N. & Q.'"

In Hone's 'Table Book,' ed. 1866, at p. 119, is a portrait of Simon, Lord Lovat, together

with a relation of how the picture was an etching by Hogarth himself, I assume, from his *painted* portrait of Lord Lovat:—

"The short stay of Lovat at St. Albans allowed the artist but scanty opportunity of providing the materials for a complete picture; hence some carpenter was employed on the instant to glue together some deal board, and plane down one side, which is evident from the back being in the usual rough state in which the plank leaves the sawpit. The *painting* [italics are mine], from the thinness of the priming ground, bears evident proof of the haste with which the portrait was accomplished."

This will answer MR. ROBERTSON's query on p. 157. The whole article in the 'Table Book' is well worth perusal.

FRANCIS W. JACKSON.

PAPERS OF HUDSON GURNEY (9<sup>th</sup> S. vi. 468).—The Twelfth Report of the Historical Manuscripts Commission, Appendix IX., gives a calendar (pp. 116–164) of "a valuable collection of MSS. belonging to the trustees of the late Mr. Hudson Gurney," "in the library of Mr. John Henry Gurney at Keswick Hall." The appendix in question is dated 1891, and your correspondent would probably find that the papers to which she refers, as well as those reported on, are still in Mr. Gurney's possession.

Q. V.

GRINDLEFORD BRIDGE (9<sup>th</sup> S. ii. 88).—I have not yet seen any reply to the above question, so I submit the following, which I find on p. 364 of vol. vii. (1852) of the British Arch. Soc. Report:—

"Almost every hill containing a barrow has a Saxon name; some of them after their gods, e.g., Setterlow near Parwich, and this is of a piece with other names of places about, such as Grindleford Bridge (Grendel), Throwley, Thor's Cave, and perhaps Grindon."

CHARLES DRURY.

"COMBINATION" (9<sup>th</sup> S. vi. 470).—As several of the pupils had "passed from Addition to Multiplication," it may be allowable to surmise that those engaged on "Combination" were practising the twofold process of adding a number of lines together and then subtracting the same lines, in succession, from the sum and the separate results. This is only a suggestion, but it is based on the knowledge that such exercises in elementary arithmetic are given.

THOMAS BAYNE.

According to the 'H.E.D.', *combination* is another name for the arithmetical rule commonly called *alligation*.

WALTER W. SKEAT.

AGE OF ENTRY AT INNS OF COURT (9<sup>th</sup> S. vi. 107, 195, 278, 333).—I would add to my reply to FRANCESCA at the last reference the

following extract from Act III. sc. i, p. 27, of Thomas Nabbes's "Totenham-Court, a pleasant Comedy. Acted at the private house in Salisbury-Court" (1639, 4to):—

*Jam[es]. How shall we spend the day Sam?*

*Sam. Let's home to our studies and put cases.*

*Jam. Hang cases and bookes that are spoyld with them. Give me Johnson and Shakespear; there's learning for a gentleman. I tell thee Sam, were it not for the dancing-schoole and Playhouses, I would not stay at the Innes of Court for the hopes of a chiefe Justice-ship.*

"James" and "Sam." are respectively described in "The Persons" (*i.e.*, *dramatis personæ*) as "A wild young Gentleman" and "A fine Gentleman," both "of the Innes of Court."

I may also refer to Paul Hentzner, the German traveller, who, in his 'Journey into England in the Year 1598,' as published in English, states that there are fifteen colleges within and without the City of London, nobly built, with beautiful gardens adjoining, the three principal of which are the Temple, Gray's Inn, and Lincoln's Inn, and that

"in these colleges numbers of the young nobility, gentry, and others, are educated, and chiefly in the study of physic, for very few apply themselves to that of the law."

W. I. R. V.

SCANTY WEDDING DRESS (9<sup>th</sup> S. vi. 429).—It was a vulgar error that a man was not liable for the bride's debts if he took her in no other apparel than her shift—that is, without common clothes on her back.

Bacon's 'Abridgment' tells him that "the husband is liable for the wife's debts, because he acquires an absolute interest in the personal estate of the wife"; he therefore concludes that if she has *no estate*, he is not liable, and therefore, with more care than refinement, he lets the world know that the bride brings him nothing. J. S. Burn, in his 'History of the Fleet Marriages,' records the fact that "the woman ran across Ludgate Hill in her shift," and adds:—

"The *Daily Journal* of 8th November, 1725, mentions a similar exhibition at Ulcombe, Kent, during the same year. The registers of Chiltern All Saints, Wilts, under date October 17, 1714, record the marriage of John Bridmore and Ann Sellwood, who was married in her smock, without any clothes or head-gear on."

At Whitehaven, in 1766, a woman stripped herself to her shift in the church, and in that condition she stood at the altar and was married. In Lincolnshire, between 1838 and 1844, a woman was married enveloped only in a sheet. A few years ago a similar marriage took place: the clergyman, finding nothing in the rubric about the woman's dress thought

he could not refuse to marry her in her chemise only. At Kirton-in-Lindsey there was a popular belief that the woman must be actually nude when she left her residence for that of her intended husband, in order to relieve him from her debts, and a case of this kind occurred. The woman left her house from a bedroom window stark naked, and put on her clothes as she stood upon the top of the ladder by which she accomplished her descent. The notion of a marriage in a chemise was prevalent at Cottenham, in Cambridgeshire, recently.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

A number of smock marriages in America between 1724 and 1789 are very fully described in Alice Morse Earle's 'Customs and Fashions in Old New England,' p. 78. At New York, in 1784, a man under sentence of death was pardoned on marrying on the gallows a woman clad only in a shift. I do not know if the 'Life of Gustavus Vassa' is a good authority for this. M. N. G.

TROY WEIGHT FOR BREAD (9<sup>th</sup> S. vi. 468).—The following extract from 'The Assise of Bread,' published in 1592, explains the use of troy weight in connexion with bread:—

"Note also, that this Assise of all sortes of bread, ought alwaies to bee approued by the Troye weight, derived from the graines of wheate: whereof two graines, taken in the middest of the eare, maketh the xvi. parte of a Sterling peny: iiiij. graines maketh the eight parte of a peny Sterling: eight graines make the fourth parte of a peny Sterling, and two and thirtie graines of wheate, make the whole Sterling peny. Twentie of which pence, make the ounce Troy, xvd. three quarters of an ounce, xd. halfe an ounce, fve pence a quarter of an ounce, and ijd. ob. halfe a quarter of an ounce, which weight being named Troy weight, serueth only to wey Bread, Gold, Silver, precious Jewels, and Ellectuaries, of which weighte, there is but xii. ounces to the pound."

The statutory use of troy weight in relation to the assize of bread continued from the reign of Henry II. to that of Queen Anne, but was repealed by 8 Anne, cap. 19, which enacts that from 1 May, 1710, the "Assize shall be set in Averdupois and not Troy Weight." EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

So much on the subjects of troy weight, and bread being weighed by this weight, has already appeared in 'N. & Q.' that I do not think anything more remains to be said. See 4<sup>th</sup> S. ix. 447, 514; 8<sup>th</sup> S. x. 255, 278, 305, 338, 383.

EVERARD HOME COLEMAN.

MILE END GATE POTTERY (9<sup>th</sup> S. vi. 488).—Surely one need not look for a pottery where

there was more probably a "public" whose proprietor was named Sinclair, and who, ambitious of fame, put his name upon the bottle which contained a liquor (call it rum) which he sold, and marked his bottles just as modern publicans and chemists often do.

O.

LIEUT.-COL. MOORHOUSE (9<sup>th</sup> S. vi. 410).—Col. Mark Wilks, in his 'Historical Sketches of the South of India,' vol. iii. p. 125, says of Lieut.-Col. Moorehouse (*sic*):—

"He had risen from the ranks, but nature herself had made him a gentleman; uneducated, he had made himself a man of science: a career of uninterrupted distinction had commanded general respect; and his amiable character universal attachment."

W. C. L. FLOYD.

"VIVA" (9<sup>th</sup> S. vi. 266, 311, 391, 451).—Pray let me correct two printers' errors in my letter on this subject. I wrote "Stubbins," not "Slubbins," as the irreverent nickname of St. Alban's Hall in my time; and it was "trams," not "trains," that I said annihilated distance in Oxford nowadays. We have not yet got (as in some South American cities) to trains careering through the main streets of Oxford. But I am not sure if the irresponsible rush of the motor-car is not worse. May I add, with reference to "New" versus "New College," that one often hears the abbreviated form used by men of other colleges, but never (so far as I know) by New College men themselves? This fact may serve to reconcile the somewhat conflicting opinions of your other correspondents.

OSWALD HUNTER-BLAIR, O.S.B.

Oxford.

Certainly we did not shout "On, St. Edmund, on!" when I was at St. Edmund Hall, 1863-66. I never heard of any tradition to the effect that this river-cry had ever been used. Some eight years after I had left Oxford I was rebuked by an Oxonian, junior to myself, for speaking of "New" instead of New College.

GEORGE ANGUS.

St. Andrews, N.B.

NURSERY RIMES (9<sup>th</sup> S. vi. 27, 93, 216, 491).—It is not Halliwell that must be blamed for changing "maids" into "men" in the rime MR. LELAND quotes. The version I have been familiar with in popular speech all my life long is

Rub a dub dub, three men in a tub.

C. C. B.

"To KEECH" (9<sup>th</sup> S. vi. 408).—Archdeacon Nares, in his 'Glossary of the Works of English Authors,' describes *keech* as a mass of fat rolled up by the butcher in a lump. In

'Henry VIII.' the term is applied in contempt to Wolsey, because he was the son of a butcher:—

I wonder  
That such a keech [as Wolsey] can with his very bulk  
Take up the rays o' the beneficial sun  
And keep it from the earth.

William Toone, in his 'Etymological Dictionary,' says that a fat man in the North is called keech-belly:—

Thou whoreson obscene ; greasy tallow keech.  
‘King Henry IV.’

**EVERARD HOME COLEMAN.**  
71. Brecknock Road.

'WEDDED' (9<sup>th</sup> S. vi. 209, 334).—It is difficult to think that your correspondent CHINA is serious in the suggestion that the man is biting the woman's finger. I have heard of a courageous Australian who wrote direct to the late Lord Leighton, putting to him the same question as CHINA has asked, and who got for a reply that the theory of the "bite" was wholly due to the lively fancy of Mr. Punch.

## **Trinity College, University of Melbourne.**

## Miscellaneous.

## NOTES ON BOOKS, &c.

*Problems of Evolution.* By F. W. Headley. (Duckworth & Co.)

MR. HEADLEY has written a book of great interest which seems a good deal more lucid than many attempts of the sort to deal with natural selection. He wages war against the Lamarckians, and adopts, with differences, Weismann's theory of the germ-plasm. Compromise between these two schools of investigation, which is pronounced impossible, we believe to be the right line to take. Here, at any rate, Mr. Headley seems to us unfair to the neo-Lamarckians; but the matter is so intricate, and the difficulties on both sides so great, that they cannot be conveniently discussed in the course of a review. No theory of evolution is yet, we hold, satisfactory—that is, sufficient to explain the data with which we are confronted in the habits and growth of plants and animals. Meanwhile free inquiry is assured, and may well be fostered by a book like this, which is, we must add, well enough illustrated to give some idea of the early stages of life. Of more general interest, and a good deal less difficult for the lay reader to understand, is the section of the book which deals with problems of human evolution. Here the author says much with which we, after some study of the subject, are in full agreement, and says it with a clearness of exposition unfortunately not common in men of science. A strong race results from a struggle with hard physical conditions; the fighters are the fittest, and all advanced civilizations lead to a growth of luxury and an enervation of the majority of individuals, which must result in a fall before a body of poorer men who have to work harder to earn a

living. The only power which makes up for the enfeebled remnants of natural selection in a highly civilized body is "ultra-rational" religion. But the toleration which religion necessitates does both good and harm to a nation considered physically. Men alone have, unlike animals, the privilege of going wrong, and they make unsuitable unions without immediate punishment. The weaklings which result are not exposed by Spartan mothers, but preserved by humane doctors. On the other hand, "Conscience is the tribal self," as is well explained here, and its office is to save a nation from disintegration by advocating altruism. But if in religion morality is included (and here we are dealing with religion as understood by anthropologists), the system of taboo, which Mr. Headley ably discusses, must also be so classed, as he concludes. Taboo supports the rights of marriage and of property—that is, of monogamy. And such a system is often unfair to women, as Euripides said long ago. The point whether, women being admittedly much more numerous than men, such a taboo as monogamy implies is not unnatural, might be fairly advanced by an Eastern mind, but could never be considered in the West. Mr. Headley does not touch on it here.

We are unable to acquiesce in the statement that alcohol, on the whole, "tends to maintain the physical strength of a nation, and at the same time helps to develop the moral qualities on which civilization depends." The merit of alcohol as a killer of the unfit has been often advanced. To this Mr. Headley adds that individuals who are able to resist it, or drink without getting drunk, reach a higher standard than they could possibly attain if such temptation was not put before them. But this advantage is not to be set against the numbers ruined by excessive indulgence; and this is the more true because the poorer classes have, we believe, the largest families, and also drink the most. It is they who largely recruit the nation with hardy children, and have no qualms as to insufficient incomes.

Nor can we share the author's optimistic belief that "Europeans have not cut off any stock that showed promise of a noble development." The process of black yielding to white may be inevitable, but the reasons for the invasion of savages appear to many minds pretty evidently as desire for gain. We do recognize a large amount of feeling against such appropriations of territory; indeed, the widely expressed view that such aggressive peoples are a divinely appointed scourge seems specially adapted to meet this protest against extermination of the darker peoples. Mr. Headley concludes his most stimulating volume by a study of the causes and results of conservatism in China.

*A Genealogical and Historical Dictionary of the Peerage and Baronetage, &c.* By Sir Bernard Burke. Edited by Ashworth P. Burke. (Harrison & Sons.)

As the first issue for the twentieth century, Burke's 'Peerage' for 1901—the most indispensable of all works of the class to the genealogist, the historian, and the man of the world—contains an introduction of special interest and value. This is naturally the work of the editor, under whose zealous and loyal direction the book has been much simplified. In itself the past year has been "phenomenally" eventful. Proofs of the havoc for which war is partly responsible meet us on every hand. Among the

titles which the past year has seen extinguished is that of the Duke of Edinburgh, which expired with the decease of the Duke of Saxe-Coburg and Gotha. Our royal family has also, it is shown, contributed to the Moloch of South Africa Prince Christian Victor, while among the illustrious dead figure names such as those of the Dukes of Argyll, Wellington, and Westminster, and others, down to the late Lord Chief Justice, Lord Russell of Killowen. It is not, however, with these that Mr. Ashworth Burke specially concerns himself, though their disappearance, even when so recent as that of the Earls of Donoughmore and Portarlington, is necessarily chronicled. It is in dealing with the growth of the peerage, especially during the century which has this week expired, that matter of greatest interest and moment is opened out. A century all but a few days has elapsed since, on 22 January, 1801, the meeting took place of the first Parliament of the United Kingdom of Great Britain and Ireland. At that time—to deal with temporal and excluding spiritual peers—there were in Garter's roll only 266 peers with seats in the House, as against the 523 which now it comprises. Among those in the former list which have now disappeared Mr. Burke mentions the four royal dukedoms and the historic titles of Lancaster, Dorset, Bridgewater, Buckingham, Cornwallis, Oxford, Chatham, Liverpool, St. Vincent, Sackville, and Sydney. It is pointed out that some of the titles which now appear in the roll were in 1801 under attainder, and that others have merged in higher titles. In addition to these, two titles have in the course of the century fallen into abeyance and seventy more have become extinct. Five titles are held by peerses in their own right. The definite result, when all allowances have been made, is that, of the 266 peers on the roll of 1801, 155 remain the same in 1901. Once more it is pointed out how much of the story of England is told in names such as Wellington, Seaton, Gough, Raglan, Napier, Wolseley, Roberts, Nelson, St. Vincent, Exmouth, Hood, Erskine, Brougham, Sidmouth, Grey, Peel, and Russell, besides those which, like Melbourne, Palmerston, and Beaconsfield, are now missing from the list. Special attention is drawn to the creation of the dukedom of Fife, with its remainder, in case of default of male issue, to the daughters. Other particulars in plenty are given. Meantime the work retains all the features that have raised it to its proud pre-eminence and render the mere mention of its name enough to commend it to our readers. Its genealogy is, of course, its special feature. Such recent additions as the key, a simple and practical guide to that most difficult of matters, precedence, deserve mention. There is, in fact, no respect in which change or improvement is to be suggested or hoped.

*Debrett's Peerage and Titles of Courtesy.* (Dean & Son.)

SUPPLYING in a handsome shape, fitted for the shelves and convenient to handle, all that requires to be known concerning the peerage of the United Kingdom and much supplementary information, 'Debrett's Peerage' appeals to a general and necessarily large public. It is illustrated with no fewer than 700 armorial bearings. Among special features is a complete list of high-class London clubs, with their addresses, with others in the country or abroad which are largely frequented by titled Englishmen. None of the information indis-

pensable, indeed, to a trustworthy peerage is wanting. In this case also many changes have had to be made, and the list of peers for the twentieth century shows many notable alterations. Debrett has the proud privilege of having been issued for one hundred and eighty-eight years.

#### *Whitaker's Almanack for 1901.*

In common with other annuals, 'Whitaker's Almanack' has to chronicle many changes. A new House of Commons renders, as is said, certain pages almost unrecognizable, and the sections devoted to the peerage, the knighthood, and the service lists have been greatly disturbed by the war. A sad feature, which appears for the first time, is the casualty list in South Africa, occupying, with commissioned officers only, sixteen closely printed columns. An epitomized history of the last century appears in an appendix, and miscellaneous statistical tables, many of high value, are given for the first time. Not here, even, does change end. Our readers will, however, be in a condition to judge of the novelties introduced, since the work must forthwith be in every hand. A correspondent points out that the information on 'Time' is not quite accurate, and complains about the index.

#### *The Englishwoman's Year-Book and Directory, 1901.*

By Emily Janes. (Black.)

THE third year of the new issue and the twenty-first year of the general issue of this publication have been reached. Few alterations in construction easily to be distinguished are apparent, but every article has undergone revision by competent hands, and the whole appeals directly to the class for which it is intended.

#### *Notices to Correspondents.*

We must call special attention to the following notices:—

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

H. K. G. ("John Wilson, Jun., Esq.").—This form seems on the whole preferable to "John Wilson, Esq., Jun.," but the matter is optional.

#### *NOTICE.*

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

# THE ATHENÆUM

JOURNAL OF ENGLISH AND FOREIGN LITERATURE, SCIENCE,

THE FINE ARTS, MUSIC, AND

## THE DRAMA.

*The ATHENÆUM* for December 20 contains Articles on  
 The BARONESS DE BODE.  
 The JEW in LONDON.  
 KHURASAN and SISTAN.  
 ALIENS in SIXTEENTH-CENTURY LONDON.  
 TWO BOOKS of FRENCH TRAVEL.  
 THE OXFORD ENGLISH DICTIONARY.  
 AMONG the BERBERS of ALGERIA.  
 NEW NOVELS:—Jean Kier de Craignell; Second Love.  
 SPOETS and PASTIMES.  
 CHRISTMAS BOOKS.  
 BIBLICAL LITERATURE.  
 ENGLISH and IRISH HISTORY.  
 TALES of ADVENTURE.  
 SCHOOL-BOOKS.  
 OUR LIBRARY TABLE—LIST of NEW BOOKS.  
 THE BOOK SALES of 1900; THE HEAD MASTERS' CONFERENCE;  
 THE TWO HEADMURDS; SALES; ROBERT MELVILLE'S KIDIE.  
 ALSO—  
 LITERARY GOSSIP.  
 SCIENCE:—The Life of Pasteur; Library Table; Societies; Meetings Next Week; Gossip.  
 FINE ARTS:—French Architects and Sculptors; Library Table; Mr. F. R. Pickering; Notes from Home; Gossip.  
 MUSIC:—Library Table; Gossip; Performances Next Week.  
 DRAMA:—The Week; John Shakespeare, of Ingan, and Gilbert, of St. Bridgets; Gossip.

*The ATHENÆUM* for December 16 contains Articles on  
 MR. LESLIE STEPHEN on the ENGLISH UTILITARIANS.  
 A BOOK on PIKE and PERCH.  
 SOME REMINISCENCES of OXFORD.  
 THE SOURCES of ENGLISH HISTORY.  
 NEW NOVELS:—A Scholar of his College; Julie; Madame Bohemia; Number One and Number Two; Derrymont; Hate, the Destroyer; Friendship and Folly; The Visits of Elizabeth; A Woman's Hardship; A Detached Pirate; The Things that Count; La Paix des Champs.  
 CHRISTMAS BOOKS.  
 BOOKS ABOUT the WAR.  
 OUR LIBRARY TABLE—LIST of NEW BOOKS.  
 WALTUN'S BOOKS; Miss ANN SUSAN HORNER; SALES; TENNYSON'S POEMS; The COST of LITURGICAL MSS.  
 ALSO—  
 LITERARY GOSSIP.  
 SCIENCE:—Scientific Manuscripts; Astronomical Notes; Societies; Meetings Next Week; Gossip.  
 FINE ARTS:—The Cinque Ports; Christmas Books; Art for the Nursery; Romney's Portrait of John Wesley; Gossip.  
 MUSIC:—The Week; Gossip; Performances Next Week.  
 DRAMA:—Les Théâtres de la Poésie; Gossip.

*The ATHENÆUM* for December 22 contains Articles on  
 SIR RUTHERFORD ALCOCK in CHINA.  
 A HISTORY of STEEPLECHASING.  
 SOME SCOTCH REMINISCENCES.  
 PROF. DOWDEN'S PURITAN and ANGLICAN.  
 MICHELIEU and his INFLUENCE.  
 TWO BOOKS on EDUCATION.  
 PAPERS of HENRY VIII.  
 NEW NOVELS:—Foes in Law; An American Woman; Miss Cleveland's Companion; Son of Judith; The Outcast Emperor; From the Scourge of the Tongue.  
 BOOKS on WAR.  
 SHORT STORIES.  
 CLASSICAL PHILOLOGY.  
 RECENT VERSE.  
 CHRISTMAS BOOKS.  
 BOOKS about SOUTH AFRICA.  
 LOCAL HISTORY.  
 OUR LIBRARY TABLE—LIST of NEW BOOKS.  
 IZAAK WALTON'S BOOKS; A NEW THEORY as to HUCHOWN; The DATE of KING ALFRED'S DEATH; MUTILATION of EIGHTEENTH-CENTURY LETTERS; THE EDITING of a CLASSIC.  
 ALSO—  
 LITERARY GOSSIP.  
 SCIENCE:—Medical Books; Geographical Notes; Chemical Notes; Societies; Meetings Next Week; Gossip.  
 FINE ARTS:—Stories of the High Priests of Memphis; Library Table; Annuals; Christmas Books; Gossip.  
 MUSIC:—LaFont's Life of Garat; Gossip; Performances Next Week.  
 DRAMA:—Shakespearian Literature; Gossip.

*The ATHENÆUM* for December 8 contains Articles on  
 MR. LESLIE STEPHEN on the ENGLISH UTILITARIANS.  
 A LIFE of OSWELL, the EXPLORER.  
 A GARDENING BOOK.  
 FRENCH SOURCES for EARLY ENGLISH HISTORY.  
 NEW NOVELS:—A Vizier's Daughter; A Year of Life; Love in a Mist; As a Watch in the Night; Pride of England; My Lady Cinderella; One of Ourelves; The Inimitable Mrs. Maselingham; A Mogue in Love; The Goblin; L'heureux Ménage.  
 BOOKS ABOUT the WAR.  
 CHRISTMAS BOOKS.  
 BOOKS of TRAVEL.  
 SHORT STORIES.  
 OUR LIBRARY TABLE.—LIST of NEW BOOKS.  
 A RECLAMATION; MR. HARE'S AUTOBIOGRAPHY; The MUTILATION of HORACE WALPOLE'S LETTERS; SALES; JOHN BARBOUR and SIR JOHN RAMSAY; The PRONUNCIATION of "DUDE" in AMERICA.  
 ALSO—  
 LITERARY GOSSIP.  
 SCIENCE:—Huxley's Life; Societies; Meetings Next Week; Gossip.  
 FINE ARTS:—Romney at the Grafton Galleries; Society of Painters in Water Colours; Notes from Home; Sales; Gossip.  
 MUSIC:—The Week; Gossip; Performances Next Week.  
 DRAMA:—Helena Faucit; Gossip.

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NOTES AND QUERIES. [9<sup>th</sup> S. VII. JAN. 5, 1901.]

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## Notes.

## THE ETHIOPIC ‘HISTORY OF THE BLESSED MEN.’

As a pendant to the Syriac history of Zozimus, by Jacob of Edessa (9<sup>th</sup> S. vi. 261), the ‘History of the Blessed Men who lived in the Days of Jeremiah the Prophet’ is noteworthy. This has been translated from the Ethiopic by Dr. E. A. Wallis Budge, and is included in his “Life of Alexander the Great . . . . . Series of Translations of the Ethiopic Histories” (London, 1896). According to this narrative, when Zedekiah, the wicked king, made an idol, Jeremiah was sent to rebuke him. The king caused the prophet to be cast into a pit, from which he was rescued, and removed the sacred objects from the ark in the Temple. Then Jeremiah and the saints of Jerusalem were carried by the angels to an island in the sea, where there was a mountain in which there was no pain, sorrow, hunger, cold, fiery heat, injustice, &c., but love and peace between every man and his fellow. Whilst this faithful remnant enjoyed the felicity of the Fortunate Isles, Darius sent the Jews back

to Jerusalem. Then he was conquered by Alexander, the two-horned, who demanded from the priests and people the scarlet cloak, the symbol of royalty of the kings of Judah. This was refused, but, after slaying the priests, Alexander wore the cloak for three days and then laid it down again. Alexander visited the Island of the Blessed. The inhabitants there told him they were of the people of Israel, of the tribes of Levi and Judah, and kinsmen of Jeremiah. They lived upon the fruit of the trees, which Alexander saw laden with fruit. Few details are given here, but they are supplied at a later point in the history of a monk called Gerâsimâs, who lived in a cave near Jordan, and, having read in the ‘Book of Alexander’ of the saints in the Fortunate Islands, had a strong desire to visit them. After many prayers, an angel was sent to be his guide; and when he was weary of walking a lion carried him to a sea, and thence he was transported, in the same fashion as Zozimus, to the island. The remainder of the story closely resembles the Syriac narrative. The land is without pain, and by some miraculous second sight the blessed men “have seen and known” the events in far-off Palestine—the Annunciation, the slaughter of the Innocents, the Crucifixion, and the spread of Christianity. After the long conversation in which all this is set forth, Gerâsimâs goes to his appointed dwelling-place, and in the morning says to his host, “If the blessed come to seek me, say unto them, ‘Gerâsimâs is not here with me.’” This instigation to falsehood excites indignation, and Gerâsimâs has to return to his own land, where he writes an account of his travels. The further details as to the sinless life of the people of the Blessed Islands are practically identical in the two narratives; but the setting is, as will be seen, quite different, and in the Ethiopic story the Rechabites are not named. The Greek recension of the narrative of Zozimus is printed in the ‘Anecdota Apocrypha’ (1893) of Mr. M. R. James, and an English translation by Mr. W. A. Craigie appears in the supplementary volume of the “Ante-Nicene Christian Library” (1897). There are versions in Slavonic, Ethiopic, and Arabic, as well as in Syriac. The Slavonic identifies the Blessed Men as Brachmani.

Dr. Wallis Budge’s collection of Alexander traditions—in which the Macedonian is sometimes transformed into a Christian monarch—is a remarkable volume. The student of folk-lore and legend will find in it a mine of interesting matter. WILLIAM E. A. AXON,  
Manchester.

## SHAKESPEARIANA.

'AS YOU LIKE IT,' II. vii. 53-7 (8<sup>th</sup> S. v. 63, 283, 362; vii. 203; 9<sup>th</sup> S. vi. 364).—

He that a fool doth very wisely hit  
Doth very foolishly, although he smart,  
Seem senseless of the bob: if not,  
The wise man's folly is anatomized  
Even by the squandering glances of the fool.

Lest any readers new to 'N. & Q.' from the want of references at the last reference given above, should suppose that the passage under review had not been previously discussed, I have supplied MR. E. MERTON DEY's omission.

I am glad to find that he thinks with me (8<sup>th</sup> S. v. 362) that Theobald's addition is not necessary on the score of being needed to supply the place of a lacking foot, the want of the foot being already sufficiently supplied by a pause. He differs from me in placing the pause after "bob." No doubt we have the ordinary pause after a colon there; but, dear me, if the ordinary pause marked with a colon were sufficient to supply the place of a foot, we should have lines of four feet by the hundred! I placed the pause at the end of the line, the very elliptical expression "if not" making a lengthened pause both natural and necessary there. I heartily congratulate MR. DEY on his very original and very ingenious argument that with or without Theobald's addition the meaning of the passage is the same. Paradoxical though this seems, and as at first perusal of his note I thought it, he proves to demonstration the proposition which he announces in these terms: "The one reading is an affirmative, the other a negative statement of the same thought." At the same time I am glad that, while proving that Theobald's innovation is not the nonsense which some, and I among them, thought and called it, MR. DEY gives his vote in favour of the original text.

R. M. SPENCE, D.D.

Manse of Arbuthnott, N.B.

MR. MERTON DEY, after quoting Johnson's interpretation of this much-vexed passage, proceeds, "With the meaning practically settled," &c. I beg to demur to this entirely. I have never understood how Johnson and other critics could thus turn the argument upside down. The key to the argument, as in many other difficult passages, is supplied by the context. For it is an answer to Jaques's own question, "Why must they most laugh who are most galled by the fool's folly?" Why? Because if they pretend not to notice the hit, the fool will lay their folly bare by his squandering glances to the com-

pany. The argument being abundantly clear, it is strange that so many critics should import into the text what is not there, with the result that the speaker is made to stultify himself completely. HOLCOMBE INGLEBY.

'KING HENRY V.,' V. ii. 12 (Queen Isabel's speech to Henry at the conference to discuss the terms of peace).—The First Folio reads:

So happy be the issue, brother Ireland,  
Of this good day and of this gracious meeting.

For "Ireland," which is pure nonsense, the Second Folio (followed by the Third and Fourth, and by all subsequent editions) reads "England." But if Shakespeare wrote this, by what conceivable freak of transcriber or compositor could a reading so simple and intelligible have been tortured into the "Ireland" of the Folio? There is nothing in the context to suggest or to explain such a blunder, and the natural inference therefore is that the corruption conceals the original text. I offer the suggestion that the play house MS., from which Heminge and Condell printed this play, read

So happy be the issue *to our land*.

"To our land," illegibly written, might be misread as "Ireland"; "brother" would then be inserted *metri gratia* from the preceding speech of the French king:—

Right joyous are we to behold your face,  
Most worthy brother England.

PERCY SIMPSON

'THE WINTER'S TALE,' I. ii. 138-43.—In these reflections the king is endeavouring to prove to himself that his perception is not at fault—that love lends him the power to discover the truth:—

Affection! thy intention stabs the centre.  
Nothing can remain hidden from the searching power of love—from its penetrating intensity:—

Thou dost make possible things not so held,  
Communicatest with dreams.

Even the apparently impossible is compassed, as when in dreams the spirit seems to annihilate time and space in its quest for knowledge regarding a loved one. As an illustration of the poet's thought may be instanced the prophetic dream of Calpurnia ('Julius Caesar,' II. ii.), wherein she thrice cried out, "Help, ho! they murder Cæsar!" Leontes had been a prey to jealous fancies in his dreams, which now occur to him in the light of a revelation:—

With what's unreal thou coactive art,  
And fellow'st nothing: then 'tis very credent  
Thou mayst co-join with something.

Affection has the power to accomplish this

when coactive with such unrealities as dreams; then it is very credit that it is able to arrive at the truth when it has something real, such as actions and the like, to deal with.

We have a hint in these lines that the jealousy of Leontes, which has appeared to be the growth of a moment, really antedates the present time in half-suspicious arising from uncomfortably vivid dreams.

E. MERTON DEY.

'THE WINTER'S TALE,' II. i. 174-9.—

Camillo's flight,

*Added to their familiarity  
(Which was as gross as ever touch'd conjecture,  
That lack'd sight only, nought for approbation  
But only seeing, all other circumstances  
Made up to the deed), doth push on this proceeding.*

The note in the 'New Variorum' is as follows:—

"Conjecture" is the subject of "touch'd," not the object. Their familiarity was as clear as conjecture could reach, that lacked no proof but sight. Schmidt here interprets "touch" by *move, arouse*, with "conjecture" in the accusative. But it was not the grossness which aroused conjecture, but conjecture that estimated the amount of grossness."

For the king's idea as expressed by "familiarity" we should go back to I. ii. 108-18, "paddling palms," &c. This the king saw, or imagined he saw, and his suspicions were aroused thereby. That which "lack'd sight only" was "the deed." It was with the criminal act that "conjecture" was concerned. The thought is confused by taking "familiarity," as Dr. Furness does, to mean a supposed criminal relation. It is the criminal relation which is to be established by "this proceeding"; but "their [gross] familiarity," so Leontes tells us, is one of the proofs of such guilt, "Camillo's flight" being the other. As the proof cannot be the same thing as that which is to be proved, we see that "familiarity" must be restricted to the meaning plainly indicated by the king—the acts that aroused suspicion, "touch'd conjecture." These acts, in themselves sufficient proof to the king, "lack'd sight only" of one more, "the deed." The suggested inversion could have been obviated so easily—"as e'er conjecture touch'd"—that one must believe the present reading cannot have this meaning.

E. MERTON DEY.

St. Louis.

**LOTTERIES.**—It may be worth notice that the royal proclamation, "Imprinted at London in Pater noster Rowe, by Henrie Bynneman," as to "A very rich Lotterie generall, without any Blanckes.....towradres the reparation of

the Hauens, and strength of the Realme,"\* really belongs to the ninth year of Elizabeth (for which year Lord Crawford's 'Handlist' gives no entry). The copy in the Bodleian is an example of one of the two editions of "a Chart thereoff [sc. of the lottery] published in August, 1567," referred to in a proclamation of 9 Jan., 1568[9]. A copy of the other edition is transcribed by A. J. Kempe in 'The Loseley MSS.' (1836), pp. 188 *sqq.* Not only is the imprint completed by the words "anno 1567," but also the chart is headed with a most gorgeous woodcut, some 20 in. by 12*½*. Mr. Kempe gives a reproduction of this enticing representation of the prizes—plate, money, and tapestry—as a frontispiece to his book. Several other documents relating to the lottery of 1567-9 are reprinted by Mr. Kempe; and he has a note on some other early lotteries which will repay perusal, to say nothing of a most charming selection from the "posies" of the "adventurers."

O. O. H.

**ETYMOLOGY AND WHIST.**—In some respects etymology is not unlike whist. It is of no use to play at it till you have learnt the rules of the game. A novice may win a trick when he holds the cards; that is to say, when the facts are accessible and the deduction is obvious. A skilful player may be baffled when the cards are against him; that is to say, when the facts of the case are obscure or indiscernible. But he knows better than to play the fool.

A simple instance may suffice. Given the Latin forms *cedere, cessum, cessare*, and the French *cesser*, and a novice may easily guess at the origin of the English verb *cease*. But he may easily come to grief, in company with Dr. Johnson, over the word *surcease*. It is not derived, as he says, from F. *sur* and *cesser*, but is connected with the F. *sursis*, a delay or respite, being derived from the Latin *supercedere*. Several of our authors have been caught in this pitfall.

WALTER W. SKEAT.

**THE BEST BOOK OF THE NINETEENTH CENTURY.**—This is an invidious topic, but Sir W. Besant has faced it in *Harmsworth's Magazine*, and others may scent quarry as well as he. The good knight awards the palm to Carlyle's 'Past and Present,' but in so doing tilts against a windmill. The superiority of a book (as of all things) must be relative, and therefore restricted. Influence is Sir Walter's scale, but this, too, is of necessity limited. By

\* Copies of which are in the British Museum, Bodleian, and Queen's Coll. collections of proclamations.

"best" I presume is meant most superior and influential, but which is the book combining these qualities? Surely not any of Carlyle's books. Superior they are in cleverness, self-assertion, dogmatism, and needless obscurity of style; influential, too, within a certain, but limited area; but overtop all others by either quality they most assuredly do not. Moreover, influence spells popularity, and no single book Carlyle ever penned was or possibly could be popular. If popularity be the measure of best-ness, then Carlyle never has had, nor will have, any chance in the race with Scott and Macaulay and Dickens as competitors. Their grooves may differ from his, but the test is there all the same—superiority of wider influence. Nor is the test of matter less conclusive. Ruskin approaches him nearest under this head, and assuredly the radius of his influence is less restricted than Carlyle's. Has not society been captivated from base to summit by his peerless eloquence, or the simplicity of his diction, or the wisdom of his ethics? 'The Stones of Venice' has impressed a multitude where 'Past and Present' has interested a group. But I am far from maintaining that even Ruskin's works are the "best" of the century. They are so of their kind, as Carlyle's are of his, and Darwin's and Newman's and Tennyson's are of theirs. But no one book of any one author focuses in itself all the excellences of all other books—the brilliancy of Macaulay, the grasp and range of Gladstone, the poetry of Keats, and the supreme use of language of Ruskin. I confine the inquiry to English nineteenth-century literature. And yet Sir Walter's thesis demands such predicates. Had he qualified it as *sui generis* only, I had no dispute with it; because he formulates it unequivocally I demur to it. Unique of its kind 'Past and Present' undoubtedly is (as is 'Sartor Resartus'); the best book of the century it undoubtedly is not—either in matter, influence, or style. The theory that it is so is as untenable as the now famous "hundred best books" contention. The best book, or number of books, of the century is that, or are those, which appeals or appeal most to each reader individually. J. B. McGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

[Such discussions are, we think, rather futile.]

**REGIMENTS AT CULLODEN.**—As the recently published works of Mr. Lang and Mr. Terry give no clue to the modern numerical or territorial designations of the regiments which took part in the battle of Culloden, I have drawn up the following list, which may

prove useful to some readers of 'N. & Q.' (it is noteworthy that both Mr. Lang and Mr. Terry write "Blyth" for *Bligh*):—Humphrey Bland's Dragoons, 3rd Hussars; Cobham Dragoons, 10th Hussars; Lord Mark Kerr's Dragoons, 11th Hussars; St. Clair's Royal Regiment, 1st Royal Scots, Midlothian Howard's Regiment, 3rd, the Buffs, East Kent; Barrell's, 4th, Royal Lancaster Wolfe's, 8th, Liverpool; Pulteney's, 13th Somersetshire; Price's, 14th, West Yorkshire Bligh's, 20th, Lancashire; Campbell's, 21st Scots Fusiliers, Ayr; Sempill's, 25th, Scottish Borderers; Blakeney's, 27th, Inniskilling Fusiliers; Cholmondeley's, 34th, Border Carlisle; Fleming's, 36th, Worcestershire Monro's, 37th, Hampshire; Ligonier's, 48th Northamptonshire. James Wolfe, the future hero of Quebec, was not in his father's regiment, the 8th, but was at Culloden as a captain in the 4th Regiment, and employed on the staff as brigade-major. His account of the battle is to be found in Wright's 'Life of Wolfe,' p. 84. He has been represented by some writers as a lieutenant-colonel at Culloden, but he was not even a major until 1749.

W. S.

**SNUFF.** (See 9<sup>th</sup> S. vi. 460.)—The opinion expressed at the above reference, to the effect that snuffing is "a filthy habit," recalls two passages in the 'Memoirs of Eighty Years,' by the late physician and "parable-poet," Dr. Gordon Hake. At p. 104 he tells a sparkling anecdote, showing how George IV. illustrated the method of cleanly snuff-taking; and at p. 228 he describes his own "snuff-mull"—one presented to him in 1875 by Rossetti, and now, undoubtedly, duly prized as an heirloom—and then defends snuffing with a certain air of scientific reasonableness. He says:—

"And would you know the reason of my persistence in taking snuff? It not only wakes up that torpor so prevalent between the nose and the brain, making the wings of an idea uncurl like those of a new-born butterfly, but while others sneeze, and run at the eyes and nose, my schneiderian membrane is impervious to weather, or, to be explicit, I never take cold in my head."

As a transcript from experience this has a value of its own, for although, as a matter of course, there is an element of waywardness in the passage, it is not mere chaff and nothing more.

THOMAS BAYNE.

**'DICTIONARY OF NATIONAL BIOGRAPHY' AND PORTRAITS.**—The 'D.N.B.' is a model of what such a work should be, and now that it is completed a separate alphabetical index of the persons dealt with, giving their call-

when coactive with such unrealities as dreams; then it is very credent that it is able to arrive at the truth when it has something real, such as actions and the like, to deal with.

We have a hint in these lines that the jealousy of Leontes, which has appeared to be the growth of a moment, really antedates the present time in half-suspicious arising from uncomfortably vivid dreams.

E. MERTON DEY.

'THE WINTER'S TALE,' II. i. 174-9.—

Camillo's flight,

Added to their familiarity  
(Which was as gross as ever touch'd conjecture,  
That lack'd sight only, nought for approbation  
But only seeing, all other circumstances  
Made up to the deed), doth push on this proceeding.

The note in the 'New Variorum' is as follows :—

" 'Conjecture' is the subject of 'touch'd,' not the object. Their familiarity was as clear as conjecture could reach, that lacked no proof but sight. Schmidt here interprets 'touch' by *move*, *arouse*, with 'conjecture' in the accusative. But it was not the grossness which aroused conjecture, but conjecture that estimated the amount of grossness."

For the king's idea as expressed by "familiarity" we should go back to I. ii. 108-18, "paddling palms," &c. This the king saw, or imagined he saw, and his suspicions were aroused thereby. That which "lack'd sight only" was "the deed." It was with the criminal act that "conjecture" was concerned. The thought is confused by taking "familiarity," as Dr. Furness does, to mean a supposed criminal relation. It is the criminal relation which is to be established by "this proceeding"; but "their [gross] familiarity," so Leontes tells us, is one of the proofs of such guilt, "Camillo's flight" being the other. As the proof cannot be the same thing as that which is to be proved, we see that "familiarity" must be restricted to the meaning plainly indicated by the king—the acts that aroused suspicion, "touch'd conjecture." These acts, in themselves sufficient proof to the king, "lack'd sight only" of one more, "the deed." The suggested inversion could have been obviated so easily—"as e'er conjecture touch'd"—that one must believe the present reading cannot have this meaning.

E. MERTON DEY.

St. Louis.

**LOTTERIES.**—It may be worth notice that the royal proclamation, "Imprinted at London in Pater noster Rowe, by Henrie Bynneman," as to "A very rich Lotterie general, without any Blanckes.....towards the reparation of

the Hauens, and strength of the Realme,"\* really belongs to the ninth year of Elizabeth (for which year Lord Crawford's 'Handlist' gives no entry). The copy in the Bodleian is an example of one of the two editions of "a Chart thereof [sc. of the lottery] published in August, 1567," referred to in a proclamation of 9 Jan., 1568[—9]. A copy of the other edition is transcribed by A. J. Kempe in 'The Loseley MSS.' (1836), pp. 188 *sqq.* Not only is the imprint completed by the words "anno 1567," but also the chart is headed with a most gorgeous woodcut, some 20 in. by 12*f.* Mr. Kempe gives a reproduction of this enticing representation of the prizes—plate, money, and tapestry—as a frontispiece to his book. Several other documents relating to the lottery of 1567-9 are reprinted by Mr. Kempe; and he has a note on some other early lotteries which will repay perusal, to say nothing of a most charming selection from the "posies" of the "adventurers."

O. O. H.

**ETYMOLOGY AND WHIST.**—In some respects etymology is not unlike whist. It is of no use to play at it till you have learnt the rules of the game. A novice may win a trick when he holds the cards; that is to say, when the facts are accessible and the deduction is obvious. A skilful player may be baffled when the cards are against him; that is to say, when the facts of the case are obscure or indiscernible. But he knows better than to play the fool.

A simple instance may suffice. Given the Latin forms *cēdere*, *cessum*, *cessare*, and the French *cesser*, and a novice may easily guess at the origin of the English verb *cease*. But he may easily come to grief, in company with Dr. Johnson, over the word *surcease*. It is not derived, as he says, from F. *sur* and *cesser*, but is connected with the F. *sursis*, a delay or respite, being derived from the Latin *supercedere*. Several of our authors have been caught in this pitfall.

WALTER W. SKEAT.

**THE BEST BOOK OF THE NINETEENTH CENTURY.**—This is an invidious topic, but Sir W. Besant has faced it in *Harmsworth's Magazine*, and others may scent quarry as well as he. The good knight awards the palm to Carlyle's 'Past and Present,' but in so doing tilts against a windmill. The superiority of a book (as of all things) must be relative, and therefore restricted. Influence is Sir Walter's scale, but this, too, is of necessity limited. By

\* Copies of which are in the British Museum, Bodleian, and Queen's Coll. collections of proclamations.

wrote of 'Lucrece' as "revived to live another age" in Shakespeare's work (see Sidney Lee's 'Life of William Shakespeare,' p. 78); and Shakespeare was eulogized by name as the author of 'Lucrece' in some verses prefixed to 'Willowie his Avisa,' which, according to Mr. Lee ('Life,' p. 155), "was licensed for publication on Sep. 3, 1594, and was published immediately." See also Mr. Thompson Cooper's life of Clerke in the 'D.N.B.'

ALEX. LEEPER.

Trinity College, University of Melbourne.

1796.—Turning over some family papers, I came across an old pocket-book which had belonged to my grandfather. It is 'Kearsley's Gentleman and Tradesman's Pocket Ledger, for the Year 1796,' published by G. Kearsley, 46, Fleet Street, "price 1s. 8d., bound in red leather with pockets for notes." As it represents in many ways an obsolete state of things, a few notes may be interesting.

The Law Terms and Essoign Days are set out in the ancient form, according to octaves, fifteen-days, and morrows; there were no sittings in Westminster Hall on 2 February (Purification of St. Mary the Virgin), Ascension Day, and Midsummer Day. "Marriages are forbidden from the first Sunday in Advent till after Twelfth Day, and from the beginning of Lent to Low Sunday."

Dates are given of the dividend days at the South Sea House in Threadneedle Street, where, however, no business was done on Saturday after one of the clock. Hackney coach-horses were not to be less than 14 hands high; drivers were fined if they had no check-string, and the licensed number was to be fixed on the fore-standard of a mourning-coach. "Hackney Coach fares from different parts of the town to various places of pleasure"; these places are Drury Lane, Covent Garden, and Haymarket Theatres, the Opera House, Ranelagh, Vauxhall, Sadler's Wells, Astley's, and the Circus. One point of departure is the Obelisk in Fleet Street. Rates of watermen plying upon the river Thames: the following occur in the list of places:—

To Limehouse, New Crane, Shadwell and Ratcliffe cross.

To the Hermitage and Rotherhithe.

To Twickenham and Tide-end town.

From Billingsgate to St. Saviour's Mill.

To Lambeth, Vauxhall, or Marble Hall.\*

England contained 8 million inhabitants and 39 million acres; land in tillage was only about 10½ million acres; corn grown in

\* There was a Marble Hill at Twickenham; see 'N. & Q.' 2<sup>nd</sup> S. v. 370.

our own country was estimated to produce 2,000 million pounds of bread; many other details are given.

Certificates for hair powder were 1*l.* 1*s.* each. Members of the royal family and their immediate servants were exempted; so also were persons in the army, navy, and volunteers; also clergy whose annual income was less than 100*l.* on an average of seven years. The same exemption applied to preachers of Dissenting congregations, to Dissenters in pretended holy orders, and to those of the Popish religion. If a man had more than two unmarried daughters, he was to pay for no more than two. Lists of those who took out certificates were to be fixed on the market cross, and on the church or chapel; if there were no church or chapel in the place, then on the next church or chapel. Penalty for using hair powder without certificate, 20*l.* Makers and retailers of "sweets," made-wines, meetheglin or mead, had to take out an excise licence. Customs and excise duty had to be paid on cocoa-nuts.

No letter could be franked by a member of Parliament if it weighed more than 1 oz., and he had to be in the post town at the time the letter was posted; he could only send ten, and receive fifteen, free letters in a day. No letter sent to or from persons in the army and navy was to be charged more than 1*d.*

Innkeepers or others on whom soldiers were billeted were to receive 10*d.* a day for each; a soldier could be supplied with five pints of beer or cider in a day.

Instructions for the management of sheep and swine contain some dialect words.

The Kings of France end with "Lewis XVI., beheaded January 21, 1793," and no notice is taken of any subsequent government. Austrian rulers appear as "Emperors of Germany."

A bishop on translation pays no fees to the House of Lords unless he be translated to Canterbury, York, London, Durham, or Winchester.

The House of Commons numbered 558. George Rose was Clerk of the House of Lords, and Henry Cowper, assistant. John Nichols was printer of the votes of the House of Commons, and John Bellamy was the housekeeper.

There is scope for much annotation, which I leave to others.

W. C. B.

INDEXES TO 'N. & Q.'—For a dozen years I have regarded with sorrow on my shelves a set of 'N. & Q.' complete all but the Index to the Third Series. For the encouragement of those contributors who are in the like case, I may say that the desideratum has been

supplied me by Mr. Francis Edwards, of High Street, Marylebone. I have had to pay close on six pounds, surely a record price. I understand that some of the other Indexes are scarcely less rare. The moral to be deduced is, Keep your General Indexes of 'N. & Q.'

H. T.

[The first five Indexes are all excessively rare, and the Fifth is now as rare as the Third. A few copies of the Fourth may be had, price three guineas. The others can only be obtained by a happy chance.]

**VOLUNTARY MUTILATIONS IN FRANCE.**—The magistrates of Moissac are engaged in investigating cases of voluntary mutilation practised by a band of quacks and sharpers in the district of Quercy on young conscripts. By means of a bandage these quacks produced ankylosis of the toes, causing infirmities that necessitated the discharge of the young men, or at any rate their transfer to the auxiliary services. Each of these operations brought the operator a fee of from 1,000 to 1,500 francs.

J. L. H.

**Moon Lore.**—The following was mentioned to me lately as an aid in recognizing whether the moon is on the "wax" or the "wane." It may be new to some of your readers. When the crescent appears placed as a C, it is *crescendo*, on the increase. When turned the opposite way, so as to form the loop of the D, it is on the *decrease*.

J. H. RIVETT-CARNAC.

### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**KING'S PREACHER APPOINTED BY EDWARD VI.**—Is there any account of the king's preachers appointed by Edward VI? Is there a monograph on the subject?

A. W. OXFORD.

**QUOTATION.**—Wanted reference to the following lines, said to be by Rochester:—  
I hate all kings and the thrones they sit on,  
From the King of France to the Caliph of Britain.

W. CROOKE.

Langton House, Charlton Kings.

**SIR WILLIAM F. CARROLL.**—This distinguished sailor (1784-1862) rose to be a Rear-Admiral, K.C.B., and Lieutenant-Governor of Greenwich Hospital. Whom did he marry? I should be much obliged to any

correspondent who would tell me her name, and anything more about her family that may be known.

JULIAN MARSHALL.

**LINES ON THE SKIN.**—Will any reader kindly tell me where a copy of the lines upon 'The Skin' may be found? They begin, if I recollect rightly,

There's a skin within and a skin without,  
The skin within is the skin without.

N. K. R.

**DATE WANTED.**—Kindly inform me what day in the present style of reckoning is the equivalent of "the morrow after Corpus Christi day" in the year 1543.

THOMAS SOUTHWELL.

Norwich.

**GENEALOGICAL TREES.**—Where can I see some good examples of genealogies of say eighteen to twenty generations arranged as trees with branches and leaves?

CHEVRON.

**GRIFFITH WILLIAMS.**—Colonel Commandant at Woolwich, who died 1790, married Anne Sherlock. Who was she, and where was she married?

H. M. BATSON.

Hoe Benham, Newbury.

**BOULDER STONES.**—About two miles south of High Bentham, Yorkshire, on Burn Moor, are some boulder stones. The largest is locally known as the "Great Stone of the Four-stones." The six-inch Ordnance Survey map shows near by some others called Fourstones and a "Clap Stone." Half a mile east of the Great Stone is one called "Queen of the Fairies Chair." At the summit of the pass leading to Slaidburn is another stone called the "Stone of Greet."

Can you give any information as to the history of these stones? Most of them are probably of glacial birth and deposit. Smith's 'Old Yorkshire' gives some historical notes of other stones in Yorkshire, and promises more in succeeding volumes, but there is nothing about these. I should be glad of any information or reference to works in which they are described.

J. R.

**GRIERSON OF DUBLIN.**—Can any reader give a reference to a pedigree of the Griersons of Dublin? The patent of king's printer in Ireland was held by members of this family for many years. Possibly a list of the king's printers is available for reference, and this would give the successive Griersons who held the patent. The Griersons were connected with the D'Arcys of Hyde Park, co. Westmeath, whose arms are quartered with those of Grierson, which are

Scotch, as the name would imply. William Grierson, of Deanstown, co. Dublin, is named in the D'Arcy pedigree. Certain particulars which help are to be found in the article in the 'D.N.B.' on Constantia Grierson. William Grierson, of Deanstown (above referred to), had three daughters. The eldest, Martha =James D'Arcy, of Hyde Park; another, Dorothea =William Moore, Esq. (marriage licence, 1768, 'Dublin Grants Index'); and the other (name not ascertained)=a Grierson. It is believed that the Griersons went from England to Ireland first as king's printers. There are many Griersons mentioned in 'Dublin Diocesan Wills,' in Vicars's 'Irish Marriages,' and in the 'Dublin Grants Index.' One or two entries are also to be found in the selections from the registers given in Hughes's 'Church of St. Werburgh, Dublin,' and the 'Church of St. John the Evangelist, Dublin.'

SIGNIA.

"ROKER."—At a manicurist's in Bond Street I hear the word "roker" used for a cherry-wood stick employed in cleaning the nail. I have looked in the 'Century Dictionary,' and can find no trace of any "rok" root with any such meaning. The manicurists tell me that the word is always used in their trade, and is "roker" and not "raker." Can any of your readers help me?

C. ROSELL.

[*Roke=rake in a not very cleanly sense was occasionally used fifty years ago in the West Riding.*]

TEDDY FAMILY.—Roger Glanville, buried at Ashburton in 1800, married at Ashburton, 12 April, 1765, Mary, daughter of ..... Teddye. Is anything known of her family?

C. L. G.

FLOGGING AT THE CART TAIL.—I remember my father, when I was a boy, seventy years ago, pointing out a man to me whom he had seen flogged at the cart tail up the principal street of this town. I presume this would be done by order of the magistrates, as a punishment for some offence. Can any reader say for what offences this punishment was applied, and when it became obsolete?

J. W. W.

Halifax.

[See 6<sup>th</sup> S. vi., vii., viii. *passim*; 7<sup>th</sup> S. v. 7, 205, 445.]

THOMAS SCOTT.—Can any reader tell me the names of the descendants of Thomas Scott, the hymn-writer and Unitarian minister of Ipswich? Died 1775.

H. W.

NICHOLSON.—The career of Sir Francis Nicholson (1660–1728) may be traced pretty well through his public life in America

from the publications of the N.Y., Md., Va., S.C., and Nova Scotia Historical Societies and State documents. Can you help me to materials bearing on his early life and on the closing years, 1725–28?

C. W. SOMMERSVILLE.

"CODRINGTON."—Dr. Guthrie in 1844 wrote thus to his wife: "Finding that I would be uncomfortably confined, I took up my position on a chair in front, having my hat on my head, my Codrington close buttoned up to my throat." Was a Codrington a jacket or coat? What is the word derived from?

M.A.OXON.

[An origin is suggested from Admiral Sir Edward Codrington or his son Admiral Sir Henry John Codrington, similar to that of Spencer.]

"CHURMAGDES."—What is the meaning of this word? It occurs in the presents at the Courts Leet of Southampton. "Three churmages were presented, two of them because they had no present employment; both were required to put themselves immediately to service, or to leave the town."

HELLIER R. H. GOSSELIN.

Bengeo Hall, Hertford.

"PEAKY-BLINDER."—Has the use of this word in the Midlands as a synonym for Hooligan been recorded in 'N. & Q.'?

B. D. MOSELEY.

SURNAMES.—Perhaps you or some of your readers can inform me when surnames were first introduced into England—I mean, when say Peter de Courtenay may have dropped the *de*. I imagine it was between the middle of the thirteenth and the middle of the fourteenth centuries.

TOURAINE.

SIR JAMES DOUGLAS.—Can any reader of 'N. & Q.' inform me if the good Sir James Douglas, the friend of King Robert Bruce, was a natural son?

ARUNDEL : WALDEN.—Was the name of the town of Arundel in Sussex derived from Arendal in Scandinavia? Also the name of Walden in Essex from Valdalen in Norway, from which place St. Olaf is said to have fled?

T. W. C.

SCOTTISH NAMES IN FROISSART.—Has any serious attempt ever been made to identify the misrendered Scottish names which appear in Lord Berners's version of Froissart? In the account of the battle of Otterburn alone there are at least a dozen which might be variously interpreted. At the British Museum are two copies of Froissart in manuscript, differing considerably both from each other and from

Lord Berners. Can anybody tell me where there are other good and early manuscripts which could be consulted? Johnes mentions an unutiliated copy at Breslau, but there must be many. If it has not already been done, it might be interesting to collect for comparison the various readings.

G. S. C. S.

**NORMAN ARCHITECTURE.**—What is the most exhaustive, up-to-date book upon Norman architecture, and by whom published?

ICTINUS.

**SAINTHILL OR ST. HILL FAMILY.**—Can your readers give me information relative to any Sainthills or St. Hills living at the present time, or any details of members of such family living in the eighteenth century? They were originally a Devonshire family, but a branch settled in Middlesex and another branch in the Barbadoes. I shall be very glad of any information that is sent direct to me.

C. SAINTHILL.

36, Beaufort Gardens, S.W.

“PETERING.”—Is not this a new word? What are the derivation and meaning of it? It occurs in the *Academy* of 22 Dec., 1900: “A sense of the petering out of the autumn season, the year, the century, sits heavily on literary chroniclers.”

W. B.

(To run short or give out like an exhausted fuse, originally, perhaps, American mining slang, which Mark Twain and other writers have made familiar. Used in Stevenson, ‘Vailima Letters,’ pp. 171, 348. “Peter” looks like the same word as “petard.”)

**MEMOIRS OF EARLY METHODIST PREACHERS.**—I have several named portraits of Wesleyan Methodist preachers removed from the connexional magazine. Can some reader refer me to any list or book which will inform me as to the dates and places of their births and deaths?

C. KING.

Union Street, Torquay.

[The Wesleyan Methodist Book-room, 2, Castle Street, City Road, E.C., seems the likeliest place to apply for information. There is a connexional editor.]

**FLOWER DIVINATION.**—In ‘N. & Q.’ 6<sup>th</sup> S. viii. 194, Miss BUSK says that in Spain the daisy is called by the people “Bemnequer, malmequer” (he or she loves me, loves me not), because of the augury of its petals. Is this phrase actually used as a daisy-name, or is it merely used by Spanish children when pulling off the petals to read their augury? The above custom is a very old one, and is prevalent in many countries with varying formulæ: in England, “He loves me, he loves me not”; in Germany, “Er liebt mich,

er liebt mich nicht”; in Spain (?), as above; in France, “Il m'aime un peu, beaucoup, passionnément, pas du tout.” Can any reader give me similar formulæ used in any other countries by children when plucking off daisy petals?—e.g., the custom is still alive in Italy and Wales, but I am ignorant of the form of words used.

MEGAN.

**MESSITER, A SURNAME.**—Whence derived? C. C. B.

“TWOPENNY TUBE.”—When and where was this now familiar nickname for the Central London Railway first used? A. F. R.

[We fancy that it was first printed by C. L. G. in a journal called the *Londoner*.]

“THACKERAY’S BED BOOKS.”—I shall be glad to know what these are, and why they are so called.

F. M. T.

**HAWKINS FAMILY.**—James Fynmore, writing to his brother William, a solicitor in Jamaica, under date 1765, speaks of “my sister Hawkins living at Kensington.” As he writes “my” instead of “our,” she may have been a sister-in-law. I should like to identify her.

R. J. FYNMORE.

Sandgate, Kent.

**ETYMOLOGY.**—Is there in any Celtic language a word which would serve as the root of the following names of rivers and burns?—Nethy, Nethan, Nith, Nid or Nidd, Nittans-head, Nochty in Glennochty, Invernoth or Invernorth (meaning a ford), Inverythan, Powneid (*pow* itself means a burn), Netherdale, where *nether* does not mean lower. If the *n* represent the Gaelic article, the same root would serve for Ythan, and perhaps for Bithnie and Balbithnie.

JOHN MILNE.

**POEM BY THE LATE DR. E. HATCH.**—Wanted the whereabouts of a poem by Dr. Hatch containing the lines

Saints of the marts and busy streets,  
Saints of the squalid lanes.

They appeared posthumously, but are not given in the ‘Remains’ edited by his son.

J. A. OLLIS.

“IN THE SWIM.”—Can you or any of your contributors tell me the origin of the common English phrase “In the swin?” Is it good English, or is it slang? What is its origin?

EDWARD WAKEFIELD.

GEORGE ALSOOPP was admitted to Westminster School on 25 February, 1782. I should be glad to obtain any information concerning him.

G. F. R. B.

**Gowns.****NOTE ON A PASSAGE IN CHAUCER'S  
'PROLOGUE.'**

(9th S. vi. 365, 434, 463.)

THE proposed reading *hrægelees* (gownless) has been declared out of the question, but not on reasonable grounds. With regard to the sound of the *g* in *hrægel*, Vernon, in his 'Anglo-Saxon Guide' gives the following rule: "G is never soft; when placed, however, between two of the vowels æ, e, i, or y, or at the beginning of a syllable, &c., it has the sound of y." But he adds in a note: "It is likely that *g* before *e* or *i*, and (like *h*) at the end of a syllable, was guttural, as it often is in German and always in Dutch." Murray ('Encyc. Brit.') says: "The Old English *g* beside the sound in 'go' had a guttural sound, as in the German *tag*, Irish *magh*, and in certain positions a palatalized form of this approaching *y*, as in 'you' if pronounced *hyou* or *ghyou*." And again: "The dialects differed in phonology, the Northern retaining the guttural values of *k*, *g*, and *sc*." Ellis states: "It is possible that there was a tendency in those times [Anglo-Saxon] to pronounce *g* final or medial as *gh*, just as the Upper Germans now do, and the Dutch pronounce their *g* in all positions." Sweet, in his 'Anglo-Saxon Reader,' gives the *g* in question the sound of *y*, as in "you," but he is dealing with one dialect only, and has the qualification that the pronunciation of the letters has been determined with "considerable certainty."

According to Ellis, "in the thirteenth, fourteenth, and fifteenth centuries it is almost a straining of the meaning of words to talk of a general English pronunciation." Different versions of words, as *eyren* and *eggyss*, *lie* and *ligge*, *gate* and *yate*, *much* and *muchel*, existed in different districts at one period, and still exist, except the first. As the *g* retained its guttural sounds in the fourteenth century (whatever may have been the Anglo-Saxon original), there is nothing more likely than that Chaucer, reading *hrægel*, for instance, in the poem 'Judith,' should give the *g* a guttural value, which is more to the point than the correct pronunciation, even if it could be ascertained beyond doubt. The spelling of *hrægelees* is sufficiently like *recchelees* to make the one easily mistaken for the other, either with or without the initial *h* in the former. The form *rail* occurring in the twelfth century (*ræil* also occurs as *ræilhus* in Wright's 'Vocabulary,' No. 13) does not prove the other form obsolete, as it is well known that

words persist a long time in poetry and speech after they have disappeared from prose writing. *Gate* and *yate* show the persistence of two forms of a word, the one in writing, the other in local speech. *Yate* is not in the list of words in Johnson's 'Dictionary,' yet it is still used in Lancashire and in Scotland. It was also known to Johnson as used in the language of rustics, as he mentions when treating of the letter *g*.

As to the contention that an emendation is not required, if any one, not in the position of Dr. Sangrado, will read the lines concerned and think for himself, he will come to the conclusion that *recchelees* is not an appropriate word, as did Ten Brink, Skeat (1889), and Ellis; and he will further agree with the last named that "*cloysterlees* was only a gloss which crept into the text from v. 181 and renders that line a useless repetition," and is therefore not Chaucer's doing.

Chaucer relates that the monk held two "texts" directed against monks to be groundless. He acknowledges that both apply to himself: the first from his being a hunter, the second from his being *recchelees*; but he holds that the conclusion in each case does not follow. That is to say: though a hunter, the conclusion that he is not a holy man is false; though *recchelees*, the conclusion that he is like a fish out of water, and therefore doomed to destruction, is inaccurate. His opinion of the two sayings is endorsed by Chaucer in l. 183. Now, it is surely a hopeless case for a monk or any man to acknowledge himself to be reckless, and then deny that he does wrong. It is necessary that the word *recchelees* should have such a meaning that the monk could acknowledge it was applicable to him, and yet leave him a character to defend; that is, it could not be reckless. The word is used in a saying evidently different from that concerning hunting, whereas "reckless" would apply as well to a hunting monk as to a *cloysterlees* one, or better. If "reckless" were ever the word, the separate consideration of hunting is manifestly unnecessary. In the description of the monk prominence is given to two features—namely, his love of hunting and his love of fine dress; so that it is appropriate, or rather necessary, for him to hold that hunting, fine dress, and being out of a cloister were either not faults in a monk or trifling ones.

"Gownless" as a meaning suits the passage well. Like "being a hunter," it conveys a reproach to a monk, not to other men; and a monk could acknowledge himself to be gownless without acknowledging himself to be doomed to destruction.

MAX MÜLLER AND WESTMINSTER ABBEY (9<sup>th</sup> S. vi. 446, 495).—Perhaps, as a P.S. to what has appeared, the following, from Mrs. Oliphant's 'Life of Principal Tulloch,' may be of interest:—

"Dean Stanley had made the curious innovation of establishing a kind of singular lectureship in the nave of the Abbey of Westminster, at which, from time to time, various notable persons, not ecclesiastics of the Church of England, had appeared..... The Principal had been asked..... to be one of these lecturers, but he had disliked the idea of appearing under sufferance, so to speak, in a place where his orders were not acknowledged, or his position allowed, solely as a sort of *protégé* of the Dean."

However, Mrs. Oliphant adds, the Dean had his way, and Tulloch, referring to his lecture, wrote to his wife:—

"I had an uncomfortable feeling not only as to the strangeness of holding forth in Westminster Abbey, but as to my being an unauthorized person there."

The service took place in the nave, immediately after the three o'clock Evensong, which had been, as usual, chanted in the choir, and lasted, Tulloch writes, "with the Dean's short prayer, and the singing of the hymn, just an hour altogether."

GEORGE ANGUS.

St. Andrews, N.B.

"FRAIL" (9<sup>th</sup> S. iv. 436, 507; v. 51, 158; vi. 378).—In the victualling (*garnisona*) of the ship sent into Norway for the Maid (*domicella*) of Scotland in 1290, payments were made (*inter alia*):—

"Pro dimidio quarterii gruellæ avenæ, iijs. iiijd.  
..... Pro xx libris j quarterio zingiberis, xxij. xđ.  
..... Et pro ij fraellis ficuum, et pro ij fraellis racemorum, xiiijs. Et ij libris croci, xjs. Et pro uno gurdo gingebrade, ponderie xxvijlli, xlj. .... Et pro xvj libatis circa bisquyt in navi."—J. Stevenson, 'Documents illust. Hist. Scotl.' (1870), i. 140. See also pp. 188, 189.

The prices and wages noted in both the documents referred to are of great interest. What was the *gruellæ avenæ*? Some of it was used by the envoys, "et residuum dederunt mariarii pro Deo,† quia corruptum." The items as to "gingerbread" and biscuit may be worth noting by possessors of the 'H.E.D.'

An earlier instance occurs in the Patent Rolls, 1 Henry III. (Twenty-sixth Deputy-Keeper's Rep., 67). On 12 December, 1216, Ereminus Bekin received a safe-conduct, "ad veniendum in Angliam cum uno frahello weidie, et quod inde auferat mercandisas ad valentiam praedicti frahelli." Q. V.

\* So printed, for *racenorum*, raisins.

† What is the exact meaning of this odd expression?

"BLACKSTRAP": ORIGIN OF THE WORD (9<sup>th</sup> S. vi. 505).—See *blackstrap* and *blackwine*, s.v. 'Black' in the 'E.D.D.', and the quotations therewith, one of which explains that *blackwine* or *blackrum* was port. Sherry was white wine. The word *blackstrap* has not been confined to port alone, and the meaning of the second syllable has yet to be declared.

ARTHUR MAYALL.

When "the 'N.E.D.' did not come to the rescue" with this word, R. B. should, like Mohammed under similar circumstances, have gone to the dictionary. He would there (p. 890, col. 3) have found *black strap* explained, with four quotations ranging from 1785 to 1842. In three of these the name is written as two words, the form adopted in the dictionary, where the phrase is treated in a group of "specialized combinations," with *black cattle*, *black coal*, *Black Country*, *black sugar*, *Black Watch*, and the like.

M.

THE TITLE OF ESQUIRE (9<sup>th</sup> S. vi. 387, 452, 470).—I do not propose to intervene with regard to this delicate question, but I think MR. A. C. FOX-DAVIES is led into error with regard to surnames by what is nevertheless a laudable enthusiasm.

English surnames were originally assumed by individuals or conferred by custom, and they have never been fixed by law or registered by a competent authority—there being, in fact, no such authority. Down to quite recent times persons have spelt their names according to their own sweet wills, and at the present day illiterate persons may be met with who spell their names differently on different occasions. The fact seems to be that any person may call himself by any surname he chooses without a breach of law, but that no one who has known an individual by one name is under any obligation to address him by another, unless directed so to do (in effect) by royal letters patent.

I do not desire to commend the practice of altering or adding to patronymics, but at the same time the fact should not be lost sight of that there is absolutely no legal obligation in the matter, and that in recent years no disability of any kind has attached to a person bearing what may be loosely described as a "false" name, though false it strictly is not if it has been permanently adopted.

JAMES DALLAS.

Is the word "Esquire" a real title, seeing that we use it only as a suffix, like "D.L." or "J.P."? These initials are expressive of quality or rank; thus "Yeoman" is not a

title, nor even is "Gentleman" a title. Dod the infallible ranks "Esquires" as No. 136 in his scale of precedence, thus : "Esquires by office, including all officers of the naval or military forces, who are styled *esquires* in their commissions."

It is understood that Her Majesty signs the first commission so granted, and it constitutes an official distinction, but the public are content to class officers as "Gentlemen." The Queen has recently created Sir J. B. Paul an Esquire by appointment; but, as his knighthood grants an exact title, it has to be shown that the "squireship" constitutes an elevation.

Novels of the last century describe a "Squire Jones," he being the local landowner. I have known villagers dub such gentry as "Lords," it being the survival of the manorial lordship, formerly of baronial rank.

FITZ-GLANVIL.

YEOMANRY RECORDS (9<sup>th</sup> S. vi. 269, 397; vii. 12).—I have compiled a MS. list of regimental histories, as curiously no such index to this kind of literature exists. In it I find 'Worcestershire Yeomanry Cavalry,' published 1843, and 'Nottingham Yeomanry.'

(Mrs.) J. HAUTENVILLE COPE.  
Sulhamstead, Berkshire.

THE GRAVE OF GEORGE HERIOT (9<sup>th</sup> S. vi. 170, 272, 373).—It seems unwise to take the extract from the *Edinburgh Courant* too seriously. George Heriot was, of course, buried in the old church; there is nothing definite to show what happened to his remains in 1721 when that church was pulled down. The minutes of the Board of Commissioners for building the present church record two destinations for the coffins and bodies which were unearthed in the process of digging the new foundations. The majority were removed to vaults prepared for them under the "Tabernacle" until the new vaults should be ready, and the remainder were interred in a "trench between the old wall on the north side of the churchyard and the new foundations." A proposal to use the "new churchyard" (that in which the workhouse was subsequently erected) was rejected by the Commissioners. It seems unlikely, therefore, that Heriot's coffin can have been there; and it is worth noticing that the extract quoted does not say that the coffin had been discovered. I fancy the writer simply assumed that it was in the graveyard which had been in use since 1608. The fact that nothing more seems to have been heard of the matter points to the same conclusion. It is most regrettable that the

lists (made in 1721) of all the coffins which were moved have not survived.

It may be of interest to state that there were probably three persons bearing the name "George Heriot" living in this parish of St. Martin's at the same time: first, he whose grave is in question; second, one who was married to a certain Frances Jelon in 1612/13 (she appears as a widow in 1624); third, a George Heriot, Esq., whose wife Alice was buried in the church in September, 1621. It would be interesting to know whether there was any connexion between these three gentlemen, but in the face of those forty children of one father this seems a vain hope.

J. V. KITTO.

St. Martin's Vicarage, Charing Cross, W.C.

SIR ROBERT MORAY (9<sup>th</sup> S. vi. 507).—There is no known engraved portrait of this worthy, I think I may safely say. There may, of course, be a painted likeness of him somewhere, which has never been engraved, though it is not very probable.

JULIAN MARSHALL.

REV. THOMAS CAMPBELL, LL.D. (9<sup>th</sup> S. vi. 507).—The portrait of this divine mentioned by MR. ERNEST RADFORD is unknown to Bromley and to Evans. I do not know it, and I should think it must be the likeness of some other person. I can find no record of the portrait of any clergyman, of that period, engraved by James Parker.

JULIAN MARSHALL.

"JOHN COMPANY" (8<sup>th</sup> S. i. 475; ii. 37, 116).—In Andreas Spurmann's 'Travels to the Cape of Good Hope, the South-Polar Lands, and round the World,' translated freely from the Swedish (Berlin, 1784), at p. 347, the following passage occurs :—

"Further, I knew that, as simple Hottentots and Indians could form no idea of the Dutch Company and its government and constitution, the Dutch in India had given out that this was one mighty ruling prince who was called Jan, or John, with the surname Company, which also procured for them more reverence than if they could have actually made the people understand that they were, in fact, ruled by a company of merchants."

J. F. R.—N.

EASTER MAGIANT (9<sup>th</sup> S. vi. 508).—"Easter giant, Easter ledges, Easter magiants, or Easter mangiants = *Polygonum bistorta*" (see William Miller, 'Dictionary of English Names of Plants,' 1894, p. 40). *Polygonum bistorta* would prove a very nasty ingredient in a pudding. I believe that the word "Easter-mian giant," Easter mangeant, applies to some aromatic herb allied to tansy or camomile. See Britten and Holland, 'Dictionary of

English Plant Names,' 1886, p. 164, and *Gardeners' Chronicle*, 12 Sept., 1874, p. 344; 19 Sept., 1874, p. 355 (special); 26 Sept., 1874, p. 403 (also special).

MAXWELL T. MASTERS.

Is there possibly some association either with the Eastern Magi, or the fact that "presenting eggs to our friends at Easter is Magian"? *Vide* 'Dictionary of Phrase and Fable.'

ARTHUR MAYALL.

AUTHOR AND REFERENCE FOR VERSES WANTED (9<sup>th</sup> S. vi. 469).—The querist will find the wanted lines, though hardly as quoted, in Thomas Moore's 'A Dream of Hindostan' (Locke-Lampson's 'Lyra Elegantiarum,' 1891 edition, p. 229). The squib does not appear in the common editions of Moore.

J. A. OLLIS.

WATCH-CHAIN ORNAMENT (9<sup>th</sup> S. vi. 409, 436).—MR. ASTLEY will find a full account of his friend's ornament, a common charm against the evil eye, in Mr. Elworthy's 'Evil Eye,' p. 255 *et seqq.*, and in the same writer's recently issued book 'Horns of Honour.'

W. CROOKE.

A hand with the two middle fingers flexed on the palm is a very common amulet against fascination and other perils. It is the *mano cornuta*, or horned hand, which is so often seen in the flesh in Southern Italy, especially in Naples. MR ASTLEY is referred to chap. vii. of Elworthy's 'The Evil Eye.'

ST. SWITHIN.

[Many replies received.]

BALLYWHAIN (9<sup>th</sup> S. vi. 209, 412).—I do not understand the application of "British" to a word, but the nearest English equivalent of *wain* should be *wong*, otherwise *ing*. Cf. A.-S. *wang*, Icel. *vangr*, Ger. *Anger*, Goth. *waggs*, meaning meadow. The etymology of these words seems to be quite obscure.

H. P. L.

THE DATE OF THE CRUCIFIXION (9<sup>th</sup> S. vi. 305, 412).—No reason is given for connecting the lunations with the "seventy days before Pasch," so the question remains why the lunations applied only to 1 Tishri, excluding the other months, all distinguished as *rosh kodesh*, sometimes including two days' observance. Here we may note the Roman observance of acclaiming the new moon by sounding the *calenda*, "a calando vel vocando." Clearly the moon was looked for.

A. H.

"LET THEM ALL COME" (9<sup>th</sup> S. vi. 426).—Thackeray and Dickens have supplied anticipations of this phrase. The illustrious

Altamont in 'Pendennis' (chap. xxxvii.), when finally brought to book, exclaims, "Let 'em all come on and try what they can do against a British sailor"; and at that critical moment in the career of Mr. Pickwick when Mrs. Bardell flung her arms around his neck, causing him to ejaculate, "If anybody should come," the lady rejoined, "Oh, let them come; I'll never leave you."

ALFRED F. ROBBINS.

NATURE MYTHS (9<sup>th</sup> S. vi. 441).—CANON TAYLOR's note opens up a large subject, of which an adequate discussion could hardly be permitted within the limits of 'N. & Q.' The explanation suggested by your correspondent of the origin and meaning of the myths of ancient Hellas is attractive to poetically minded people, but it may be doubted if it rests on any solid basis. I will confine myself to one of CANON TAYLOR's examples—that of the myth of Antaeus, the

"son of the sea and the earth, a mighty giant living in Libya, whose strength was invincible so long as he remained in contact with his mother earth, but who when lifted up from her bosom and held in the air was easily crushed."

This myth CANON TAYLOR supposes was derived from Africa, and he explains it by the simoom, or, as he incorrectly spells it, the

"simoon, a gigantic column of sand which stalks through the desert, and can only last so long as by contact with the earth it can obtain fresh supplies of sand."

Now, a conclusion can only be logically correct if it is based on correct premises, and in this case the premises are incorrect, as the simoom is not a column of sand, but a scorching wind. I will quote the definition of it from the Arabic lexicon of Mr. E. W. Lane, whose authority cannot easily be disputed :—

"A violent and entirely hot wind, generally occurring in the spring and summer, in Egypt and the Egyptian desert, usually proceeding from the south-east or south-south-east, gradually darkening the air to a deep purple hue, whether or not (according to the nature of the tract over which it blows) accompanied by clouds of dust or sand, and at length entirely concealing the sun; but seldom lasting more than about a quarter of an hour or twenty minutes."

It will be seen that CANON TAYLOR has confused the wind with the clouds or pillars of sand which it occasionally raises, and which are generally known in the Soudan as Shaitans or devils. This mistake does not entirely vitiate his explanation, which he may justly say rests on things and not on names, but it is odd that a myth should have passed from Africa into Hellas, and yet be entirely unknown to the people among whom it is supposed to have originated. I have lived long

amongst Arabs, and have been in more than one simoom, but, so far from evolving myths, the first thought of Ali or Jafir is to wrap up his head in his *abba* or *haïk* or *kuffiyeh*, or whatever may be the most convenient garment at hand, and throw himself on the sand with his nostrils close to the ground, and thus escape as far as possible the blasting effect of the scorching blizzard. The name of simoom, or, as the Arabs vocalize it, *sāmūm*, is derived by them from a root signifying poison, and they look on it as a poisonous wind and nothing more.

As for Atlas, I have many times sailed through the Straits of Gibraltar, and can conceive it possible that some poetical Greek may have given the name of Atlas to the range from a fancied resemblance to the giant who in his mythology bore up the heavens on his shoulders. But I should doubt if the giant of the myth originated with the mountain, which probably received its Greek name long after the myth was established. I cannot really see much difference between CANON TAYLOR's theory and those of the late Prof. Max Müller and Sir George Cox. CANON TAYLOR asserts that Zeus is the sky, but will not suppose with Max Müller that Athene is the dawn. One supposition seems just as likely, or unlikely, as the other. No one ever can give a conclusive explanation of the Greek myths. Those in which Semitic names, such as Cadmus or Adonis, occur, may be reasonably supposed to have been derived from Eastern sources; the others were either of primeval Aryan origin, or were inherited from the autochthons of Thessaly, Thrace, or the Peloponnesus, or finally were due to the inventiveness of the Greeks themselves.

W. F. PRIDEAUX.

It was supposed, some time since, that the theory of nature myths had been abandoned. But these speculations never die. Some people cannot believe in pure imagination. They think that all fables are allegorical. But, if the Greek fables are to be so interpreted, there is no difficulty in explaining other things in the same way. Volney, in his 'Ruins,' has explained all the known religions of the world, including the Christian religion, as nature myths. I did not read carefully what he has written, for I do not like the theory, nor do I believe in it in any form. But I noticed that he had explained them so.

E. YARDLEY.

Any student may become saturated by a study of works by the Rev. Sir G. W. Cox, Bart., &c.; his 'Manual of Mythology,' a small educational volume, deals largely with such

surmises. As a small contribution, I would suggest that the pictured head of Medusa is founded on a study of the *octopus*; we have the normal oval cuttlefish, with the eight suckers vibrating as if actually in water.

A. HALL.

GEORGE ABBOTT, M.P. FOR TAMWORTH, 1640-9 (9<sup>th</sup> S. vi. 490).—His will, proved 1649 in the C.P.C. (54 Fairfax), would possibly throw some light on the queries asked. As he is stated to have been a native of Yorkshire, and as we know he was born in or about 1606 (he died 2 February, 1648/9, in his forty-fourth year), there can be little doubt that the entry at Gray's Inn, 10 May, 1624, of "George, son and heir of George Abbott, of the City of York, Esq." refers to him. It certainly does not refer to his contemporary George Abbott, M.P. for Guildford (with whom he is so often confused), who was son of Sir Maurice Abbott, Lord Mayor of London, and who was baptized 14 June, 1601, at St. Stephen's, Coleman Street, London, where he was buried 14 November, 1645, having died intestate and without male issue at Salamanca.

G. E. C.

"GALLIMAUFRY" (9<sup>th</sup> S. vi. 408, 494).—Thanks to MR. MAYALL, it is now possible to make out what is meant. It turns out that the *cali-* in *calimafréé* is not a "preposition" in the grammatical sense, but is merely a prefix. The latest French etymological dictionary is that by Hatzfeld, Darmesteter, and Thomas, published at Paris, and only just completed. It is not free from some remarkable errors (e.g., the mention of "A.-S. *laic*," s.v. 'Lai,' No. 2), but it contains an admirable treatise on the formation of the French language by way of preface. At p. 82 we are told that

"*ca*, *cal*, *cali*, *coli*, *chari* are different forms of a suffix\* of obscure origin, found only in French in Provençal. It usually has a deprecatory sense, as in: *cabosser*, *calembour*, *calembredaine*, *califourchou*, *camouflet*, *charitari*, *colimaçon* (Norman *calimaçon*)."

In Darmesteter's 'Historical French Grammar,' English edition, sect. 294, subsection 6, it is called "*cal-*," a particle of unknown origin which appears in the forms: *ca-*, *cal-*, *cali-*, *calem-*, *coli-*, *chari-*." I beg leave to recommend most strongly this highly scientific work.

WALTER W. SKEAT.

ACHILL ISLAND (9<sup>th</sup> S. vi. 489).—We have no old form of this name, and therefore its

\* The word used is actually "suffix"; evidently a slip of the pen for "préfixe." For it invariably comes at the beginning; never at the end.

meaning cannot be positively determined. But if a guess may be hazarded, it is possibly from *edchall*, a "yew wood," which is a fertile source of Irish names; among which are Youghal, Aughall, Donohill, and in the plural Aughils, Aghilly, and Aghills. The form Oghill, which is the name of about twenty townlands, is the commonest.

ISAAC TAYLOR.

DR. J. MERVIN NOOTH (9<sup>th</sup> S. vi. 470).—In the list of 'Officers of the Hospitals for the Forces in North America' in 1776 Dr. John Mervin Nooth appears both as a "Physician Extraordinary" and as a "Purveyor." He was author of 'An Account of the Medicinal Virtues of the Principal Mineral Waters of Great Britain,' 8vo, 1789. W. S.

In Cheriton (Kent) Churchyard there is a memorial to James Nooth, Esq., late paymaster of the Dorset Militia, who died at Sandgate 30 December, 1814, aged seventy-one. It also states, "Till the latter part of his life he practised the profession of a Surgeon."

R. J. F.

JULIUS CÆSAR (9<sup>th</sup> S. vi. 407, 474).—In the National Portrait Gallery (Room III.) there is a portrait by Van Somer of Sir Julius Cæsar (Adelmare), Knt., Master of the Rolls. On the frame is written a short sketch of the life. His father, Dr. Cæsar Adelmare, came from Padua, and was Court Physician to the Queens Mary and Elizabeth. It was "by command of Mary I." that Dr. Cæsar Adelmare "dropped the family name, and became known as Cæsar only." The mother of Cæsar Adelmar (or Adelmare) was daughter to the Duke de Cesarini, from whom he had the name of Cæsar:—

"In December, 1757, Sir Julius Cæsar's collection of manuscripts, which had long been preserved in the family, was sold by public auction by Sam. Paterson. By the lapse of time and the decay of the family, they had fallen into the hands of some uninformed persons, and were on the point of being sold by weight to a cheesemonger, as waste-paper, for the sum of ten pounds; but some of them happened to be shown to Mr. Paterson, who instantly discovered their value. He then digested a masterly catalogue of the whole collection, and distributing it in several thousands of the most interesting heads, caused them to be sold by auction, which proved £500."—Chalmers's 'Biog. Dict.', 1813.

Besides the lives of Sir Julius Cæsar and his brother Sir Thomas, there is in the 'Dict. Nat. Biog.' a short biography of Julius Cæsar (1656-1712), physician and musical composer, who lived at Rochester,

"only known as the author of three convivial catches which appeared in the sixth edition of the 'Pleasant Musical Companion' (1720). He was

probably the same Julius Cæsar who was the son of Joseph Cesar, a grandson of Dr. Gerard Cesar of Canterbury, who is generally supposed to have been grandson of Sir Thomas Cæsar."

The second instance, as quoted by MR. WILSON, of a Julius Cæsar, Master of the Rolls, 1815, is seemingly a mistake as to date. The third Julius he mentions, chemist student, who passed his examinations in (I think) 1876, is at present in business at the West-End of London as a chemist (*vide* 'London Directory').

HERBERT B. CLAYTON.  
39, Renfrew Road, Lower Kennington Lane.

There is an interesting account of the family of Chester of Bush Hall, co. Herts, and a notice of Sir Julius Cæsar, to be found in Burke's 'Commoners,' vol. ii. pp. 16-21 (1836). It is there said that "the family of Cæsar was of Italian origin, and its ancestors, under the surname of Adelmare, sprung from Ademar, Count of Genoa and Admiral of France in the year 1086, had been long settled in the city of Treviso." The same authority says that "Sir Julius Cæsar was born at Tottenham in 1557, and by the Queen's desire, i.e., Elizabeth, adopted the latter name" as a surname. His second wife was a niece of the great Lord Bacon, and he died in 1636. This ancient family apparently became extinct in the male line about 1770.

The family of Chester of Bush Hall was in existence in 1836, and in the book above mentioned may be found much illustrative information of it and the Cæsar family. There is no mention of this family in Burke's 'Landed Gentry,' but a pedigree is given of the family of Chester of Chicheley Hall, co. Bucks, perhaps collaterally descended, though their arms are quite different. Chicheley is a village near Newport Pagnell, and I can well remember the monuments of the Chester and Cave families in the church, and used to entertain the idea that the name Chester was in some way derived from that of Cæsar. No doubt much further information might be obtained in Clutterbuck's 'Hertfordshire' and other works.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

I think the Cæsars were connected with the Vanlores and Alexanders of Reading.

(Mrs.) J. HAUTENVILLE COPE.  
Sulhamstead, Berkshire.

The two lawyers named Sir Julius Cæsar were one man. As Master of the Rolls he married a third wife, Mrs. Hungate; he died in 1636, and the date given as 1815

is an error, to which I drew attention at 9<sup>th</sup> S. vi. 331, under the heading of 'Vanishing London.'

A. HALL.

THE PENNY (9<sup>th</sup> S. vi. 430).—It will be found, upon reference to Ruding's 'Annals of the Coinage of Great Britain,' vol. ii. p. 95, that a proclamation was issued on 26 July, 1797, to give currency to a new coinage of copper money of penny and twopenny pieces. These latter were the first and last copper twopenny pieces that were struck by authority, and they were coined by Messrs. Boulton & Co., of Soho Mint at Birmingham, in 1797. The base copper coins were withdrawn from circulation at this date.

F. G. HILTON PRICE.

If MR. MILNE has not access to the larger works on English coins (such as R. Ruding's 'Annals of the Coinage of Great Britain and its Dependencies,' third ed., London, 1870), he will find most of the information he seeks at p. 113 of a most charming duodecimo, 'The Story of the British Coinage,' by Gertrude B. Rawlings (London, 1898), which he may purchase in London for the "nimble ninepence."

Q. V.

Copper twopenny pieces were only coined in one year, namely, 1797. They are by no means rare, but a good specimen easily sells for two shillings. The price for specimens in a fairly good state of preservation varies from one shilling to eighteenpence.

CHAS. F. FORSHAW, LL.D.

MARGERY (9<sup>th</sup> S. vi. 151, 352, 455).—Marget—not, probably, "Margett"—is a common contraction for Margaret in the Scottish provinces. Illustrations will probably be found in the character-studies of Mrs. Oliphant, Miss Ethel F. Heddle, and other writers of Scottish fiction. I have various acquaintances christened Margaret, whom I invariably call "Marget" in keeping with prevalent practice. The owners of the name would unquestionably think there was something amiss if they were suddenly addressed as Margaret by friend or acquaintance. Marjory is contracted to "Madge."

THOMAS BAYNE.

In reply to the query as to whether Margett is the equivalent of Margaret, it may be stated that 'English Surnames,' p. 76, gives Margetts as one of the many variants of the name.

ARTHUR MAYALL.

Margett is constantly used in Scotland, at least by the humbler classes, for Margaret.

GEORGE ANGUS.

St. Andrews, N.B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Romance of the Rose.* By W. Lorris and J. Clopinel. Englished by F. S. Ellis. 3 vols. (Dent.)

THREE lovely little volumes of the "Temple Classics" are occupied with a translation by Mr. F. S. Ellis of the famous 'Romance of the Rose' ('Le Roman de la Rose') of Guillaume Lorris and Jean de Meun, known as Clopinel (the Halt). A sufficiently formidable task is essayed by one who seeks to render into English verse a mediæval masterpiece which belongs to the thirteenth century, and is longer by 8,000 lines than the 'Divine Comedy.' Chaucer, it is well known, began this labour and left it unfinished, the part undoubtedly his extending to no more than 1,705 lines out of 22,074, and that wrongfully assigned him carrying the work no further than the 7,698th line. Mr. Ellis, however, is not a man easily to be daunted. To him we owe an entire rendering in verse of 'Reynard the Fox,' and to him also is largely due the rendering of the 'Legenda Aurea,' or 'Golden Legend.' From Mr. Ellis, accordingly, we receive what we believe to be the first complete rendering that has come within ken. Beguiled by his subject, Mr. Ellis has gone on doing a little daily until the entire poem, with a modified termination, is before us in a fluent, able, and most readable version. This is a great work to have accomplished. Among men who rank as scholars there are few who know the 'Roman de la Rose' otherwise than by report. Readers of thirteenth-century French are few both in this country and abroad, and the average student of Chaucer even is not likely to have followed very closely a translation that appeals more strongly to philologists than any other class. An idea prevails that the work is dull, allegorical, and mysterious. That it is, in fact, quite other is shown by Sir Walter Besant; but everybody is not so familiar as he should be with 'The French Humourists.' That there is a deep allegorical meaning underneath the long dream-poem is held by those best calculated to judge, including Mr. Ellis. We may, however, recall Hazlitt's—was it not his?—encouragement to readers of Spenser to take heart since the allegory will not bite. The book is written in what was in mediæval times a favourite form, that of a dream. It differs from most works of its class and epoch in substituting cheerfulness for the melancholy in which much early work is steeped. The short first part, indeed, of Guillaume de Lorris might easily pass for a love-sick vision of a youth. The assumption is that it was written by a lad of little over twenty. In the second portion we have strikingly misogynistic sentiment and, as was to be expected, severe attacks upon an ignorant and licentious priesthood. At any rate, the entire work can be easily and pleasantly read in Mr. Ellis's translation. How this rendering has been accomplished it is not easy to show. Mr. Ellis's poetry has a Morrisian quality, and runs on with an agreeable flow of excellence. It is accordingly difficult—inpossible, indeed—to find a passage capable of being quoted within limits such as we are compelled to observe. We may say, however, that as regards invective against woman we have to go to 'Samson Agonistes' to find condemnation equally severe. Through all praise her, says our cynical poet.

E'en though no beauty she possess,  
By Nature stamped with ugliness,  
Fear not, but praise her fairy face,  
Her perfect form and angel grace,  
And lightly she'll believe your word,  
For never yet hath woman heard  
Her beauty praised without delight.

Ll. 10,401-7.

Concerning the altered termination, we know not what to say. That the close of the original is unsuited to modern taste is true. Mr. Ellis seeks to make his work popular, and there are good reasons why he should not shock his readers. When, as in the present case, a book represents the spirit of an epoch, we are disposed to think we should see it as it is in its true colours. There are limits, however, which should not be passed. Like other volumes of the "Temple Classics," the books are exquisite. The 1493 edition of the original has some quaint and rude designs of much interest, which are reproduced in the French edition of Pierre Marteau.

*Photograms of the Year 1900.* (Dawbarn & Ward.) Once more an eminently creditable product of the year is presented in the *Photogram*. In landscapes English and American photographers attain marvellous effects of distance, and many of the views given have the softness of the best engravings. If figure subjects are on the whole less successful, it is because good models are not always attainable. Space fails us to deal with the subjects generally, but many of them are of remarkable beauty.

We have received many parts of the "Useful Arts Series" (Dawbarn & Ward), among which *Jewelry and Trinkets*, by Mr. Alec Teague; *Adornment of the House*, by C. G. Leland; and *Stone Cutting and Polishing*, by Mr. George Day, deserve special mention.

*Man: a Monthly Record of Anthropological Science*, published under the direction of the Anthropological Institute, makes a successful first appearance. It aims at being a monthly notice of progress in the various branches of anthropological study, and will devote most attention to those matters which are least adequately dealt with in existing periodicals. In addition to other illustrations, the opening number has a coloured design of a Buddhist wheel of life from Japan, a full explanation of which is given by Mr. N. W. Thomas. Among other contents are an account by Mr. Henry Ralford of a *guilloche* pattern on an Etruscan potsherd, a description of native smoking pipes from Natal, and an essay by Dr. Charles Davies on consanguinity. *Man* bids fair to be popular. Our only objection is the colour of the cover, which renders the letterpress upon it difficult to aged sight.

FOLLOWING an example set by the *Cornhill*, the *Fortnightly* supplies an account of its foundation and of its successive editors. There is nothing in this very startling, and to many of us the information conveyed is not altogether new. It is needless to say, however, that the record is honourable, and that the list of contributors to the magazine during its entire career is brilliant. There are a few of the articles in it which are non-controversial in character. Among them may be included the tributes to Sir Arthur Sullivan of Mr. Vernon Blackburn and Mr. Comyns Carr. We are scarcely prepared to

hear from Mr. Blackburn that Sullivan had "somewhat outlived his period," though it is a fact that ill health had interfered with his later efforts. In his case, moreover, there was scarcely "a cruel advance of years"; Sullivan was younger than many men still in active employment. Mr. Carr's tribute to Sullivan's personal charm is handsome and eloquent. Mr. Arthur Symons does full justice to "The Painters of Seville." Senex speaks in terms of extreme eulogy of Mr. Stephen Phillips's new drama of "Herod." More discriminating is the homage paid to Lord Rosebery's "Napoleon" by Judge O'Connor Morris. Lord Rosebery is charged with putting too much faith in the recently published memoirs of Gourgaud. Judge O'Connor Morris's estimate of Napoleon is that he was "a Hannibal in war, a Charlemagne in peace." Mr. Frederic Harrison bestows what seems rather extravagant eulogy upon Mr. "Maurice Hewlett," whose recent work is, however, sufficiently remarkable. "A Forgotten Prophet," by Mr. W. S. Lilly, discusses Sir John Byles, some characteristic utterances of whom are quoted.—In common with others, we wondered what the *Nineteenth Century* would call itself when the advent of the twentieth put, so to speak, its nose out of joint. The answer comes. It is to be called the *Nineteenth Century and After*. Against this it may be urged that the full name will never be employed outside the office, and that a "Twentieth Century" rival of some sort is sure to appear. A frontispiece by Sir Edward J. Poynter, showing a Janiform head from a Greek coin of Tenedos, is supplied. The first article for the century consists of a poem by Mr. Stephen Phillips, entitled "Midnight, December 31st, 1900." "England's Peasantry—Then and Now," by Dr. Jessopp, holds that the condition of the farm labourer at the outset of the past century was in the main happier than now it is. The labourer is now better clad and better fed than his predecessors, who, however, were much more gay and light-hearted. As to the farm labourer of the future, Dr. Jessopp has some doubts whether such a being will exist. Lady Ponsonby sends a second instalment of "The Rôle of Woman in Society." It is very agreeable, but not wholly encouraging reading, especially when it deals with the Englishwomen of to-day. Writing on "Hooliganism," Mr. John Trevarthen fails to see that its spread is due to the total abolition of discipline as regards youth. Discipline is what converts the yokel into the hero. It is now done away with as regards the boy, with the results that we witness. Mr. Henry Jephson suggests "A Day of Purification," for the approach of which he will have to "wait a little longer." Mr. John Collier's varying ideas of "Human Beauty" repay careful perusal.—Under the editorship of Mr. George R. Halkett, the *Pall Mall* opens with an excellent account of Clumber, by the Duchess of Newcastle. This is illustrated by photographs by the Duke. Some of these reproduce pictures from the galleries, the most interesting of which is Dobson's portrait of William Cavendish, the great first duke. It shows a fine and thoughtful face. We should have been glad of a companion picture of the even more interesting first duchess, "Mad Meg of Newcastle," as she was irreverently called by the ribalds of the Court. A characteristic letter of Ben Jonson, appealing for assistance, is quoted. A frontispiece to the number consists of a delightful photogravure of Gainsborough's "Countess of Lincoln." Madame Marie van Voorst has an excellent contribution

upon Rodin, the great sculptor. Miss Elizabeth Robins describes 'A Visit to Cape Nome,' a surprisingly bold excursion for a lady. Mr. John Foster Fraser's account of 'The New House of Commons' is illustrated by caricatures. Mr. Winston Spencer Churchill vindicates the British officer. Mr. William Archer takes an optimistic survey of the drama, and Mr. Max Beerbohm expounds what is 'The Spirit of Caricature.'—A paper in *Scribner's* on Auguste Rodin, the sculptor, reproduces all but exactly the illustrations given in that (already noticed) in the *Pall Mall*. This is comprehensible enough, the most familiar work being naturally the most easily accessible. Mr. Horton gives a very readable account of 'Modern Athens,' to which Mr. Linson supplies some appetizing illustrations. Mr. Henry James has a characteristically delightful essay on 'Winchester, Rye, and "Denis Duval,"' with a capital view of Mermaid Street, Rye. 'Russia of To-day' continues very interesting. The views of Tiflis and the Georgian Road are very striking. Four more papers have to appear, when the whole will doubtless be issued in book form. 'A Comparison of the Armies in China' is instructive and important. The entire number is of very varied interest.—The *Cornhill* makes a spurt with the new century. Its most interesting paper is Mr. George M. Smith's 'Account of the Birth and Parentage' of the magazine, which are due to him. Besides being a most readable paper, it is a genuine contribution to our knowledge of literary history. 'With the Huntress,' a characteristic poem by George Meredith, stands first among the contents. 'More Light on St. Helena,' which is edited by Sir Herbert Maxwell, will be read with extreme interest by the admirers, now innumerable, of Napoleon Bonaparte. Mrs. Richmond Ritchie supplies No. 2 of the 'Blackstick Papers.' Mr. Andrew Lang sends a brilliant paper, 'Examinations in Fiction.' Dr. A. Conan Doyle, in 'The Military Lessons of the War,' answers his critics. Sir Henry M. Stanley shows how on one occasion he acted as missionary. The Rev. W. H. Fitchett begins an account, at once dramatic and picturesque, of the great Indian Mutiny. Urbanus Sylvan, whose inversion of a name we the more regret now that we know how great a man he is, sends from Stamford the first of a series of 'Provincial Letters.' A truly appetizing bill of fare is, it is seen, provided for the new year. Other novelties are promised in what remains the most attractive and entertaining of magazines.—In the *Gentleman's* Mr. E. Perrott Thompson describes the very mysterious 'Addingley Murders.' 'An Old High Town and an Old Palace,' by Mr. Percy Fitzgerald, deal respectively with Boulogne and Kew. Mr. Albert M. Hyamson has a paper on 'False Messiahs,' who have been sufficiently numerous.—'Summering in Canadian Backwoods,' in *Longman's*, is a pleasant piece of descriptive writing. Of more immediate interest is 'Nature in London,' by Mr. Dewar, some of the statements in which we can confirm from personal observation. 'Quotation,' by Mr. H. W. Fowler, is good, but scarcely an adequate treatment of a great subject. In 'At the Sign of the Ship' Mr. Lang, who is always entertaining and not seldom controversial, attacks once more the cult of book-plates. —In *Cassell's Magazine* appears the first instalment of Mr. Rudyard Kipling's story 'Kim.' The cover has a striking portrait of Mr. Kipling. The contents generally are amusing and the illustrations

numerous.—Cassell's *New Penny Magazine* is a marvel of cheapness.

MR. R. W. BINNS, F.S.A., of Worcester, who died recently at an advanced age, was an authority on Worcester porcelain, which he did much to improve. He was an occasional contributor to 'N. & Q.'

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RICHARD LAWSON.—1. Blackfriars was so named after a brotherhood of black, preaching, or Dominican friars, founded by Hubert de Burgh in 1221, and removed in 1276 from their house in Holborn, near Lincoln's Inn, to the church, precinct, and sanctuary between Ludgate Hill and the Thames, and extending westward from Castle Baynard (St. Andrew's Hill) to the Fleet river. —2. The first bridge at Blackfriars, erected from the designs of Robert Mylne, of Edinburgh, was opened Sunday, 19 Nov., 1769. It was first called Pitt Bridge. There was, we believe, no wooden bridge there except the temporary structure existing between 1860 and 1869, when the present bridge was being built. —3. Blackfriars Theatre, founded by James Burbage in 1596-7, stood in the precinct of the Blackfriars. On 5 Aug., 1655, after a troublous existence, it was pulled down. Part of the ground on which it stood is still called Playhouse Yard. The above information is from Wheatley and Cunningham's 'London Old and New,' where further particulars may be found.

QUERIST.—Send card, which has not turned up in your letter.

D. M., Philadelphia ("Three Best Novels").—All such inquiries strike us as futile.

COL. RIVETT-CARNAC ("Suffolk Leather Case").—Has not been received.

CORRIGENDUM.—9<sup>th</sup> S. vi. 509, col. 1, l. 26, for "Falmouth" read Farnworth.

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LONDON, SATURDAY, JANUARY 19, 1901.

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## Notes.

## VISCOUNTIES OF ENGLAND, GREAT BRITAIN, OR THE UNITED KINGDOM, UNACCOMPANIED BY ANY BARONY.

THE recent creation (December, 1900) of two viscountcies (Goschen and Ridley), one *without* and the other *with* a barony attached thereto, seems to call for some remarks as to what has been the general practice in regard to the creation of viscountcies.

From the institution of this dignity in 1440 down to the accession of James I. (1603) sixteen English viscountcies were created, all but the last two having been conferred either on a *baron*, or on the husband of a *suo jure baroness*, though in some cases (as in the existing viscountcy of Hereford) the barony held by the grantee has not followed the devolution of the viscountcy. These sixteen creations were Beaumont, 1440; Bourchier, 1445; Lisle (Talbot), 1451; Berkeley, 1481; Lovell, 1482; Lisle (Grey), 1483; Welles, 1487; Lisle (Brandon), 1513; Lisle (Plantagenet), 1523; Rochford (Boleyn), 1525; Fitzwalter (Radcliffie), 1535; Beauchamp (Seymour), 1536; Lisle (Dudley), 1542; Hereford (Devereux), 1550; Montagu (Brown), 1553; and Howard of Bindon (Howard), 1558. With respect to Montagu,

the grantee’s grandmother, Lady Lucy Nevill (of whom, however, he was not the representative), was a coheiress of the barony of that name; while with respect to Howard of Bindon (which seems the most anomalous) the grantee held higher rank than that of a baron, being the younger son of a duke.

It was not till the reign of James I. that, save as above stated, any commoner was raised to a viscountcy of England. Even then the viscounties thus conferred were always *accompanied by a barony*, save in three cases to female grantees—viz., Maidstone in 1627; Bayning, a life peerage, in 1674; and Corbet, also a life peerage, in 1679. The first persons under the degree of a baron whom James I. created viscounts of England were the notorious favourites Robert Carr, created in 1612 Viscount Rochester; George Villiers, created in 1616 Viscount Villiers; and John Villiers, created in 1619 Viscount Purbeck. This sort of creation continued more than 150 years—viz., till the accession of George III. (1760), save only that the viscountcy of Leinster, conferred in 1747 on the Irish Earl of Kildare (who was not a baron of England or Great Britain), was *unaccompanied by any barony*.

During the forty years that elapsed from the accession of George III. to the end of the eighteenth century (1760-1800), among the numerous viscountcies of Great Britain conferred on commoners the following six were granted *without any barony* attached to them—viz., the viscountcy of Courtenay, 1762; that of Pitt (with the earldom of Chatham), 1766, the grantee’s wife being a *suo jure baroness*; that of Howe, 1782, the grantee being Viscount Howe in Ireland; that of Keppel, also in 1782, the grantee being son of an earl; that of Hamilton, 1786, the grantee being Earl of Abercorn in Scotland; and that of Hood, 1796, the grantee’s wife being a *suo jure baroness* and he himself being an Irish baron.

In 1805, however, the practice of conferring on a commoner a viscountcy of the United Kingdom, *without any barony* attached to it, may be said to have had its real beginning, when in that year the Right Hon. Henry Addington was thus created Viscount Sidmouth. A summary of the twenty-nine viscountcies (excluding Scotch and Irish) which at present (January, 1901) exist as the principal or only title shows that eleven of them were created *without any barony annexed*, inasmuch as the grantees themselves were already barons, though in two cases (Hereford and St. Vincent) the barony thus held is not now vested in the existing viscount.

These are Hereford, 1550; St. Vincent, 1801; Exmouth, 1816; Combermere, 1827; Hill, 1842; Gough, 1849; Portman, 1873; Wolseley, 1885; Knutsford, 1895; Esher, 1897; and Cromer, 1899. Seven others of these viscountcies were conferred *with a barony annexed*—viz., Bolingbroke, 1712 (to which may be added St. John, 1716, now united therewith); Cobham, 1718 (the grantee in this case being himself also a baron); Falmouth, 1720; Torrington, 1721; Melville, 1802; Canterbury, 1835; and Ridley, 1900. Thus all the grantees of the above-named eighteen viscountcies either possessed or received baronies. As to the remaining eleven viscountcies, they were conferred *without any barony annexed*, though granted to a person who did not possess one; but in two cases (Hood and Hampden) a barony has subsequently devolved on the holder of the viscountcy. These are Hood, 1796, as to which creation see above; Sidmouth, 1805; Hardinge, 1846; Halifax, 1866; Bridport, 1868, the grantee being an Irish baron; Hampden, 1884; Cross, 1886; Hambleden, 1891; Peel, 1895; Llandaff, 1895; and Goschen, 1900.

There are also four existing viscountcies (all *without any barony annexed*) which appear in the roll of the House of Lords (1900), and which were conferred on Scotch or Irish earls, being the titles under which their now holders sit in that house. These are Leinster, 1747, as above stated; Gordon, 1814; Hutchinson, 1821; and Clancarty, 1823, the respective grantees being the Earl of Kildare, afterwards (1766) Duke of Leinster in Ireland; the Earl of Aberdeen in Scotland, the Earl of Donoughmore in Ireland, and the Earl of Clancarty in Ireland.

G. E. C.

#### WORDSWORTHIANA.

THE late Walter Pater in his fine appreciation of Wordsworth (first published in 1889) wrote: "Of all poets equally great he [Wordsworth] would gain most by a skilfully made anthology." There the critic only stated a fact which must have appeared obvious to all who have ever struggled through Wordsworth in the mass. In the second edition (1890) of 'Appreciations' a foot-note tells us that two men eminently qualified for the task, Matthew Arnold and Prof. Knight, had each edited a selection from Wordsworth, perhaps (I know not) taking the hint from Pater. Mr. Pater's appreciation is dated 1874. In 1885 there appeared in Mr. Walter Scott's "Canterbury" series a little book of selections from Wordsworth, with an

introduction by Mr. Symington, which introduction and selections have been deservedly praised. Here, then, we have three Wordsworth anthologies, of which we may call Arnold's the "official" one—it has been used as a text-book by the Royal University of Ireland. I am not quite certain, but I think another book of selections has since appeared.

The honour, however, of having been the first culler in the garden of Wordsworth, or at least the first to put his name to a Wordsworth anthology, was J. Hine—a man of whom I know nothing save what he tells of himself in the preface of his book, an octavo of 326 pages published ("a new edition") by Moxon, 1834. The book is entitled 'Selections from the Poems of William Wordsworth, Esq.' This book must have been common enough: it was "designed chiefly for the use of schools and young persons"; which fact would surely not have seemed sufficient reason to Mr. Pater for overlooking it, had he been aware of such a work. In any case, Mr. Hine's book must have exercised a very wide influence at a time when, to say the least of it, Wordsworth's genius was not widely recognized. This selection contains all my favourites, in addition to book i. of the 'Excursion' and long extracts from books iv., vi., and vii. That the little work is worth all the space which I am here devoting to it lovers of Wordsworth will admit when I say that it is quite probable we have here an anthology made in great part by the poet himself, or at least one which was almost certainly submitted to him before publication. Mr. Hine mentions "an opportunity of communicating with the poet"; and Wordsworth's own assuredness in speaking of his work may (such is my opinion) be detected in the preface: "Mr. Wordsworth's poetry is Philosophy set to Music." Hear this, again: "As soldiers are trained to the most stately motions to the sound of music, so does the poet put into like stately motion his battalions; hence a poem and an army are objects that captivate all beholders." The italics are mine, and, if that phrase be not by Wordsworth, it is surely not unworthy of him. Again: "[Who] sympathises with all parts of God's creation so deeply, widely, and highly, as he?" Let me quote one longer passage:—

"The people of the present age seem to be in danger of living too fast; we had whipped our horses into a maximum velocity years ago, and were in danger of coming to a stand-still for want of further impulse, when our steam vessels and carriages set us all afloat and in motion; and who shall say when and where we are to stop? But of what use are or will be all these advantages in art or science? Are men better? are men wiser? are they happier

If the answer be yes, I deny it. If I am asked to be patient, as we are only beginning, I will be patient and hope in future for what has not yet been attained. I speak of the community. Certainly our inventions have hitherto been misunderstood or misapplied. If all the improvements in science had lessened human toil but one hour in the day, it would be something; instead of this, human toil has been prolonged; and allowing all the advantages possible, we must take care that our velocities, our momenta, our rail-ways, and inclined planes, do not scare away the muses and the graces. Although the early and middle part of life delight in a little bustle and noise, the latter part demands rest, tranquillity, and comfort; for which purposes the cultivation of poetry will come in for the greatest consideration: nature will have her course. It is time that the heads of our statesmen were occupied with this question; the bulk of the community are ready to take it up: let not philosophers and the learned be backward in its examination."

Is not this reminiscent of Ruskin in one of his moods, or of Arnold on Wordsworth?

He grew old in an age he condemned.  
He looked on the rushing decay  
Of the times which had sheltered his youth.  
Felt the dissolving throes  
Of a social order he loved.  
Outlived his brethren, his peers,  
And, like the Theban seer,  
Died in his enemies' day.

Or,  
What shelter to grow ripe is ours?  
What leisure to grow wise?

It is quite possible that Matthew Arnold knew of this little book when he made his elections. To conclude, and to illustrate how little Wordsworth was appreciated about his time, may I ask if you have ever heard of 'Wordsworth's Horse'? Here it follows, if you can find a little space for it to canter in. It was the work of a Dublin physician, once (long ago) a contributor to 'N. & Q.'

#### WORDSWORTH'S HORSE.

Will Wordsworth was a steady man,  
That lived near Ambleside,  
And much he longed to have a horse,  
Which he might easy ride.

It chanced one day a horse came by,  
Of pure Arabian breed,  
Gentle though proud, and strong of limb:  
It was a gallant steed!

Full many a noble rider bold  
This gallant steed had borne;  
And every one upon his brow  
The laurel wreath had worn.

Those noble riders dead and gone,  
And in the cold earth laid,  
The gallant steed by Wordsworth's door  
Without an owner strayed.

No more ado: the steed is caught;  
Upon him Wordsworth gets;  
The generous courser paws and rears,  
And 'gainst the bridle frets.

"He's too high-mettled," Wordsworth says,  
"And shakea me in my seat:  
He must be baled, and drenched, and bled,  
And get much less to eat."

So baled, and drenched, and bled he was,  
And put on lower diet;  
And Wordsworth with delight observed  
Him grow each day more quiet.

And first he took from him his oats,  
And then he took his hay;  
Until at last he fed him on  
A single straw a day.

What happened next to this poor steed  
There's not a child but knows;  
Death closed his eyes, as I my song,  
And ended all his woes.

And on a stone, near Rydal Mount,  
These words are plain to see,—  
"Here lie the bones of that famed steed,  
High-mettled Poesy." (1840.)

THOMAS AULD.

#### 'NOTES AND QUERIES': CORRECTIONS IN GENERAL INDEXES.

THE following list of errors and omissions in the General Indexes may be of use to other readers, and spare them some waste of time:—

##### FIRST SERIES.

P. 11 b. Bartholomew, St., the Less, for iv. read vi.

P. 58 b. Funeral Customs, add ii. 259.

P. 62 a. Insert: Gote, see Sculcoates.

P. 62 b. Gray's 'Elegy,' omit ii. 347, and insert: passage in, i. 150; ii. 347.

P. 88 b. Monmouth, capture, for 328 read 358, and omit 324.

P. 106 a. Amicus Plato, add 484.

P. 108 a. Vox et præterea nihil, add 419.

P. 110 a. Cum grano salis, for 66 read 88.

P. 115 a. Roccha de Camponia, read Campanis.

P. 119 b. Sculcoates Gate, read Gote.

P. 133 b. Tennyson, 'In Memoriam,' for 277 read 227.

P. 134 a. Thompsons of Yorkshire, for ix. read x.

P. 140 b. Water cure, see Hydropathy.

P. 142 a. Whichcote, for 482 read 488.

##### SECOND SERIES.

P. 8 b. Whole Duty of Man, see Packington.

P. 35 b. Centenarianism, see Longevity; add ix. 438.

P. 66 b. Gipsies, funeral, for 124 read 442.

P. 74 b. Hensley, read Wensley.

P. 89 a. Liddle, read Liddell.

P. 91 a. Longevity, see Centenarianism;

for x. 376 read x. 377.

P. 105 b. Insert: Number 666, see Beast.

P. 118 b. The references under 'Roast' and 'Rule' should be together.

P. 148 a. Terence, 'Adrian,' read 'Andria.'

P. 155 a. Insert: Wensley, see Hensley.

#### THIRD SERIES.

P. 1. Under 'Classified Articles' add Tavern Signs.

P. 8 b. Whole Duty of Man, see Packington.

P. 14 a. Insert: Beans, see Ballot.

P. 37 a, b. Church with thatched roof, references should be together.

P. 47 b. For Dienlacers read Dieulacres.

P. 61 a. Fracastorius, 'Syphilus,' read 'Syphilius.'

P. 62 b. Funerals, offerings, see Burial.

P. 65 b. Insert: Goethe, see Göthe.

P. 76 a. Hunt of Cottingbourne, read Collingbourne.

P. 76 b. Ignez de Castro, "his works," read : works relating to her. Cross-references might be made under Inez and De Castro.

P. 77 a. Inkborough, i.e., Inkberrow.

P. 84 a. Larboard, add ix. 254, 437, 501.

P. 87 b. Longevity, ii. 319, read 318.

P. 96 a. Monumental Inscriptions, 481, read 408.

P. 99 a. Nicæan barks, omit 99.

P. 101 b. Orbis Sensualium Victus, read Pictus.

P. 103 a. Pair, meaning set, add xi. 45, 46, 124, 207, 327, 466.

P. 109 b. Portraits of criminals, add x. 450.

P. 112 b. Never a barrel, add ix. 258. Omit xii. 44.

P. 116 b. Insert: One half his prayer, x. 416.

P. 117 a. Studiois of ease, add x. 39.

" The floor of sand, add 99.

" The lucky, add iii. 48.

P. 132 b. Simile ; "tapestry" and "translations" are the same.

P. 133 b. Smith of Snenton, for 327 read 112.

P. 134 b. By the side, add 299.

P. 137 b. Stangate Hole, for 521 read 529.

P. 144 b. Translations and tapestry, add ix. 120, 145.

P. 148 a. Insert: Voiture, v. 425.

P. 154 b. Wroxeter dindlers, add 427.

#### FOURTH SERIES.

P. 1. Classified Articles, add Tavern Signs, Tennysoniana.

P. 28 b. Bores=boars, for 503 read 523.

P. 51 a. Dilligront, read Dilligroult.

P. 75 b. Hebrews ix., for 261 read 269.

P. 84 a. Johnson, Dr. Samuel, bull of his, for 311 read 301.

P. 92 b. Longevity, after ix. insert 36 ; and for ix. 130 read 131 ; and see Parr.

P. 98 a. Mazes, for 38 read 34.

P. 104 a. Nanfan, for Birtz Martin read Birts Morton.

P. 108 a. The words from 'Orkney' to 'Orleton' should be inserted after 'Orissa.'

P. 143 a. "Mrs." Smith (poker) is an error ; the entries should be placed together under 'Smith, Mr.' in the line above.

P. 149 a. Stalling of "Yatton-com-Somerset," i.e., in the county of Somerset.

#### FIFTH SERIES.

P. 1. Classified articles, add Bells, Medals, Mottoes, Tavern Signs, Tennyson.

P. 12 a. Insert: Auld-wife hake, see Hake.

P. 25 a. Insert: Hart's Index, see Index Expurg. Angl.

P. 60 b. Fisher, Bp., censure "of," read by.

P. 71 a. Insert: Hake, Auld-wife, i. 468 ; ii. 154.

P. 96 a. Monfeti, read Moufeti.

P. 97 b. Insert: Moufeti.

P. 109 b. Insert: Priests' Hiding-Places, see Secret Rooms.

P. 129 a. Sandloft, read Sandtoft.

P. 139 b. Songs : insert 'The Lark,' ii. 348, 376.

#### SIXTH SERIES.

P. 1. Classified Articles, add Libraries, London.

P. 104 a. Insert: Priests' Hiding-Places, see Secret Chambers.

P. 123 b. Secret Chambers, for ix. read x.

P. 124 a. Insert: Seventh Son, see Lancashire Custom.

#### SEVENTH SERIES.

P. 13 a. Bible : insert Hebrews (ix. 27), x. 6.

P. 37 a. Centenarianism, see Longevity.

P. 63 a. Games, see Sally Waters.

P. 89 a. Matriculation, add ix. 388, 516.

P. 97 b. The items under 'Oxford' need better classification.

P. 98 a. Insert: Papay, see St. Augustine.

P. 122 a. Insert: Sarah Waters, see Sally.

P. 143 a. Insert : Waters, see Sally.

#### EIGHTH SERIES.

P. 1. Classified Articles, add Nursery Rhymes, Tennyson.

P. 44 b. Insert: Daily, see Service.

P. 89 a. Insert: Morris, see Nine.

P. 110 a. Rainfall, see Shower.

P. 122 a. Shower, see Rainfall.

The lists of Classified Articles might be extended.

The form Göthe, under which the name Goethe is entered in most of the early in-

dexes, is unusual in English books. The same may be said of Böhme. W. C. B.

"Wisc."—Under the heading 'Huish' (9<sup>th</sup> S. vi. 492) we are informed that "if we cut off [from the A.-S. *hiwisc*] the 'family' prefix, we have A.-S. *wisc* or *wysc*, a piece of land."

We may reasonably object to this arbitrary method of manufacturing Anglo-Saxon ghost-words, particularly when they do not even possess the poor merit of being correctly formed. If we cut off from *hiwisc* the prefix *hiw*, denoting "family," as seen in *hiw-scipe* and other compounds, the result is *-isc*, the common modern English *-ish*. There is no such word as A.-S. *wisc* or *wysc*, and consequently it cannot mean "a piece of land." Then we are told to "compare the L.G. *wische*," which will by no means improve matters; for, as pointed out by Kluge, s.v. 'Wiese,' this represents an older form *wis-ka*, diminutive of *wis-*. The *i* was originally long; and the *i* in *-isc* was always short.

The invention of bogus forms is easy enough, but no wise man will regard them; neither does the process inspire respect.

WALTER W. SKEAT.

GLOVES WORN IN CELEBRATING THE EUCHARIST.—This curious custom is mentioned by Daniel Rogers (1573–1652) in his 'Treatise of the Two Sacraments,' second edition, 1635, p. 116:—

"For as they weare white gloves when they meddle with the Elements, and touch them not with their bare hands, pretending more reverence to be in a beasts skin, than a mans naked hand; so some thinke it too homely perhaps to breake the bread with their hands, in comparison of cutting it with a knife."

RICHARD H. THORNTON.

Portland, Oregon.

FORMATION OF SURNAMES.—A curious instance illustrating their origin from local names has come under my notice. At a large mill near here the watchman is generally known—not only to his mates, but to others—as Harry Pool. His real name is Harry Oldfield, but he is a native of Poole, near Otley.

LIONEL CRESSWELL.

Wood Hall, Calverley.

A GIPSY WEDDING.—I cut the following from the *Epworth Bells* of 17 Nov., 1900. Crowle is a small market town about six miles from this place:—

"An extraordinary marriage is reported from Crowle on the old-fashioned Romany lines. It appears that two persons, anxious to be joined together for life, named respectively William Wombwell and

Catherine Haley, who objected to pay marriage fees, resorted to the gipsy custom of jumping over the broomstick. The news of their intention soon became known, and a good company assembled to witness the ceremony. Catherine, who seemed to have the matter in hand, issued all instructions, and appointed a 'handler of the broom.' At a given signal, William and Catherine, with hands firmly clasped, took a run jump, and the deed was done. The bridegroom is over seventy years of age, but hale and hearty."

C. C. B.

Epworth.

ENGLISH GRAVESTONES, MINORCA.—The following passage occurs in M. Gaston Vuillier's 'Forgotten Isles,' translated by Frederic Breton (1896). I send it to you in the hope that some Englishman who visits Port Mahon may be induced by it to endeavour to secure copies of these inscriptions to the memory of long-dead Englishmen:—

"Passing along the streets, I was often struck by the colour and strange shape of some of the paving-stones used for repairing purposes. They were much larger and darker than the others. I questioned the passers-by without eliciting any information; and it was not until after I had left the island that I learned that these stones, which, it appeared, had vexed the souls of several geologists, were obtained from the deserted English cemeteries in the suburbs of the town. A friend of mine had the curiosity to turn some of them over, and there, still plain to be seen, were the English inscriptions. The Mahonese had had at least the grace to turn the faces downwards. Many of the memorial tablets were sent out from England during the British occupation by the families of those who died on the island. No one walking through the bright cheerful thoroughfares would have imagined that he was treading on tombstones."—P. 89.

ASTARTE.

"RIGHT HERE."—The above should be an "Americanism," if there be one; but it is common in the old metrical romances—e.g., in 'Kyng Alisaunder,' l. 4131:—

Knyghtisnymeth kepe  
To Bulsifall my destrene;  
And abideth me ryght here.

H. P. L.

A NEW SENSE OF "GARLAND." (See 9<sup>th</sup> S. vi. 245, 337.)—Will you allow me to supplement my former note with another instance of this use of "garland" at Birchington, in the Isle of Thanet, from the 'Visitations of the Archdeacon of Canterbury' in the Cathedral Library at Canterbury?—

Birchington, 1628.—John Crampe for that he (to the profanation of the Sabbath and evil example of others, he being a sworn officer) did on Easter day last past teen or mend hedges or an hedge. And likewise for that he on the Sunday next after Whit-sunday, not only absented himself from divine service in his parish church both forenoon and afternoon, but also (which was worse) misspent and profaned the same Sabbath day by being with his son and

daughter dancing at a garland at the house of George Bennett in the afternoon of the Sunday aforesaid with much other company."

ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

RICHARD POCOCKE, 1704-65.—The 'Dict. Nat. Biog.', vol. xlvi. p. 12, states that this traveller

"was the son of Richard Pococke, LL.B., rector of Colmer, Hampshire, and afterwards head master of the King Edward VI. Free Grammar School, and curate, under sequestration, of All Saints' Church in Southampton."

This statement is not quite correct. The traveller's father, Richard Pococke, LL.B. (b. 1666, d. 1710), was never rector of Colmer; but the traveller's grandfather, Richard Pococke, LL.B., was rector there from 19 July, 1660, to 20 March, 1718/9, the date of his death. See the parish registers of Priors Dean and Colmer, edited by the Rev. Thomas Hervey (Colmer, 1886). This rector is mentioned in the 'Dict. Nat. Biog.', vol. v. p. 49, where for "Elmore" (in l. 12) read *Colmer or Colemore*. Cf. 'N. & Q.', 2<sup>nd</sup> S. vii. 129; 7<sup>th</sup> S. xii. 406.

H. C.

UNPUBLISHED VERSES BY BEN JONSON.—A letter was printed under this heading in *Willis's Current Notes* for September, 1851, vol. i. p. 68, in which the writer said:—

"A copy of *Heliodorus'* 'Æthiopian History' lately came into my possession, on the title-page of which was the autograph of 'Ben Jonson, tanquam explorator.' On the margin of a subsequent page is a translation in the poet's handwriting, suggested as an improvement of the text, which is here subjoined.

Inevitable fate to shun  
Thou tak'st a world of toil :  
For this you left your native home,  
And Nile's unrivalled soil.  
Take courage, friend, for I will give  
Th' Egyptian fields again  
To thy despairing eyes ; till then  
Our guest thou shalt remain."

The writer, who signs himself "A. F. W., Feltham," adds that he purchased the book from Mr. Willis.

Having in my possession a copy of Underdowne's translation of 'An Æthiopian Historie,' published by Francis Coldocke in 1587, which is, I believe, the earliest extant edition, I looked up this passage, and found it on folio 33. The verses run as under:—

To shunne the destinies sure decree  
thou takest all this toile :  
And therefore leavest the fruitefull coast  
of *Nylus* fertile soile.  
Haue a good heart, for I will geue  
the blakish fieldes againe  
Of *Egypt* vnto thee, till then,  
our friend thou shalt remayne,

It would be interesting to know where A. F. W.'s volume is at present located. The lines quoted by him have rather a modern twang.

W. F. PRIDEAUX.

GRAVESTONE AT WALTHAM ABBEY. (See 9<sup>th</sup> S. vi. 298.)—The first two lines of the epitaph on the Rev. Isaac Colnett at Waltham Abbey are the earlier part of an epitaph written by Garrick for his friend Laurence Sterne, who died in 1768. The quatrain is as follows:—

Shall Pride a heap of sculptur'd marble raise  
Some worthless, unmourn'd, titled fool to praise,  
And shall we not by one poor gravestone learn  
Where Genius, Wit, and Humour, sleep with Sterne?

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

A MIRACULOUS BOLT.—According to the Paris journal *Le Temps* of 11 November, 1900, the church of St. Léonard, situated thirteen miles (*vingt kilomètres*) from Limoges, possesses, amongst other historical curiosities, a bolt which enjoys a great répute in the locality. Young wives unblessed with offspring have boundless confidence in it. They repair to the chapel where it is preserved, and, touching it with the hand, make a *neuvaine* on the saint's tomb. But on Tuesday, 6 November, 1900, being St. Leonard's day, the clergy of the parish made a *neuvaine* in favour of the Empress of Russia, who desires to have a son. This ceremony took place at the request of Count Alexeief, Grand-Master of the Ceremonies at the Court of the Tsar.

J. L. HERLIS.

Penzance.

BURNS'S 'TAM GLEN'.—In the "Golden Treasury" volume of 'Scottish Song,' ed. 1874, Mrs. Carlyle gives the third stanza of Burns's 'Tam Glen' thus:—

There's Lowrie, the laird o' Drumeller,  
"Good day to you, brute!" he comes ben :  
He brags and he blows o' his siller,  
But when will he dance like Tam Glen ?

The second line of this stanza manifestly implies that the salutation quoted is that of the uncouth laird to the young lady with whom he wishes to ingratiate himself. One can hardly wonder that, if this presentation is correct, his suit was a signal failure. But the reading is, of course, absurd; even an unsophisticated rustic would not be guilty of such hopelessly low-bred vulgarity as is implied in the form of address as it stands. What the laird says is, unquestionably, "Good day to you!" The young narrator, recording it, imitates, somewhat petulantly no doubt, the harsh, unrefined tones in which the ad-

dress is made, and then exclaims "Brute!" as a parenthetical commentary on the speaker's manner. This gives the line in this reasonable form:—

"Good day to you"—brute!—he comes ben.

THOMAS BAYNE.

**NOTTINGHAM AND NOTTS.**—The former place-name is frequently abbreviated "Notts," and was given in this way even in 'N. & Q.' (*ante*, p. 12, cols. 1 and 2). This is incorrect. "Notts" is an abbreviation for Nottinghamshire, and not for the county town (or city).

B.

**LIGHTS SEEN OVER THE PLACE WHERE TREASURE IS BURIED.**—In the republic of Colombia these are said to be seen in the dusk, a blue gleam indicating silver; but if the light be yellow, gold may be expected beneath. The flame takes the shape of the receptacle which contains the hoard. At San Felipe, an estate in the north of Tolima (Colombia), the former owner frequently observed luminous rays over a certain spot. One day, as he was riding near the place, his mule suddenly stumbled and threw him. On examining the ground to find the cause of the accident, he discovered that the animal had put her foot into a hole wherein there was an earthenware pot filled with old Spanish gold pieces.

IBAQUÉ.

**THE EVIL EYE.**—The following extract is from the *Daily Graphic*, 28 December, 1900:

"When M. Zola produced that unpleasant but impeccably accurate story of French village life, 'La Terre,' he was accused by a good many people of having coloured his picture too highly. The superstition revealed in the tale of the murder of an old man of seventy-two at Angers is a striking example of the intellectual level of Jacques Bonhomme. The old man was reputed to be the possessor of that inconvenient organ, the evil eye, and two young peasants persuaded themselves that he had bewitched their cattle. They therefore determined to put the sorcerer out of the way, set upon him, beat him to death with sticks, and then, for fear that he should come to life again, stabbed him through the heart, and nearly severed his head from his body. The most curious point of all is, however, that the peasantry in the neighbourhood are said to be entirely on the side of the young men, whom they regard as public-spirited persons, who have meritiously performed an unpleasant duty. Probably, if the truth were known, they would find many sympathisers in many lands, for the belief in and fear of the evil eye is deep and widespread. Indeed, an almost precisely similar case occurred in Ireland but a few years ago."

JOSEPH COLLINSON.

[See 1<sup>st</sup> S. i. 429; iii. 133; 3<sup>rd</sup> S. vi. 493; xii. 261, 317, 365; 4<sup>th</sup> S. i. 193; 5<sup>th</sup> S. i. 324, 374; ii. 93; x. 306; xi. 8, 293; xii. 118, 515; 6<sup>th</sup> S. i. 114; 8<sup>th</sup> S. viii. 146; ix. 402; x. 416; xi. 246.]

### Querries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**"ANCE MARIOLE" IN A CHARTER.**—This term occurs in a very interesting catalogue of the goods of Abbot Nicholas of Westminster, who held the manor of this parish. He died 1387. I have reason to believe from the context that the phrase denotes geese or swans, but am uncertain on this point.

J. C. LIVESEY.

Denham, Bucks.

**LEGHORN.**—How did Livorno become transformed to Leghorn? Sailors are charged with this change, but Evelyn, in his 'Diary,' spells it Livorno and Ligorne in 1644, and Leghorne in 1672.

H. G. H.

Llanbedr, R.S.O., Merioneth.

**"GLEN" AND "GLENE."**—In 'The Oxford English Dictionary' (vol. iv.) 'Glen' is given as a Scottish word, and translated "a daffodil," on the authority of Jamieson. No etymon is there suggested for it. A little below, on the same page (215), 'Glene' is registered, and affiliated to "γλῆνη, the ball or pupil of the eye." May it not be that *glen* was also pedantically taken from the same root? E. Littré has a long list of the different uses of *œillet*=little eye, as the name of a flower, and records among its meanings "Œillet de Pâques, le narcisse des poètes, *Narcissus poeticus*." If an Easter pink be called an "eyelet" in France, a daffodil has as much right to be called an "eyeball" in the north of the isle of Britain.

E. S. DODGSON.

**JOHN ANTHONY GREATOREX** was admitted to Westminster School on 23 June, 1782. Can correspondents of 'N. & Q.' give me any information concerning him?

G. F. R. B.

**GRANT.**—Lewis Grant was admitted to Westminster School on 26 June, 1780, and Richard Grant on 16 January, 1786. I should be glad of any help in identifying these Grants.

G. F. R. B.

**BOOK FOR CHILDREN.**—Can you or any of your readers let me know the title and publisher of a book for children in which a little girl called Dottie, accompanied by a black cat called Fluffy and a wooden doll called Patty, both gifted with speech, had many adventures by means of the magic carpet mentioned in the 'Arabian Nights' as trans-

porting those who sat upon it to whatever place they wished to go? I have, unfortunately, forgotten both the title and the author's name.

CASTLEMORE.

"IN THE JOHN TROTT WAY." — Arthur Young, in his 'Farmer's Calendar,' 1804 edition, p. 103, writes: "Claying or marling seldom or never answers where you go on immediately with a course of ploughing in the John Trott way." Who was John Trott, and what were his ways?

R. HEDGER WALLACE.

[John Trott is a signature used by Steele in the *Spectator*, No. 296, 8 February, 1712, No. 314, 29 February, 1712, and elsewhere. It also occurs occasionally in the Walpole correspondence (see 8<sup>th</sup> S. xi. 289). Goldsmith's 'The Clown's Reply' begins:—

John Trott was desired by two worthy peers  
To tell them the reason why asses had ears.  
In 1728 Bolingbroke appended the signature John Trot to some letters in the *Craftsman*. Joan Trot is used by Colley Cibber in his 'Apology' (see 8<sup>th</sup> S. xii. 95). Some connexion between John Trott and jog trot seems intended by Arthur Young.]

CHAVASSE FAMILY.—Can any of your readers oblige by informing me where I can find any biographical details respecting members of the Chavasse family? Some of those whose deaths occurred in the early part of the eighteenth century were Roman Catholics, and one, I believe, was a godson to Lord Derwentwater.

W. BROOKE SMITH.  
7, Inglewood Road, West Hampstead, N.W.

"HOOLIGAN."—Information is requested as to the origin of the term "Hooligan."

M. E. SMITH.  
35, Sutton Road, Walsall.

[You have probably seen the suggestion that the word originally used was "Hooley's gang." See also 9<sup>th</sup> S. ii. 227, 316.]

SEARCHERS OF LEATHER.—Can any of your readers say what were the duties of the above-named officers appointed by the Courts Leet?

G. PHILLIPS.  
Oakham.

JOHN STEWART KIPLING, OF FURNIVAL'S INN.—When the daughters of David Dale in 1823 sold their father's Glasgow house, Mrs. Mary Dale or Stewart attended at the police court in Hatton Garden, in presence of Allan Stewart Laing, Justice of Peace, and James Aspinall, notary public, to make a declaration "that she was noways coaxed, compelled, or seduced to concur" in the conveyance; "whereupon John Stewart Kipling, of Furnival's Inn, London, gentleman," appeared, in conformity with the Scottish

conveyancing of the time, as procurator for the purchaser of the house, and asked and took instruments in the notary's hands. Was John Stewart Kipling any relation of Mr. Rudyard Kipling?

WILLIAM GEORGE BLACK.  
Ramoyle, Downhill Gardens, Glasgow.

J. M. W. TURNER.—Is the drawing of Wanstead House in existence which J. M. W. Turner exhibited previous to his entry as a Royal Academy student in 1789?

JOHN T. PAGE.

West Haddon, Northamptonshire.

JOHN BROOM, OF POOLE.—Capt. Cook, on one of his voyages in which he touched at Newfoundland, is said to have sailed in a ship owned by John Broom, of Poole, or perhaps built by him, and to have been accompanied on this voyage by John Broom's son, another John Broom. Can any one help me to corroborate this minor detail of history?

H. M. BATSON.

Hoe Benham, Newbury.

PASchal MOONS.—In Keim's 'Jesus of Nazara,' vol. vi. p. 240, reference is made to a table published by a Prof. Wurm, giving the dates of all the Paschal full moons and new moons during the rule of Pontius Pilate in Judea. Where in this country can any copy of this table of Prof. Wurm be inspected?

A. D. T.

BEARDSHAW OR BEARDE-SHAWE.—Richard Beardshaw in 1618 was churchwarden at St. James's Church, Grimsby, and had children baptized there, and he and his wife Frances were buried there. When and where were they married? Alderman William Beardshaw in 1646, 1657, and 1658 was Mayor of Grimsby. When and where was he buried? Barnsley, Ecclesfield, and Lincolnshire references to this surname are particularly desired, and any reference *ante* 1700 will be much appreciated and gratefully acknowledged. Direct communication preferred.

HENRY JOHN BEARDSHAW.  
27, Northumberland Road, Sheffield.

"BIJOU" AS A CHRISTIAN NAME.—A young lady recently signed herself in a local journal as "Bijou," in response to letters of sympathy in a personal bereavement. Is this a solitary instance of the use of this word amongst us as a Christian name? French mothers frequently call their offspring "mon bijou," as an Irishman, in its Celtic equivalent, dubs his sweetheart "me jewel"; but I have never, up to above example, come across its adoption by British families as a Christian pre-name,

though I have met with it as a term of endearment on this side the Channel.

J. B. McGOVERN.

C.-on-M., Manchester.

STEERE.—I am anxious to learn something of the antecedents of this family. There was a Bishop of Ardfert of this name about 250 years ago, and his daughter married David Crosbie, of Ardfert Abbey, ancestor of the first Earl of Glandore (ext.).

KATHLEEN WARD.

Castle Ward, Downpatrick.

"LYNGELL."—In 'Lybæus Disconus' one finds the above word, usually in connexion with a shield, e.g., l. 286, "of which lengell and trappes"; l. 861, "was lyngell and trappe"; l. 1,274, "lyngell armes trappur was and wych." It appears that the shoemaker's thread (see 'N. & Q.', 9<sup>th</sup> S. v. 167) does not exhaust all the meanings of the "little tongue"; but I have looked through glossaries in vain.

H. P. L.

'COLBURN'S NEW MONTHLY MAGAZINE.'—By whom were the papers contributed to *Colburn's New Monthly Magazine* under the respective titles 'The Manager's Note-Book' and 'Records of a Stage Veteran'? I have heard the names of John Poole and W. G. Raymond mentioned in connexion with both.

R. W.

ANTHONY WHARTON.—In 1596 he was at Lincoln College, Oxford. Was he identical with Anthony Wharton, B.A., ordained 1607-8 by the Bishop of London and licensed to serve Breamore, Hants, 1626, died there 1661 (P.C.C. 102 May)?

A. C. H.

[Foster's 'Alumni Oxonienses' supplies the following additional particulars: "Matri. entry 5 Nov., 1596, aged 13; B.A., 12 Feb., 1601/2."]

ULRICKSTADT.—In the 'Annual Register' for 1773, at p. 106, occurs: "The Royal Academy of Sciences at Ulrickstadt elected Mr. Banks, his companion Dr. Solander (who is by birth a Swede), and Dr. Lewis, a famous English chemist, members of that learned body." May I ask where is Ulrickstadt? I have consulted various gazetteers and guide-books to Sweden of modern and of earlier date, but cannot find it. Can any of your readers help me? I find an Ulriksdal, a palace named after Ulrika, queen of Karl XI., which was later converted into the Royal Military Academy at Stockholm. As there are seven Royal Academies of Sweden at Stockholm, perhaps the 'Annual Register' made a confusion between the Royal Academy of Science and the Royal Military

Academy, and then put Ulrickstadt for -dal. "Stadt" is German, of course, not Swedish.

EDWARD E. MORRIS.

The University, Melbourne.

#### A QUAIN'T CUSTOM.—

"The Dinner being served, Sir Oliver was the gayest Man in the Company. The Bridegroom and Bride sitting by the side of each other, the old Gentleman observed, 'Ods-heart, ods-heart! what, dine with the Bride the first Day! A fine Bridegroom, a fine Bridegroom! It was the Fashion, when I was married, to stand behind the Bride's Chair with a Napkin, and serve her: Serve her Today, she'll serve you always after.'"—John Shebbeare, 'Matrimony' (1754), vol. ii. p. 40 (1766).

At the risk of betraying ignorance by the question, I wish to ask when and where, if ever and anywhere, there existed such a custom as is here mentioned.

The novel quoted above, which, on its first publication, made a great stir, and for which its author was imprisoned, was originally entitled 'The Marriage Act.' The unsold copies of it, with its name changed to 'Matrimony,' were issued in 1755, as the so-called second edition.

F. H.

Marlesford.

#### VULGAR MISUSE OF "RIGHT."—

"I have no right to maintain idle vagrants."—Smollett, 'Humphry Clinker' (1771), 'Works' (1806), vol. vi. p. 88.

"I don't see as how women have any right to be trampled on, whether at home or abroad."—Eleanor Sleath, 'The Bristol Heiress' (1809), vol. i. p. 209.

How far back is "to have a right," in the sense of "ought," traceable?

F. H.

Marlesford.

FRANCES WOOLLERY.—This lady was an actress of some eminence in the latter part of the eighteenth century (see 'Thespian Dictionary'). She is said to have been niece of William Woollery, an eminent West Indian planter, who died at Bristol, 1 April, 1789. She married, from the stage in Dublin, Mr. J. H. Cottingham, an Irish barrister of good family. I should be glad to know who her parents were, and anything of her career beyond what is stated in the 'Thespian Dictionary.'

SIGMA TAU.

EDWARD, PRINCE OF WALES, 1453-71.—Is there any contemporary record of the personal appearance of "holy Henry's" unhappy son? One account calls him "a goodly feminine and well-featured young gentleman"; but was he dark or fair? The admirable article on Edward in the 'D.N.B.' disdains details so trivial—if any such details have come down to us. It is now generally admitted—is it not?—that the young prince

fell on the field of Tewkesbury, and was not barbarously done to death, after the battle, by the royal brothers of the White Rose faction.

A. R. BAYLEY.

**Beglies.**

IPPLEPEN, CO. DEVON.

(9<sup>th</sup> S. vi. 409.)

THE etymology of this place is an outcome of that peculiar phase of Jewish dispersion to which we owe some of our most valuable national characteristics, notably our fitness for colonization and trade.

The decaying village of Ipplepen, upon the trackway from Hamoaze and Tatnai's to the East, is one unexplored mass of antiquity. Over 200 names of Phoenician places, and of people even now of strong Levantine type, with strange interconnexions between them, centre in or near it, while the stone axe, unique-shaped celt, and copper cake found in or near my own grounds indicate its life-history at over forty centuries. During some forty years' residence near the weird old place these considerations have pressed on me until, with the help of a moderate knowledge of Semitic, so as to sort out the fossils of speech, and the aid of some kindly scholars hailing from the British Museum—among them a chief rabbi—I have ventured to give (much condensed) an outline of hoar, yet, I submit, tolerably continuous, antiquity.

After the Exodus the tribes of Dan and Asher fell into line with the Syrian shorefolk who had for ages carried on the tin trade between Tyre and her daughter-namesakes Ha Maoz, now Plymouth, and St. Mawes, now Falmouth, still Kerek Roads. When Tyre fell, Gaddir, now Cadiz, came in. From these centres ships laden with corn, wine, oil, pottery, and tools, as barter for wool and skins, traversed both sides of the British Isles. Like the Hudson Bay folk, they put in shore every night, and thus at the mouth of every river (whether it were a Nore or Yare) sprang up a factory (*mishal*) or inn (*lām*) to shelter and feed the crews and store up inward and outward freight. Tents (*shēl*, the Cornish *wheel*) were used up stream.

We have thus permanent residents, to whom came women and children, with some kind of religion—in fact, Jews could not dispense with circumcision and the Sabbath, however dark they might keep them. But the religion was somewhat mixed, for up to the time of Hosea Baal had apparently been permitted to flourish, and at Elijah's sacrifice the people had passed from the

false to the true without change of position. Here, too, in England was there confusion, for with us at Ipplepen are the remains of a great Baal temple under Baal Tor, with its lustration rock-cut tank, and its boundary still known as Edgelands Lane. Nay, there still exists in the place the nonagenarian descendant of the Baal priest who, till forty years ago, held the temple site by descent; and he bears his ancestral name, hardly altered to Ballhatchet from its original form Baal-achad—Baal only, or Baal is one. The false here again parodied the true, for this is a blasphemous allusion to "Hear, O Israel," declared by the holiest lips which ever spoke on earth to be the first and great commandment. The name of the prophet Joel (Jo-El, Jahweh is El) shows that Baal-achad is a variation to suit the jingle dear to the Semite, and a frequent Hebraism.

And now to the name of Ipplepen, its first syllable. In Joshua, chap. xvii., are the names of various Syrian towns with their suburbs—the word is *naphath* (A.V., towns; Sept., villages; Heintz, "daughters"). Among them is "Dōr," a royal city, which Ezekiel, chap. xxvii., classes with Aradus (now Ruād, with us as Ryde) as supplying Tyre's stoutest rowers and warriors. This district was called Naphath Dor, and under this style her people brought four daughters to our shores: Appledore in Devon and Kent and on the borders of Somerset, and Appuldorcombe in that Phoenician sanctuary the Isle of Wight. This corruption to Apple occurs many times; funniest of all in a stormy place in the west of Scotland where apples will not grow, and Applecross means Naphath Rosch, the district of the headland, like Ross-shire.

We have found Ipple; we have yet to find the last syllable of Domesday Ipple-pina. Baal and Ashtoreth were worshipped jointly, the lady's pet name on Maltese *steles* being Pen Baal, the face of Baal. She has a temple a mile from Ipplepen, called on the Ordnance map Pen Ball. The whole district was practically consecrated to the pair of deities, and was thus called Naphath Pen—the district of the Face (i.e., Baal), from which the Ippel-pina is taken.

One of the strange interconnexions may, if your space permit, be noticed. There are several copper oaks—oaks of *cobr*, the grave. A weird survival of one, pulled down two years ago, overlooked a field called "Kennion." Now, we learn from Genesis xxiii. 18 that Machpelah was Abraham's "kennion," his purchased possession.

To show that this interconnexion is common to Ireland as well, may I append a few Irish

names evidently given by a Semitic employer? M'Carthy, city man, root *cartha*; Malony, inn, *lun*; Mahony, house, *me'on*; M'Beth, house, *beth*; McDona, masters, lords, *adon*; Healy, tent, *ohel*; Cassidy, saints, *cha sidi*; while Newry, the round towers (of which 2,000 exist in Sardinia), is *nuoroge*.

Mr. Arnold White, in his 'Modern Jew' (1899), mourns that so few of the present nation of "the Not Yet" care for their modern history. Surely a great field exists for it.

W. G. THORPE, F.S.A.

Middle Temple.

[By reference to 7<sup>th</sup> S. ix. 6 MR. THORPE will see that attention was drawn eleven years ago to his Phœnician identification.]

SIMON FEASER (8<sup>th</sup> S. x. 156, 223; 9<sup>th</sup> S. vi. 157, 338, 433; vii. 16).—"Strict accuracy" is undoubtedly essential; and no less, I think, is "honour to whom honour is due." The "relation of how the picture was an etching by Hogarth himself.....from his painted portrait of Lord Lovat," quoted from Hone's 'Table Book,' is copied into that entertaining work from the catalogue of Mr. Horatio Rodd, who had the picture on sale (30 in. by 25 in.) in 1827. It came from the collection of Dr. Webster, a physician at St. Albans, who attended Lord Lovat during his stay there on his way to London. It is, perhaps, well to have the original authority for this sort of statement.

JULIAN MARSHALL.

FANFULLA (9<sup>th</sup> S. vi. 408).—This worthy is a character in Massimo D'Azeglio's novels 'Ettore Fieramosca' and 'Niccolò de' Lapi,' playing a considerable and gallant part in the latter. He is a daring soldier of fortune, and after one of his many wounds takes refuge in St. Mark's and becomes a monk under the name of Fra Giorgio da Lodi. It is fifty years since I read the book, but I think the clang of spear and shield brought him again into the field. In the end, receiving blows from a comrade by way of penance, he received one too many and died thereof.

ALDENHAM.

LITURGICAL LANGUAGE OF THE GREEK CHURCH (9<sup>th</sup> S. v. 515; vi. 118).—In MR. ARMSTRONG'S communication for "Hagios" read 'Ἄγιος.'

RICHARD H. THORNTON.  
Portland, Oregon.

The liturgical language of the Greek Church is late or mediæval Greek, as a learned native of Greece informs us; that of the Russian Orthodox Church is Church-Slavonic, according to the mediæval liturgies translated from the Greek by Cyrilus and

Methodius, the celebrated apostles of the Slavs, who founded a Slavonic literature during the ninth century by their translation of the Holy Scriptures from the Greek into the Church-Slavonic language.

X.

COUNT GIUSEPPE PECCIO (9<sup>th</sup> S. vi. 308, 395).—I have been unable to find the memoir of Peccio (the biographer of Foscolo) in the *Monthly Repository*, 1835, p. 590, referred to by V.H.I.L.I.C.I.V. Will your correspondent be good enough to verify the reference?

JOHN HEBB.

"BUTTY" (9<sup>th</sup> S. vi. 409, 496).—Perhaps it is worth while to say that any connexion with *deputy* is obviously impossible. When a word is shortened, the accented syllable remains; so that the shortened form of *deputy* would be *dep'ty*, which would pass into *deppry* or *dettty*, probably the former. The doublet of *capital* is not *pittle*, but *cattle*.

Neither can *butty* be short for *abettor*; for the short form of *abettor* is the common word *better*, one who bets. There is no "A.-S. *bote*"; for the A.-S. word has no final *e*, and the *o* is long; whence the modern English *boot*. But there is a remote connexion, for our *booty* is from F. *butin*, which is from some continental cognate of A.-S. *bōt*.

WALTER W. SKEAT.

When one man speaks of another as his *butty*, does he not mean one who worked with him, side by side? Is not this the sense of *butt*, as in *butt-end*, *butted*, and the like? See 9<sup>th</sup> S. v. 336, 443, where examples are given of *butted*, meaning end to end, side by side. Not long ago an aged Worcestershire ditcher, speaking to me of his fellow-workman on the same piece, said, "He was my *butty*," "He worked *butty* along o' me."

W. C. B.

In the Black Country the expression "butty collier" is used to describe a man who contracts with the proprietor of a coal-pit to get and raise coal to the bank at so much per ton. The coal remains the property of the colliery proprietor, who himself puts it on the market. In the Midlands generally the meaning of *butty* is a fellow-workman, partner, or close associate. In the Cannock Chase district stall-men, who work in twos and threes, divide their earnings equally after paying their underhands, and often describe each other as their *butty*.

Mr. W. H. Duignan, of Walsall, an authority on such points, thinks the root of the word *butty* is Anglo-Saxon (*bot*, *boot*), the original meaning of which was profit, advantage. The root is found in such words as *hedgebote*, *housebote*, *firebote*. The word *bot* has grown

in meaning and application, *e.g.*, booty, bootless.

In ironworks, where two men frequently manage a forge, one superintending by day and the other by night, each often describes the other as his *butty*.

In the same Black Country district there is one rather curious use of the expression *butty*. A man and woman living together irregularly sometimes describe each other as his or her *butty*, and other people would so describe such relations. C. T. SAUNDERS.

Birmingham.

"TO PALMER" (9<sup>th</sup> S. vi. 470).—Edie Ochiltree, returning from his impressive interview with Lord Glenallan ('The Antiquary,' chap. xxix.), suddenly encounters a group of eager peasantry engaged in characteristic sports, and the scene recalls his earlier days :

"The shout, the laugh, the exclamations of winners and losers, came in blended chorus up the path which Ochiltree was descending, and awakened in his recollection the days when he himself had been a keen competitor, and frequently victor, in games of strength and agility..... At that time of day," was his natural reflection, "I would have thought as little about ony auld palmering body that was coming down the edge of Kinblythemont as ony o' thea stalwart young chielis does e'now about auld Edie Ochiltree."

Derived, no doubt, from the "palmer," whose professional devotion took him to the Holy Land and made of him a revered wanderer on his return, the word was applied to vagrants, whose movements were aimless except in so far as they might secure means of subsistence. Walking aimlessly, infirmly, clumsily, are all notions readily deducible from this source. THOMAS BAYNE.

To *palmer*—*i.e.*, to go about feebly, like an old palmer—is duly explained in Jamieson, with a quotation from Scott's 'Antiquary.' It has no analogy with *saunter*, for there is no such substantive as *saunter*; and even if there were, it would not mean the Holy Land, but a person. Compare *palmer-worm*, Joel i. 4. WALTER W. SKEAT.

The term is packed with interest to the student. Setting aside the "palmare, or pylgryme"—which the 'Promptorium Parvulorum' gives as "peregrinus et peregrina," used in contradistinction to the Roman *civis*, and forming an earlier parallel to our Middle Age "denizen," when the word meant one who was not a native—as antedating the meaning, but not the derivation required, and passing by the question as to whether the palmer was so called because "palm" meant cross or because it meant staff (Halli-

well asserts the former), one finds from Jamieson that "To pawmer" = "to go from place to place in an idle, aimless way." This phase of meaning is said to owe its origin to the time when pilgrimages had fallen into contempt, and, whether the "palmer" used a *Palmried* (Ger.) or no, it is certain that, being a *wandringman*, he used a staff. One may take one's choice of the *contus*, *ferula*, or *fustis*, but so long as the use of a staff be necessary, then one may infer that the user walks infirmly; and, of course, "to palmer in bauchies" (old shoes, or even with lumps of snow under the feet) intensifies the condition.

A study of the staffs depicted in the National Gallery will repay observation, and one knows the stage's traditional method of portraying the bent form and shambling gait of the pilgrim. ARTHUR MAYALL.

DUKE OF BOLTON'S REGIMENT (9<sup>th</sup> S. vi. 508).—This regiment was probably levied by Charles Powlett, Marquis of Winchester, created Duke of Bolton by William III. in 1689. In a communication printed in 'N. & Q.', 2<sup>nd</sup> S. i. 68, is a letter dated 11 June, 1696, concerning the capture in Romney Marsh of the unfortunate Sir John Fenwick, in which it is said : "Here is now in towne one Ensigne Scroop, belonging to the Duke of Bolton's regiment of foot, who says he thinks verily 'tis Sir John Fenwick that is here."

The duke had married the illegitimate daughter of Emanuel Scrope, Earl of Sunderland, and was one of the staunchest supporters of William III. It was a usual thing to name the regiments in those days after those who had raised them. For instance, the Royal Horse Guards (Blue) were called the Oxford Blues, and sometimes Lord Oxford's Horse, raised by Aubrey de Vere, the twentieth and last Earl of Oxford, who commanded the regiment at the battle of the Boyne in 1690. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PALL-MALL AND GOLF (9<sup>th</sup> S. vi. 444).—There is but one authoritative book on pall-mall, 'Le Jeu de Mail,' by Joseph Lauthier (Paris, 1717). It is very rare. Dr. R. C. A. Prior abridged it in his 'Notes on Croquet' (Williams & Norgate), 1872; but "the translation seems inaccurate and is, in places, unintelligible." At least, so said Mr. A. Lang (?), some years ago, in a morning paper. There is no resemblance in that game to cricket, extremely little to croquet, and less to golf. *Palla-cordu*, or (more properly) the *giuoco della corda*, is first described, in his 'Trattato del Giuoco della Palla,' by Antonio Scaino da Salò, Vinegia, MDLV., and has been

treated again and again by various hands, down to my own in my 'Annals of Tennis,' 4to, 1878. This game, in fact, is simply tennis (*not* lawn-tennis). I find, however, nothing about *palla-spagula* in Scaino's book, nor do I remember meeting with the name before. I should be glad to see a good explanation of it, if any is to be had. It may be a modern variant. I would, however, raise a humble protest against "a connected account" of any of these games being published in the restricted space available in 'N. & Q.', which might easily be filled for some months to come by such a publication.

JULIAN MARSHALL.

**DAISY NAMES** (9<sup>th</sup> S. vii. 8).—Mr. Prior ('Popular Names of British Plants,' p. 57) suggests that *crazy* or *craizey* is a corruption of *Christ's eye*, but he gives it as a Wiltshire name for the buttercup. Scientifically, this has been appropriated for an exotic species of inule (*Inula oculus Christi*), and doubtless, like other popular names, is loosely applied to various wild flowers. There has always been an uncertainty in our floral nomenclature; thus in the eighteenth century what we know as forget-me-not was called scorpion-grass and mouse-ear, one of the bugle being known as forget-me-not because of its bitter taste. Our heartsease has filched its name from the wallflower, which long ago earned its older title because of its cordial properties; and apparently Linnaeus did not detect the theft, because he applied the mediæval Latin name of the wallflower, *viola*, to the race of pansies. Apparently in classical times *viola* denoted both violets and wallflowers.

Since writing the above I happened to read the following, a case in point, in the current number of the *Gardener's Chronicle*:—

"Bermuda Buttercup.—An inquiry was recently made as to the correct name of this plant. We find from a communication to the *Journal of Horticulture* that a variety of *Oxalis* is so called. Precisely—not a Buttercup, and having nothing to do with Bermuda. No wonder people like popular names!"

HERBERT MAXWELL.

**TEN COMMANDMENTS IN RIME** (9<sup>th</sup> S. vi. 450).—The following version was copied from the registers of the parish of Laneham, Notts, in April, 1852. It is signed "Richard Christian, 1689"; he was vicar at that time. It appeared in 'N. & Q.,' 1<sup>st</sup> S. v. 607:—

Have thou no other Gods Butt me.  
Unto no Image bow thy knee  
Take not the name of God in vain  
Do not thy Sabbath day profaine  
Honour thy fiather and Mother too  
And see y<sup>i</sup> thou no murder doo  
From vile Adultery keep the cleane

And Steale not tho thy state be meane  
Bear no ffalſe Witneſſe, ſhuſt y<sup>i</sup> Blott  
What is thy neighbour's Couet not.  
Whrite theſe thy Laws Lord in my heart  
And Lett me not from them depart.

EVERARD HOME COLEMAN.  
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The following might possibly interest F. R. P., who asked for information about the Ten Commandments:—

"An old English Version of the Lord's Prayer, made by Pope Adrian, an Englishman, about the year 1156, to be learnt by the younger people.

Ure fadyr in heaven rich  
Thy name be halyed ever lich  
Thou bring us thy michel blisſe  
Als bit in heaven y doe  
Eved in yearth been it alsoe  
That holy breade that lasteth ay  
Thou ſend us this, ilke day  
Forgive us all that we have done,  
As we forgive each other on  
Ne let us fall into no foundyng  
But ſheld ouſ from the foule thing. Amen."

*Christian Magazine*, 1761.

A. J. KING.  
One of Dr. Isaac Watts's 'Divine Songs.'

H. E. M.

St. Petersburg.

"FRABBED" (9<sup>th</sup> S. vi. 470).—*Frab*, to worry, harass, is given in the 'H.E.D.' *Frab*, to struggle, fight, argue, contend, worry, fret, fidget, irritate, excite, is given in the 'E.D.D.' Hence it is doubly a "dictionary word." I also find it in the 'Century Dictionary' and in Webster. But in the present instance it looks as if the gentleman might just as well have said "rubbed." Perhaps he combined this with "fretted."

WALTER W. SKRAT.

'PADDLE YOUR OWN CANOE' (9<sup>th</sup> S. vi. 450).—This song was written and sung by Harry Clifton, music arranged by M. Hobson, and was very popular about thirty-four years ago. It lies before me. The words of the first four lines are accurately quoted by Mr. JOHN T. PAGE. The remainder of the first verse is:

My wants are ſmall, I care not at all  
If my debts are paid when due;  
I drive away ſtrife in the ocean of life  
While I paddle my own canoe.

There are five verses in all, and the chorus is:—

Then love your neighbour as yourſelf  
As the world you go travelling through;  
And never ſit down with a tear or a frown,  
But paddle your own canoe.

There is another song by the same author which was equally popular about the period named, entitled 'Work, Boys, Work.' One of the verses I venture to quote:—

Discontented people say all work and little play  
Will make a boy a blockhead as a rule;  
You can answer them, and say, never work and  
always play

Will make him both a blockhead and a fool.  
ALFRED CHAS. JONAS.

The original words of the song may be seen in *Harper's Magazine* for 1854. Each verse winds up with the line as above, whence it became a popular saying :—

Voyager upon life's sea,  
To yourself be true,  
And whate'er your lot may be,  
Paddle your own canoe.

J. HOLDEN MACMICHAEL.

NAUNTON FAMILY (9<sup>th</sup> S. vi. 508).—For the articles respecting this family which have appeared in 'N. & Q.' see 4<sup>th</sup> S. iii. 456; v. 353; 8<sup>th</sup> S. vi. 408; ix. 287.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

WORCESTERSHIRE FOLK-LORE (9<sup>th</sup> S. vi. 410, 496).—I can give a similar instance from India. Soon after Sir John Lawrence arrived at Calcutta as Viceroy, he used every now and then to receive from the chief town of the district where I was magistrate letters containing scraps of paper charred to tinder. He sent them to me to know what they meant. They were as new to me as to him, but after some confidential inquiries I discovered that such missives—as might be expected—implied anything but a benediction. A. D. C.

WILLIAM MORRIS AS A MAN OF BUSINESS (9<sup>th</sup> S. vi. 406, 495).—MR. WARDLE has not succeeded in resolving my puzzle. There are details *and* details, and it does not follow that neglect of detail is one of the secrets of success because some men of pre-eminent ability have succeeded in spite of their neglect of certain comparatively small matters which might have engrossed too much of the attention of smaller minds than theirs. We have, however, heard of horses being lost for want of a nail, and of armies being crippled for want of boots. But Mr. Mackail was speaking of Morris purely as a man of business—in fact (in MR. WARDLE's words) as the "organizer of a great manufacturing industry." And among the details he had in mind it is clear that bookkeeping and accounts generally were included. To say that Morris succeeded in business because he neglected these is, to speak plainly, ridiculous. MR. BRESLAR's remarks on this subject are very much to the point. Details must necessarily be left to chance on special occasions of great urgency, but habitual neglect of them, in business at any rate, usually spells ruin. Genius may

possibly succeed in defiance of this rule, but genius itself has been defined as an infinite capacity for taking pains.

C. C. B.

"Neglect of detail is one of the secrets of success." This thought may have been suggested by a maxim of Rochefoucauld : "Ceux qui s'appliquent trop aux petites choses deviennent ordinairement incapables des grandes." I doubt whether the French maxim, or its English echo, is true. Rochefoucauld, however, in using the word *ordinairement*, allows that there may be exceptions. Napoleon Bonaparte was one of the most successful and greatest of men, yet he was remarkable for his application to little things and his care of detail.

E. YARDLEY.

The late Canon Liddon in one of his sermons said that only a small mind thought disregard of details the mark of a large one. Dean Swift asked :—

Wrapt up in Majesty Divine,  
Does God regard on what we dine?

So the foolish man in Job (*Vulgata*) xxii. 14 :  
Nubes latibulum Ejus, nec nostra considerat.  
Compare St. Matthew x. 29, 30. W. C. B.

DUTTON FAMILY (9<sup>th</sup> S. vi. 409, 517).—With regard to LORD SHERBORNE'S suggestion that the Duttons used the fret on their coat of arms prior to the battle of Poictiers (1356), I beg to quote the following from the 'Complete History of England,' vol. i. p. 226 :—

"But the most remarkable instance of honour and valour was the Lord James Audley, who, having vowed to be foremost in the battle, performed his word and confirmed it with many wounds, for which the Prince having rewarded him with 500 marks a year fee simple in England, he presently gave it to four of his esquires who had undergone the same dangers with him. The Prince, knowing it, asked him whether he did not accept his gift. He answered, Yes, but those men had deserved it as well as himself and had more need of it. The Prince was pleased with his reply and gave him 500 marks more, as if he was resolved that so much worth should not go unrewarded."

And my Lord Audley (says Dr. Gower), as a further and perpetual memorial of their merit, enjoined them to bear on some part of their coat of arms his own proper achievement, Gules, a fret or, which honourable distinction has been constantly observed by these four distinguished families—viz., Dutton of Dutton, Delves, Foulhurst, and Hawkestone. Dr. Gower also observes that it was owing principally to the valour of these illustrious warriors that Edward the Black Prince, Earl of Chester, gained the immortal battle of Poictiers.

There was at Doddington in Cheshire, in

1770, a group of statues as large as life representing Lord Audley and these four celebrated warriors. I cannot recall where I read that the Dutton who distinguished himself at Poictiers was Sir Hugh Dutton, but he must, I think, have been either a son or a nephew of the Sir Thomas Dutton referred to by LORD SHERBORNE. Sir Thomas was born in 1314 and died in 1381. He had six sons—viz., Peter, Thomas, Lawrence, Edmund, Henry, and William—the first three of whom died s.p.; and Edmund was the ancestor of the present LORD SHERBORNE's and many other illustrious families. The present representative of the Dutton family is my cousin, John Rowe Dutton, of Chester, born 1881, who, according to the pedigree in my possession, is twenty-eighth in direct lineal descent from Rollo, and heir male of Odard (or Huddard), Lord of Dutton, who came to England with William the Conqueror.

CHARLES STEWART.

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MARGARET OF BAVARIA (9<sup>th</sup> S. vi. 369, 453, 495).—A memorandum in my copy of Anderson's 'Royal Genealogies' (1736), which some former owner has annotated, may interest MEGAN. Over against Margaret's death, 19 April, 1483 (Table 384), is written "æt. 23," but no authority for the statement is indicated. If correct, it would yield 1459 or 1460 as her birth-year, which is not inconsistent with other dates given in 'L'Art de Vérifier.' Thus, although Margaret would be but a child at the time of her marriage, 6 January, 1472, N.S., the birth of Louise, the eldest of her children, 11 September, 1476, would not be remarkable. Child-marriages were common enough, and this Louise was early married and early a mother. She was contracted to Charles of Orleans 16 February, 1487, O.S., and their eldest child Margaret was born in 1491 (Anderson), when Louise was, at most, little more than fifteen—the age of the widow-mother of our Henry VII.

C. S. WARD.

Wootton St. Lawrence, Basingstoke.

"TRUNK" OR "Box" (9<sup>th</sup> S. vi. 503).—My experience as a little boy going to boarding-school for the first time by no means confirms the correspondents who think that these names are synonymous. At that woeful hour I was accompanied by a large trunk covered with cowhide having the hair outside, and filled with underclothing and similar matters. This was called a "hair-trunk," and considered more or less sacred to myself and the nurse of that group of the boys to which I belonged. I had likewise what was named a "box" or "playbox," of which I had the key, and which

my mother had filled with toys, play-books, fruit, new-laid eggs, and cakes. Immediately on my arrival the difference in my accompaniments and the turpitude of big-boy nature were borne in upon me in a manner which is indelible: my "hair-trunk" was respected, but of my "box" the key was captured in a twinkling, my cakes and other delicacies were eaten, my oranges were peeled, and my eggs (without the ceremony of cooking) were sucked before my eyes. Only one egg and the shells of the others were left for me. Both "trunk" and "box" are still in my possession, and everybody known to me recognizes the difference implied by their respective names; so that while every trunk made of wood, but not otherwise, is a box, it is by no means right to call every box a trunk. O.

WALLER (9<sup>th</sup> S. iii. 165, 352; iv. 11, 57, 97).—At 9<sup>th</sup> S. iv. 11, in reference to a misapprehension of Dr. Johnson's as to Waller's meaning, I ventured to maintain that "the centre," both in the lines quoted and in certain passages of other poets, means not the centre of the earth, but the earth itself, considered in the old astronomy as the centre of the universe. I am glad to find this interpretation confirmed by Prof. Masson in a note (which I had not seen when I wrote my explanation) on Milton's 'P. L.' i. 686: "'Ransacked the centre.' The centre or interior of the earth, say the commentators unanimously. Not so. *Centre* here is the earth itself as a whole, not its interior merely. In old literature the earth, as the supposed centre of the universe, was frequently called 'the centre' *par excellence*." Reference is made, in illustration, to 'Troilus and Cressida,' I. iii., one of the passages quoted in my note on Waller, as an example of this usage.

C. LAWRENCE FORD, B.A.

Bath.

"GONE TO JERICHO" (9<sup>th</sup> S. vi. 405).—The suggested explanation of this familiar phrase, as quoted from the *Property Market Review* by your correspondent, had already appeared in Brewer's 'Dict. of Phrase and Fable,' 1895, together with another explanation, a trifle more plausible, based upon 2 Sam. x. 5 and 1 Chron. xix. 5. These would-be expositions, as well as the (almost trivial) one put forward in Chatto & Windus's 'Slang Dictionary,' 1874, appear to me to be "all abroad." The expletive "Go to [not *Gone to*] Jericho!" has always been used as a mild form of "Go to —!" a place said to be paved with good intentions. There are many persons who are ashamed to "go the whole hog" in respect of using bad language, who yet indulge in

what one may call "milk-and-water" expletives, which mean the same thing, but do not sound quite so bad. If I might be so bold, I would submit that the vulgar expletive "Go to Jericho!" (a saying which probably had its birth in pre-Reformation times) was based upon the parable of the Good Samaritan :—

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment," &c.—Luke x. 30.

Here we have a suggestive description of a very dangerous locality, to which (in default of a worse) spiteful persons might wish an antagonist temporarily deported. About the time of the Crimean War a highly popular expletive was "Go to Bermondsey!" This district was then, perhaps even more than now, a noted resort of extremely bad characters, and thus formed a mild substitute for a warmer if more permanent residence for one's enemy "later on." I do not know if this phrase is still in vogue, but I think it has had its day. I often fancied it was a happy thought which entered the mind of George Augustus Sala, who exploited the expression so far as to introduce it in one of the tales told by the 'Seven Poor Travellers,' being the Christmas number of *Household Words*, 1854; and so it got into the pantomimes of that date. Many of our proverbial phrases are, I believe, based upon a Biblical origin; as, for example, I have always thought "Gone to the dogs" was a sort of allusion to the sad fate of Jezebel, though it may have referred rather to the story of Lazarus. There used to be a little witticism perpetrated by the "slangy" newspapers about sixty years ago: "The King of Prussia has gone to Pot(sdam)." Perhaps in time to come this may be quoted as being the origin of the expression "Gone to pot." It would be interesting to search out some very early use, in old plays or poetry, of "Go to Jericho!"

HERBERT B. CLAYTON.

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The alleged origin of the saying "Gone to Jericho," as quoted by your correspondent from the *Property Market Review* of 29 September, 1900, has long been familiar to me in Morant's 'Essex' and the 'Ambulator.' In the fifth (1793) edition of the latter work, p. 41, we find the following :—

"Blackmore, a village in Essex, between Ongar and Ingatstone, seven miles from Chelmsford. An ancient priory stood near the church. 'It is reported,' says Morant, 'to have been one of King Henry the Eighth's pleasure houses, and disguised by the name of Jericho; so that when this lascivious prince had a mind to repair to his courtesans, the cant word among his courtiers was, that he was

gone to Jericho.' Here was born his natural son Henry Fitzroy, Duke of Richmond and Somerset, and Earl of Nottingham, the friend and companion of the gallant and accomplished Earl of Surry, whose poetry makes such a distinguished figure in the literature of the 16th century. This ancient structure was repaired, and some additions made to it, about 70 years ago [*i.e.*, circa 1723], by Sir Jacob Ackworth, Bart., whose daughter, lady Wheate, sold it to the present [= 1793] possessor, Richard Preston, Esq. The river Can, which partly surrounds the garden, is still [1793] called here the River Jordan."

The real origin of the saying, which is, however, rather "Go to Jericho!" we must, I think, attribute to the parable of the Good Samaritan in the New Testament. Indeed, I have sometimes heard it as "Go to Jericho and fall among thieves!"

Hotten's 'Slang Dictionary,' to which your correspondent refers, gives "Jericho" as the name of "an improper quarter of Oxford."

W. L. R. V.

The phrase "Gone to Jericho" bears the meaning rather of consignment to perdition or penal exile than of deportation to a pleasure house, such as the Jericho of Henry VIII was, albeit the phrase may have been suggested to that monarch's courtiers by the original allusion to Jericho in 2 Sam. x. 5: "And the king said, Tarry at Jericho until your beards be grown, and then return," whence it became a proverbial saying "to stay (or tarry) in Jericho (until one's beard is grown)"—*i.e.*, to wait in retirement or obscurity until one grows wiser :—

Who would, to curbe such insolence, I know,  
Bid such young boyes to stay in Jericho  
Until their beards were grown, their wits more staid.  
Heywood, 'Hierarchie,' iv. 208.

Halliwell does not cite an instance of the phrase, but says "Jericho, a prison. Hence the phrase to wish a person in Jericho."

Let them all goe to Jericho,  
And n're be seen againe.  
*Mercurius Aulicus*, 1648, quoted in the  
*Athenaeum* of 14 Nov., 1874, p. 645.

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If MR. MARCHAM can obtain from the writer in the *Property Market Review* evidence that will bear out his extremely novel theory, I have no doubt Dr. MURRAY will be delighted to see it. Pending the production of such proof, we may be content with what has already been written in 'N. & Q.' 7<sup>th</sup> S. ix. 343, 394.

Q. V.

JOHN PEARSON (9<sup>th</sup> S. vi. 446, 519).—If I had trusted to recollection, I should not have made Pearson Bishop of Chester in 1662. I copied mechanically from the list of Margaret

professors in the appendix (p. 17) to Hustler's 'Graduati Cantabrigienses,' 1823. In the same appendix (p. 12) Pearson is made Bishop of Chichester (instead of Chester) in 1672 (*i.e.*, 1672/3). I am glad that I have thus unintentionally been driven to point out the need of a thoroughly revised and complete edition of our lists of Cambridge graduates. Our present lists begin with 1659 and end with 1884, and are very carelessly compiled, at least as far as the seventeenth century goes. I may notice that W. L. Mansel for twelve years held the mastership of Trinity with a bishopric.

JOHN E. B. MAYOR.

LANGUAGE TO CONCEAL THOUGHT (9<sup>th</sup> S. vi. 368, 432, 476).—It is difficult to name with absolute certainty the writer who, in modern times at least, first made use of this phrase, which is worthy of Machiavelli and reminds us of Sir Henry Wotton's definition of an ambassador, "Legatus est vir bonus peregrinus ad mentendum Reipublicae causam," as we find it in Izaac Walton's sketch of the knight. The biographer gives the following translation: "An Ambassador is an honest man, sent to lie abroad for the good of his Country," and adds, "But the word for *lye* (being the hinge upon which the Conceit was to turn) was not so express in Latine, as would admit (in the hands of an Enemy especially) so fair a construction as Sir Henry thought in English." But eight years afterwards "Jasper Scioppius, a Romanist, a man of a restless spirit, and a malicious Pen," coming across the sentence and taking the words as they were written, made some bitter remarks against the king and his ambassador, who was then at Venice. James was very angry with Sir Henry, and the latter had much ado in regaining the royal favour, which he only accomplished after writing two apologies, one in the "universal language" and another in the vernacular, addressed to King James. It seems rather hard, however, on Scioppius to blame him for failing to see that there was a play upon words in the English translation of the Latin sentence.

From one ambassador let us turn to another. That the phrase is now so well known is to be attributed to Talleyrand, who became acquainted with it as follows. "I learn," says Forster ('Goldsmith,' book iii. chap. i. note), "from the valuable and well-conducted *Notes and Queries* (i. 83) the curious fact, that four years after this remark had thus been made by Goldsmith, it was repeated by Voltaire (from whom, no doubt, Talleyrand afterwards stole it) in his satiric little dialogue of 'Le Chapon et la Poulaarde' ('Œuvres Complètes,' xxix. 83, 84, ed. 1822), where the capon,

complaining of the treachery of men, says, 'Ils n'emploient les paroles que pour déguiser leurs pensées.'

This extract clearly shows whence the diplomatist derived the expression which he has made notorious.

I have now to make known an interesting discovery. The third number of Goldsmith's *Bee*, which treats of the use of language and contains the phrase under discussion, is dated 20 October, 1759, the very year, strange to say, in which Butler's 'Remains' first appeared, as MR. APPERSON has informed us. But what is still more remarkable, and conclusively shows whence Goldsmith derived his inspiration, is the fact that he had reviewed this same work, only four months before, in the *Critical Review* for 1 July, 1759 (Forster, book ii. chap. vi.). It is impossible to resist the conviction that he borrowed the idea from the author he had so recently been studying, though Young's lines had been published many years before this date.\*

That Young was indebted to Dr. R. South is manifest from a passage quoted from one of his sermons, the last sentence of which is this:—

"In short, this seems to be the true, inward judgment of all our politick sages, that speech was given to the ordinary sort of men whereby to communicate their mind; but to wise men, whereby to conceal it."

"which Young, speaking of precisely the same court influences, afterwards condensed into this couplet:—

When Nature's end of language is declined,  
And men talk only to conceal their mind."

Forster (book iv. chap. xiv.) does not mention when this particular sermon was delivered. According to Lowndes, a collected edition of South's sermons was not published until 1823. But several of them must have been printed in pamphlet form soon after they were delivered, as was the fashion of the time. I possess a goodly number of such discourses in two large volumes, and very interesting reading they afford, for they are, with scarcely an exception, much more political than religious. One of them is "A Sermon Preach'd before the Queen, and both Houses of Parliament: at the Cathedral Church of St. Paul's, Nov. 12, 1702. Being the Day of Thanksgiving," &c., "by the Right Reverend Father in God Jonathan, Lord Bishop of Exeter." It was "printed for Tho. Bennet at the Half-Moon in St. Paul's Church-yard, 1702," and

\* In the list of Goldsmith's books we find he had "Young's Works, 4 vol. 1762," and "South's Sermons, 4 vol.;" no date given in catalogue of sale. See Forster,

on the last page contains a list of advertisements, among which is the following : "Thirty Six Sermons and Discourses upon several Occasions, by R. South, D.D. In three volumes." As Young was only about eighteen years of age at this date, it follows that he borrowed not only the idea, but almost the very words, from the "noble preacher" mentioned, to whom we are therefore indebted for the phrase, his use of which is so well explained in his own eloquent language.

MR. F. ADAMS, in an excellent note, has happily quoted from Dionysius Cato, but I feel sure that he will be pleased to read the following words from St. Augustine's 'Enchiridion ad Laurentium,' chap. xxii. :—

"Et utique verba propterea sunt instituta, non per quae se invicem homines fallant, sed per quae in alterius quisque notitiam cogitationes suas perferat."

JOHN T. CURRY.

ORIGIN OF CURRENT PHRASES (9<sup>th</sup> S. vi. 486).—I do not know when the title "Empress of India" was first suggested, but the story of the official document put forth by Sir Andrew Clarke in 1872 cannot be quite correct, for I believe I am right in saying that in 1872 that officer was not Governor of the Straits Settlements. At any rate, I am quite sure that when I sailed from Brindisi for Alexandria in the autumn of 1873, in the P. and O. steamer Ceylon, Sir Andrew Clarke, with Lady Clarke and an A.D.C., also sailed, on the former's way to take up the governorship, as I then understood. Sir Andrew can hardly have reached Singapore before November, 1873, and therefore 1874 seems a likelier date for the alleged document.

ARGINE.

COAT OF ARMS (9<sup>th</sup> S. vi. 349, 415, 497).—MR. JOHN RADCLIFFE's allusion to the arms of Burnaby of Watford, co. Northampton, prompts me to say that there is in Watford Church a monument to Susanna Eyton (*ob.* 6 June, 1631), daughter of "Thomas Burnabie Lord of Watford." It contains several shields of arms, of which I shall be happy to furnish readings to AYEAHR if desired.

JOHN T. PAGE.

West Haddon, Northamptonshire.

LYME REGIS (9<sup>th</sup> S. vi. 387, 515).—I should be much obliged to MR. RADFORD if he could give me the reference to the South Kensington art catalogue in which this piece of tapestry is mentioned. I understand that it is supposed to represent the marriage of Henry VII., and that it was presented to the church by the late Mr. Edward Peek in 1886.

G. F. R. B.

AUTHOR OF VERSES WANTED (9<sup>th</sup> S. vi. 507).—The lines are by S. T. Coleridge. The querist will find them in Pickering's Aldine edition, 1834, vol. iii. p. 331. W. T.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Old English Glosses.* Edited by A. S. Napier, Ph.D. (Oxford, Clarendon Press.)

Few people, as their eye glances down the trim and well-ordered columns of an Anglo-Saxon dictionary, realize the varied and out-of-the-way sources from which the words have been brought together. No inconsiderable number have been quarried out of the MSS. of mediæval Latin writers which Anglo-Saxon scribes had interlined for their own or their pupils' benefit with words from their mother tongue to elucidate the hard words of the original, in very much the same way as that adopted in the Hamiltonian system of teaching a language or in Dr. Giles's "cribs." An immense amount of this raw material, of the highest value for lexicography, has here been brought together by Dr. Napier in the last issue of the "Anecdota Oxoniensia." From MSS. of Aldhelm, Beda, and others—sixty-two in number—he has made an important collection of these glosses, and edited them with the most judicious and conscientious care. That the transcription and interpretation of interlinear glosses is a task attended by special difficulty was proved by the blunders made by Mr. Thomas Wright in editing his 'Vocabularies,' and even by Wülcker in re-editing them. Many such *bérues* of his predecessors are incidentally recorded in Dr. Napier's valuable notes. There is a whole gallery of ghost-words, for instance, still haunting our best Anglo-Saxon word-books which have originated in mere misunderstandings of glosses. Such is *lac*, medicine, which has passed muster with most of the lexicographers, based on "medicine, *lac*" (382), due to their not recognizing this as an abbreviation of the customary word *lacrunge*. Another is *gedof*, fury, in Hall and Sweet, founded on the entry "delaramenta, *gedofu*" (418), which is only a compendious form of *gedofunga*. Similarly a nonexistent *reð*, ferocitas, in Leo, has been evolved from "ferocitatem, *reþ*" (2985), which is short for *reþnesse*.

Some of these imaginary words have arisen from a gloss being displaced and separated from its "lemma" or the word it was intended to explain. Thus, in Wright-Wülcker, *ricenne*, to smoke, has got divorced from its true mate *turificare* and attached to a neighbouring word *Diane*, with the curious result that *Ricen* was long believed to be an old English goddess corresponding to Diana. In the same way *tag*, a twig or shoot, in Leo and Hall, sprang from a misunderstanding of *tagum*, *togum* (tough), as if it glossed *vimiribus*, when it really belonged to *lentis* (4693). So Toller's *werscipe*, married state, and Leo's *swinel*, palma, rest upon a misreading of *ferscipa* (3596) and *swincla* (4486). To the same cause may be traced the pseudo-vocabular *wællic*, deep (in Toller-Bosworth), or *welic* (in Leo), which has been evolved out of *in welicum*, a mere misreading of *nivelicum* (*grunde*), "in fundo pro-fundo" (1942).

More pardonable is the error caused by the some-

what enigmatical entry "vas, s. paulus, *fretels*, *bydel*" (512). Most editors have, naturally enough, taken *bydel* to be synonymous with *fretels*, and have defined it as a "vessel," connecting it with *byden*. Dr. Napier, however, holds that it is only *vas* which is glossed by *fretels*, and that *bydel* was intended to elucidate *S. Paulus* as being the announcer (beadle) or preacher of the Gospel. He might have added—for it is not obvious to everybody—that the allusion is to the apostle being "a chosen vessel," *vas electionis* (Vulg., Acts x. 15). The editor rejects Leo's *pacig*, cunning, on the ground that it depends upon *pactigere*, which is itself a miswriting of *pactigere*, the gloss upon *callide* (4980); but surely some such form is postulated by the Scottish *pawky*. In *cucedreav*, *redivivus*, Leo has manufactured a monster by running two words into one, i.e., *cuced rēw* (quickened corpse), which form the gloss on *cadauer rediūnum* (223).

These instances are enough to show how warily and circumspectly an editor must pick his steps through the hidden pitfalls with which interlinear glosses abound. Dr. Napier is eminently keen-sighted, and if he gives a word his *imprimatur* we feel that we may have full confidence in his judgment and sagacity. Many of his foot-notes contain valuable matter for the etymologist. We may instance his remarks on "occa, ear, seallh," i.e., a harrow, where he makes it plain that "fallow" means, not the yellowish soil, as Prof. Skeat and others have thought, but land ploughed or broken up by the harrow (A.-S. *sealga*; cf. Kluge, *s.v.* 'Felge').

*A Short History of English Printing, 1478-1898.* By Henry R. Plomer. (Kegan Paul & Co.)

To the "English Bookman's Library" of Mr. Alfred Pollard Mr. Plomer has added 'A Short History of English Printing.' That the epithet "short" is well merited none will doubt, considerably less than three hundred pages serving to carry the account of English printers from William Caxton to William Morris. Brief as it is, however, it supplies almost all that is known. Caxton, of course, stands apart, and all concerned with bibliographical studies are bound to know the life by Blades, to say nothing of previous lives by Charles Knight and others. Printing in England has been neglected. It was established here later than in most European countries, and after its birth it experienced a long period of decrepitude. While the Elzevirs were giving to the world the matchless volumes which are still the delight of the bibliophile, our printers were issuing works only less contemptible in respect of paper and print than those of some obscure German presses. Nobody has, accordingly, cared to do for the productions of the English press what Renouard did for the Alduces, Willems for the Elzevirs, Mr. Christie for Dolet, and other writers for the Etienness and the Didots, the Cazins, the Plantins, and even for Pierre Marteau and other less renowned printers of the Netherlands. So much ignorance, indeed, prevails concerning many English printers that it seems probable that we shall never be able to recover lost headway. Not insensible are we to the service that has been rendered in England by the publication by Prof. Arbor of the Registers of the Stationers' Company up to 1640 and to other contemplated obligations on his part. We have also a Bibliographical Society which does something in a fragmentary way, but

has as yet shown no strong tendency to concerted action. We are glad, accordingly, to take Mr. Plomer's book as a step in the right direction, and to own it the best work in its class that we possess. We should be sorry, however, to look upon it as final. Concerning John Day a good deal of information is supplied. There are other sixteenth-century printers who remain names and little more. Mr. Plomer, who is one of the most erudite of our bibliographers, says—which is, of course, true—that "the art of printing in England had never at any time reached such a point of excellence as in Paris under the Estiennes, in Antwerp under Plantin, or in Venice under the Aldi." He might have added in Florence, and subsequently in Lyons, under the Giunti in Milan, and in many other places. When the book reaches a second edition, we should like a chapter—not very closely associated, it must be owned, with the subject—concerning the English books printed abroad during the period of the Commonwealth. Some of them are before us, including the first and highly esteemed 'Methode et Invention Nouvelle de dresser les Chevaux,' printed in Antwerp in 1657. The volume has for frontispiece a good portrait of William Morris. Other portraits are those of Caslon, Baskerville, and—*faute de mieux*, we suppose—Sir Roger L'Estrange. It reproduces many printers' marks and facsimiles of types, and, by special permission, two pages from Kellscott Press productions. Country presses, or, as Mr. Plomer elects to call them, "provincial presses," are also dealt with, and due honour is done to the Glasgow press of Foulis and to the Edinburgh presses of Ballantyne and Constable. The renowned modern presses of Eyre & Spottiswoode and Whittingham come naturally within the scheme.

*Julius Caesar; Two Gentlemen of Verona.* With Introductions and Notes by John Dennis. (Bell & Sons.)

Two more volumes of the "Chiswick Shakespeare" have appeared under the editorship of Mr. John Dennis, and with the illustrations of Mr. Byam Shaw. The qualities of accurate text, clear and legible type, and pretty exteriors are as notable in these as in the previous volumes, and the successive books, which are suited for almost every purpose, are specially suited to be slipped into the pocket when the possessor is going to one of those performances of Shakespeare which are now happily coming once more into fashion.

*Dr. Johnson's Table-Talk.* (Gay & Bird.)

This little work, not to be confounded with the 'Johnsoniana' or the 'Beauties,' has been edited by Mr. Potter Briscoe, and included in the pretty series of the "Bibelots." The selection is well made, and the source is in every instance indicated.

*The Clergy Directory and Parish Guide for 1901.* (Phillips.)

This best and most indispensable of guides to the clergy appears earlier than usual, no doubt as a tribute to the new century. It retains easily its supremacy, showing, in the case of the 'Alphabetical List of the Clergy,' qualification, order, and appointment, with dates; and in that of 'Parishes and Parochial Districts,' diocese, population, incumbent, annual income, and patron. It has also a patrons' list, showing the distribution of

Church livings, the diocesan and cathedral establishments, and a list of societies, charitable, educational, and missionary. No work of its class is more serviceably arranged.

HERBERT FRY'S *Royal Guide to the London Charities* (Chatto & Windus), one of the handiest of annuals, has reached its thirty-seventh issue. It is edited by Mr. John Lane, and discharges admirably the function for which it is intended.

THE *Photo-Miniature* (Dawbarn & Ward) is a monthly periodical intended as a medium for information. Few numbers appear from which something new may not be learnt. No. 19, on photographing children, is of special excellence.

*Celtia* is the title of a new periodical, the first monthly number of which has appeared. It aims at bringing into close contact the Celtic inhabitants of Ireland, Wales, Cornwall, Brittany, the Highlands, and the Isle of Man, and advocates the use of the Celtic dialects. The first part is published of a dictionary of the two surviving Brythonic and the three Gaelic dialects. It may be obtained from the Celtic Association, 97, Stephen's Green, Dublin.

THE paper of most note in the current number of *Folk-Lore* is Prof. Sayce's account of the popular beliefs of Cairo, which, though chiefly of Mohammedan growth, yet show the impress of Pharaonic Egypt. Among the comic tales recorded in the article is one telling how a dentist drew an aching tooth by tying it to the sufferer's foot and then giving him a blow from behind. "The fellow drew away his head, and the tooth fell to the ground. He cried: 'O sons of Cairo, learned and understanding ones! the tooth is extracted from (my) back!' It is perhaps worth remembering that a similar tooth-drawing story is current in Lincolnshire. F. J., a village matron whose conduct gave rise to much gossip in the earlier half of the nineteenth century, once inveigled her husband into letting her tie a clock-weight to a troublesome tooth. This accomplished, she dashed the weight on the ground. "Oot flies tooth i' a crack. My wo'd, didn't he saay a thing or two as soon as he could speák! Awiver, toothaache was gone, sewer enif."

THE folk-lore brought together in *Mélusine* is of permanent value to all anthropologists and ethnologists; and the varied information stored up in the pages of the *Intermédiaire* cannot fail to be of service to every one who occupies himself with historic and prehistoric research.

THE *Kalendar of the Royal Institute of British Architects* is a businesslike compilation, which ought to be very useful as a book of reference; and the *Library Journal* should prove interesting to all people concerned in the training of the general mass of the population through the development of free libraries.

WITH much regret we have to chronicle the death, after a long illness, of Mr. Richard Copley Christie, a frequent and valued contributor to our columns. Born in 1830 at Lenton, Notts, the second son of Lorenzo Christie, of Edale, Derbyshire, and Ann, daughter of Isaac Bayley, of Lenton Sands, he matriculated at Lincoln College, Oxford, April, 1849, proceeding B.A. 1853 and M.A. 1855, and was called to the Bar at Lincoln's Inn, 6 June, 1857. He took a first class in law and history, and

became in 1895 Hon. LL.D. Victoria. He was professor of history at Owens College, Manchester, 1854-66, and of political economy 1855-66, and in 1898 he endowed the institution with 50,000*l.* As Chancellor of the Diocese of Manchester from 1872 to 1893, he was one of the few laymen called upon to preach. President of the Chetham Society since 1884, of the Record Society of Lancashire and Cheshire 1883-95, and of the Library Association of the United Kingdom, he was also a governor of Owens College and of the Royal Holloway College. A man of deep erudition and varied accomplishments, he is responsible for 'Old Church and School Libraries of Lancashire,' 1885; 'Diary and Correspondence of Dr. John Worthington,' vol. ii. part ii., 1886; 'Bibliography of Dr. J. Worthington,' 1888; 'Annales Cestrienses,' 1887; 'Letters of Sir Thomas Copley,' 1897. His great work was, however, the *Etienne Dolet, the Martyr of the Renaissance*, 1890, reprinted 1899, and translated in 1896 into French. At his residence, Ribesden, Windlesham, Surrey, where he died on the 9th inst., he had a fine library, including many works printed by Dolet, of which books he was a zealous collector. Mr. Christie married, in 1861, Mary Helen, daughter of Samuel Fletcher, Broomfield, Manchester. He was from 1887 to 1897 chairman of Sir Joseph Whitworth & Co., Limited.

We have, to our regret, to chronicle the death, under very painful circumstances, of the Rev. William Roddam Tate, of Walpole Vicarage, Halesworth, Suffolk. He seems to have been a victim to the lamentable depreciation in ecclesiastical property, and was a frequent contributor to our columns. He was educated at King's, London, ordained priest in 1873, and appointed to the vicarage he held in 1882.

#### NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:—

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. H. MACM. ("Portmanteau-word").—This term was invented by Lewis Carroll to explain words that he formed on the composite system.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

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# THE ATHENÆUM

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LONDON, SATURDAY, JANUARY 26, 1901.

**Victoria Regina et Imperatrix.**

THE saddest task that has yet fallen to *Notes and Queries* is the record of the national loss.

Born 24 May, 1819; died 22 January, 1901. These are the simple outlines of fact which an empire's love and an unparalleled historic record have filled in until a picture is constituted the noblest, the grandest, the most splendid upon which the world has gazed. The reign has been longer—as it has been more brilliant—than that of any previous sovereign. At present Britain may say with Queen Constance,

To me and to the state of my great grief  
Let kings assemble.

All rivalries and jealousies are forgotten, the rulers of the whole world of civilization bring homage and tribute. No chronicle attests a state of affairs so solemn, so sorrowful. Our thoughts are wholly occupied with the illustrious dead. Yet even when so absorbed what temptation to swelling pride presents itself! What, beside Victoria, are Semiramis and Cleopatra? What even is our own Elizabeth, who presided over the birth of empire, compared with the Queen who has borne its full state and burden?

That the tragedy of recent days has shortened and clouded her life there is cause to fear. Her personal empire has, however, been that of peace. Conspicuous and exceptional as in all respects has been her career, its chief glory is that it has maintained, in a time when licence prevails, the purity of womanhood, the sanctity of the family. On the wisdom of Victoria, her recognition of the principles of constitutional rule, the gain to her councils of her personal sway, history will speak. The meanest of her subjects know, however, how her personal life has been worthy and pure, how it has been founded on morality and established in righteousness, an example of the principles on which national greatness is founded and safeguarded. As queen, as wife, as mother, in all that is typical of England at its best, she claims and receives our homage, our admiration, our tears.

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**Notes.****EDMUND SPENSER, 'LOCRINE,' AND 'SELIMUS.'**

SEVERAL years ago, when I first began to read Spenser, I noticed that his writings generally, but especially 'The Faerie Queene,' had exercised a remarkable influence over Marlowe; and further, that the anonymous play of 'Loeरine' copied whole lines and even stanzas of the same poet's minor poems, with little or no attempt at variation. However, as the parallels I was able to gather did not bear directly upon the subjects I had in hand, I contented myself with merely taking a note of them, and then let them rest. But some time ago, at the instigation of the late Dr. Grosart, I obtained a copy of another anonymous play, 'Selimus,' and I very soon discovered that my Spenser-'Loeरine' parallels were of rather more importance than I had suspected; and a close and searching examination of 'Selimus' revealed to me the fact that I was at work on a tragedy from the pen of Christopher Marlowe.

'Selimus,' I need hardly say, is generally supposed to have been written by Robert Greene; and, as regards 'Loeरine,' everybody knows the play has been assigned to Marlowe as well as to Shakespeare.

My copy of 'Selimus' does not hint at any relationship between the tragedy and 'Locrine,' and therefore, when I found that it actually repeated lines of the latter which I had traced to Spenser years ago, my interest was aroused. I worked the two plays against each other and with Spenser for all they were worth, and the results, especially as concerns 'Selimus,' are nothing less than startling.

When I had got sufficient material together to enable me to form some opinion of the real relationship of the two plays, I communicated with Dr. Furnivall, and he went over a portion of the evidence with Mr. Daniel, who was not slow to discover other material in corroboration of my statements, with the result that I was advised to get my parallels into print at once. Hence the present paper.

Without further preface, I will at once direct attention to the parallels in Spenser, 'Locrine,' and 'Selimus,' merely remarking that it will surprise many to find that such gross repetitions of Spenser's work have not been detected long ere this.

I will commence with a few parallels in Spenser and 'Locrine' that are not repeated in 'Selimus':—

A mighty Lyon, lord of all the wood,  
Having his hunger throughly satisfide  
With pray of beasts and spoyle of living blood,  
Safe in his dreddles den him thought to hide :  
His sternease was his prayse, his strength his pride,  
And all his glory in his cruell clawes.  
I saw a Wasp, that fiercely him defide,  
And bad him battaile even to his jawes ;  
Sore he him stong, that it the blood forth drawes,  
And his proude heart is fild with fretting ire :  
In vaine he threatnes his teeth, his tayle, his pawes,  
And from his bloodie eyes doth sparkle fire.

'Visions of the Worlds Vanitie,' 1591, stanza x.

Compare:—

*Ate.* A mighty lion, ruler of the woods,  
Of wondrous strength and great proportion,

Traversed the groves, and chased the wandering  
beasts :  
Long did he range amid the shady trees,  
And drave the silly beasts before his face,  
When suddenly from out a thorny bush  
A dreadful archer with his bow y-bent,  
Wounded the lion with a dismal shaft :  
So he him struck, that it drew forth the blood,  
And fill'd his furious heart with fretting ire.  
But all in vain he threat'neth teeth and paws,  
And sparkleth fire from forth his flaming eyes,  
For the sharp shaft gave him mortal wound.  
So valiant brute, the terror of the world,  
Whose only looks did scare his enemies,  
The archer Death brought to his latest end.  
O, what may long abide above this ground,  
In state of bliss and healthful happiness !

'Dumb Show,' I.

Note that the last two lines of Ate's speech are from 'The Ruines of Time' (ll. 568-9):—

But what can long abide above this ground

In state of bliss, or stedfast happiness ;

that its second line is from stanza vii. of the 'Visions of the Worlds Vanitie'; and that the context of the latter is copied again in another part of the play. But I will quote:—

High on a hill a goodly Cedar grewe,  
*Of wondrous length, and streight proportion.*  
That farre abroad her daintie odours threwe ;  
Mongst all the daughters of proud Libanon.

Spenser.

*Brutus.* Even as the lusty cedar worn with years,  
That far abroad her dainty odour throws,  
'Mongst all the daughters of proud Lebanon.

'Locrine,' I. i.

Casually I may drop the remark that the line in Ate's speech,

Whose only looks did scare his enemies,  
parallels a bit of 'Selimus':—

*Chers.* Whose only name affrights your enemies.

L. 185.

The writer of 'Locrine' cribbed from 'Selimus,' here and elsewhere, as I shall show.

Stanza vi. of the 'Visions of the Worlds Vanitie' is also pressed to do service in 'Locrine':—

An hidous Dragon, dreadfull to behold,  
Whose backe was arm'd against the dint of speare  
With shields of brasse that shone like burnish'd golde,  
Strove with a Spider his unequall pære ;  
And bad defiance to his enemie.  
The subtil vermin, creeping closely neare,  
Did in his drinke shed poyson privilie ;  
Which through his entrailes spreading diversly,  
Made him to swell, that nigh his bowells brust,  
And him enforst to yeld the victorie,  
That did so much in his owne greatnessse trust.

Thus in 'Locrine':—

*Ate.* High on a bank, by Nilus' boisterous streams,  
Fearfully sat the Egyptian crocodile,  
Dreadfully grinding in her sharp long teeth  
The broken bowels of a silly fish.  
His back was arm'd against the dint of spear,  
With shields of brass that shined like burnish'd  
gold :  
And as he stretched forth his cruel paws,  
A subtle adder creeping closely near,  
Thrusting his forked sting into his claws,  
Privily shed his poison through his bones,  
Which made him swell, that there his bowells burst,  
That did so much in his own greatnessse trust.

Mark what ensues, and you may easily see  
That all our life is but a tragedy.

'Dumb Show,' III.

As in the case of the previous 'Dumb Show,' so here the conclusion of Ate's speech is under obligation to another poem of Spenser's:—

For all mans life me seemes a tragedy,  
Full of sad sights and sore catastrophes.

'The Teares of the Muses,' 1591, ll. 157-8.

And the author of 'Locrine' is so enamoured

of the phrasing that he repeats it in the last speech by Estrild, Act V. sc. iv. Of course, too, Ate's "Egyptian crocodile" is identical with the reptile described in stanza iii. of the 'Visions of the Worlds Vanitie.'

I turn now to Spenser's 'Ruines of Rome,' a poem that was evidently a favourite of Marlowe's who has taken suggestions from it for several of the speeches in 'Tamburlaine.' This poem is also copied in 'Selimus' as well as in 'Loctrine,' and, very curiously, the two plays crib identical lines from it and agree to tack on to those lines other matter which is not present in Spenser. But I will deal with a purely Spenser-'Loctrine' parallel before I bring in 'Selimus' and Marlowe, just to show how flagrantly the playwright deals with Spenser's work :

O that I had the Thracian Poets harpe,  
For to awake out of th' infernal shade  
Those antique Cessars, sleeping long in darke,  
The which this auncient Citie whilome made!  
Or that I had Amphione instrument  
To quicken with his vitall notes accord,  
The stony joyns of these old walls now rent,  
By which th' Ausonian light might be restord.

Stanza xxv.

Compare :—

O that I had the Thracian Orpheus' harp,  
For to awake out of the infernal shade  
Those ugly devils of black Erebus.—  
That might torment the damned traitor's soul!  
O that I had Amphon's instrument,  
To quicken with his vital notes and tunes  
The flinty joints of every stony rock,  
By which the Scythians might be punished.

'Loctrine,' III. i. 5-12.

"Notes and tunes"! Does that *accord*? The author of 'Loctrine' never reaches anything like the level of Spenser when he attempts to vary that poet; he tears everything to tatters. We shall have an opportunity later on of contrasting his methods with those of Marlowe and 'Selimus.'

CHARLES CRAWFORD.

(To be continued.)

## A MUSSULMAN LEGEND OF JOB.

The following is a condensed translation of notes contributed to the 'Turkestan Literary Miscellany' (*Shornik*) for 1900 by Mr. M. Brodovski.

Near Jelalabad, Andizhanski district, province of Ferghana, are certain mineral springs in the mountains known as the springs of Khazret-Ayoub—i.e., holy Job. According to local tradition, more than five thousand years ago the righteous Job, with his wife, eleven sons, and three daughters, lived in happiness and affluence in the Kugartschi valley. Shaitan (Satan), jealous of the saint whom he could

not lead astray, told the Lord God that Job's righteousness and faith would vanish if he were afflicted by adversity. Accordingly, the saint was delivered over to temptation, and deprived of children, substance, and health. His body was covered with wounds which swarmed with worms and exhaled a foul odour, and the inhabitants of the valley compelled him to seek refuge in the mountains. There lay Khazret-Ayoub in sickness for seven years, but remained faithful to God. At the end of that time came an angel from God with a message of mercy. The angel took the sufferer's hand, whereupon the worms fell from his wounds on the ground. A hot spring gushed forth where his right foot was planted: the saint bathed, and the wounds were healed. This spring is known as *Chashma-i-shifo*, the fount of healing. Ayoub took seven steps, and where his left foot stopped a cold spring burst out.\* He drank a draught, and felt completely restored. This spring is called *Chashma-i-dova*, the fount of internal purification. Rejoicing in sound health, Khazret-Ayoub noticed a heap of worms on the ground, which had lately infested his wounds, and drew his staff round them. Like Aaron's rod or the staff in 'Tannhäuser,' Job's staff broke into foliage and became a beautiful mulberry tree: the worms crawled thereon, fed on the leaves, spun cocoons, and yielded the first silk for dress material. The angel pointed out to Ayoub's wife—Bibi-Rakhima, who had tended him through long years of suffering—a spring of warm water near at hand. She bathed, and recovered all the charms of youth. This spring received the name of *Kiz-bulak*, the fount of virginity.

The saint settled here permanently, as the springs furnished all he needed for the household. He left an account of his life on a large stone which lay near the fount of virginity, but unfortunately this was shattered by robbers in search of supposed treasures left behind by Ayoub. The fragments have long since been carried away by pious pilgrims to the saint's shrine in the mosque. On the walls round the tomb are hung different stones and horns of mountain sheep left by pilgrims. Near the tomb of Bibi-Rakhima lies a stone in the form of a cradle of the locality; a sterile woman of honourable character has only to sit on it for a short time to obtain power of bearing, and the many gaily-coloured rags adorning the

\* As these springs are 45 arshins apart, Job must have made considerable strides to cover the ground in seven paces, as the narrator observes. An arshin equals 2 ft. 4 in.

neighbouring trees form the grateful offerings of women whose prayers have been heard.

On the road leading to the springs, which are much visited by Russian and other invalids, is the tomb of Umala-khodzha-sheikh, according to tradition a descendant of Khazret-Ayoub and the ancestor of some fifty inhabitants of the place, who enjoy the revenue of the mosque after a certain portion has been allotted for maintenance of the building and tombs. These worthy folk trace their genealogy by documents. Umala himself is not honoured as *Khazret*, holy.

It is evident, remarks Mr. Brodovski, that Central-Asian Mussulmans have connected Biblical narratives with different localities in Turkestan. The founder of Islam introduced into the Koran the names of Hebrew prophets and heroes, and with the spread of Islam these have become associated with certain spots. Thus the Mussulmans point out at Samarcand the tomb of the Prophet Daniel, at Osha the throne of King Solomon, at the village of Sariam (Chimkent district) the tomb of St. Mary and even of Enoch, and near Jelalabad the tomb of the much-suffering, patient patriarch Job. The faith of sick Moslems in the efficacy of the springs is intensified, and the guardian of the mosque and tombs reaps a considerable profit. The silkworms have not been forgotten, and furnish a thriving industry for the district.

FRANCIS P. MARCHANT.

Brixton Hill.

#### ST. CLEMENT DANES.

In the *Morning Post* for 26 December, 1900, there appeared an article on the 'Strand Churches,' in which the writer, Mr. Austin Brereton, asked why the dedication to St. Clement should arise from the fact (a fact which, I may observe *en passant*, is very questionable) that "Harold and other Danish kings" are buried in that church. In the issue of the same journal for 28 December an able writer, signing himself H., contributed a letter in which he pointed out that there were two possible explanations of this dedication. This letter is so interesting that I would beg permission to quote it in full. Firstly, the writer says,

"like the famous church at Hastings, St. Clement Danes was dedicated during the Pontificate of Pope Clement II. (Suidger, Bishop of Bamberg, a Saxon, A.D. 1046-7), and, in compliment to him, was named after his patron Pope, St. Clement I. (A.D. 93-101), known as Clemens Romanus, to whom the famous Basilica of San Clemente, near the Colosseum at Rome, is dedicated. (2) Because, as is represented in the frescoes of the ninth century on the walls

of San Clemente, Clement I. was martyred at Kertch in the Crimea, a country which, in the very loose geographical terminology of Western martyrologies, may have been included in the term 'Dacia,' a country which at one time certainly extended as far as the Dniester. The confusion in the chroniclers between 'Daci' and 'Dani' (Danes) is well known, as is also the fact that a Teutonic language, descended from the Gothic, was spoken in remote parts of the Crimea as late as the sixteenth century. In support of this theory I may add that in the 'Nibelungen Lied' (Aventiure 22, Stanza 1338-48) Hawart and Trine of Tenemarke (in the twelfth century certainly Denmark) are coupled with Russians, Greeks, Poles, Wallachs, Knights from Kief, and Pechenaeers (Don Cossacks) as attending the court of Attila, the only Middle German at which was Trufrit of Düringen (Thuringia). Here a confusion between Dacia and Dania may well be suspected, more especially as down to the end of the classic period the Danes were certainly known as Cimbri to all the nations of the Mediterranean and Roman world, while the Crimea was known as the Tauric and Jutland as the Cimbrian Chersonese, another possible source of error, Kertch, moreover, being anciently known as Kherson. I am not aware whether this explanation of the connexion of St. Clement with the 'Danish' church in the Strand has ever before been suggested, and I should much like to know if in any of the early charters connected with it 'Daci,' as so often in the chroniclers, is written for 'Dani.' A dedication to Saint Clement Dacorum (of the Crimea) would not seem misplaced to any one who was acquainted with the Roman San Clemente, which, before its destruction in 1084 by the Norman Robert Guiscard, must have been one of the most famous churches in Rome, and remarkable especially for its frescoes with the history of its patron. Similar dedications derived from Roman churches may be found in St. Paul's, in St. Gregory by St. Faith's in its immediate neighbourhood, and at St. Cosmas and St. Damian in the Blean, near Canterbury, to mention the first early ones which come to hand, and it is well known how close the connexion between England and Rome during the whole Saxon period was."

As the question raised by this writer, though highly interesting in itself, is obviously unsuited for discussion in the columns of a daily paper, I will endeavour to answer it through the medium of 'N. & Q.'

I am not sure of the existence of any early charters connected with the church, the foundation of which may probably be ascribed to a much earlier date than that assigned to it by H., but in legal documents the almost invariable designation of the building is "ecclesia Sancti Clementis Dacorum." I will take an example or two. In the Harleian MS. No. 708, containing minutes from Inquisitions post mortem relating to Middlesex, of which a copy was printed in the *Topographer and Genealogist*, i. 521, the following extracts occur:—

" 16 Edw. III.—Thomas de Crawford barbour tenuit de Rege in capite quoddam tenementum cum pertinentiis in parochia Sancti Clementis Dacorum

extra Barras Novi Templi London. in liberum socagium per servitium xvijd. per annum ad scaccarium Regis solvend. Quodque Johannes filius dicti Thomae est haeres, &c. —F. 231.

" 17 Edw. III.—Rogerus le Marshall tenuit die quo obiit in dominio suo ut de feodo de Rege in liberum socagium mesuagium cum pertinetiis in parochia Sancti Clementis Dacorum extra Barram Novi Templi London. per servitium vij. ferr. equorum cum clavis ad ea pertinet. et iijd. ad scaccarium Regis pro omni servitio annuatim reddend. Quodque Johanna et Johanna sunt filiae et haeredes, &c." —F. 236b.

This last inquisition gives a curious instance of a man having two daughters of the same name, and it also possesses other interesting features on which I do not now propose to enter.

Surrounding the church was a small collection of houses, which was known as a "vicus." This "vicus," which was sometimes known as "Vicus Dacorum," and sometimes as "Vicus Sancti Clementis," is frequently mentioned in early records. I may refer to the following entries in Messrs. Hardy and Page's 'Calendar to the Feet of Fines for London and Middlesex,' vol. i., No. 48 (7 Henry III.), p. 16; No. 73 (14 Henry III.), p. 18;\* No. 103 (17 Henry III.), p. 20; No. 150 (23 Henry III.), p. 23; and No. 409 (44 Henry III.), p. 41. That in these documents "Daci" was equivalent to "Dani," or was perhaps an abbreviation of "Danici," is, I think, clearly proved by another name which occasionally is met with in the fines. This is "Deneemanestret," No. 108 (18 Henry III.), p. 20; No. 180 (23 Henry III.), p. 25; No. 258 (31 Henry III.), p. 30; or "Denschemanparosch," No. 441 (50 Henry III.), p. 43. This was evidently the street or parish of the Danish men, and was the English equivalent of the Latin "Vicus" or "Parochia Dacorum."

A map of the Strand in those days would have shown another church and village to the westward—the church of the Holy Innocents, with its encircling "Vicus Innocentium." To the north was the hamlet of Aldwych, in the parish of St. Clement Danes, and to the south the highway leading to Charing, and known as the "Vicus de Stranda," or, shortly, as "la Straunde." From Charing the "Vicus de Westmonasterio" led by the "Regalia Strata," or King Street, to the Palace and Abbey and the moor beyond which held the drainage of Tothill and St. Ermin's.

W. F. PRIDEAUX.

Ramsgate.

\* In this fine is recorded a conveyance to Walter Marescallus, who may have been an ancestor of Roger le Marshall, whose Inq. p.m. is noted above,

"KEEL."—It is well known that there are more words than one spelt *keel* in English, two of which have sometimes been mixed up or confounded. These are *keel*<sup>1</sup>, the bottom timber or ridge of a boat or ship = L. *carina*, and *keel*<sup>2</sup>, the local name of a kind of river and canal boat now or formerly used on the east coast of England from the Tyne to the Yare and the Norfolk Broads. The latter has the interest of being, if not descended from, yet cognate with the three *cedlas* or *crulas* in which, tradition said, Hengst and Hors first brought their forces to Britain. In preparing the article on this word *keel* in the 'Dictionary' I have received from MR. R. OLIVER HESLOP, of Newcastle, a distinguished authority on Northern words and things, whose 'Northumberland Words' is one of the most important of the splendid series of local glossaries published by the English Dialect Society, an account of the *keel* used on the river Tyne. This contains much more information than I am able to incorporate in the 'Dictionary'; and as I think it important to place the whole upon record, for the benefit of present and future inquirers, I venture to send it to 'N. & Q.' to which I will refer readers of the 'Dictionary' for more detailed information.

J. A. H. MURRAY.

The following is MR. HESLOP's account of the *keel*:

The old coal keel of the Tyne was originally a carvel-built vessel, about forty-two feet in length by nineteen feet in the beam. It was used for carrying coals from the staiths or "dykes" erected on the banks of the upper waters of the Tyne to the ships lying in the lower parts of the harbour, and was therefore adapted for navigating the shallows of the higher reaches of the river. It carried eight chaldrons of coal of 53 cwts. each, making a cargo of 424 cwts. of coal, and when thus loaded the draught of a keel was about four feet six inches.

The keel had one square sail carried on a light mast, which could be unshipped to allow of passage under the arches of the Tyne Bridge. In the absence of a fair wind, in the deeper parts of the river, the keel was rowed by the united exertion of the four "hands" who formed the crew, and were familiarly spoken of as the "keel-bullies." The rowing was done by one heavy oar, which was worked over the starboard side of the bow by three of the crew, whilst the skipper kept the course or steered by means of a lighter oar, called the "swape," worked by him on the side opposite to the large oar,

and used near the stern. In shallow waters an alternative method of propulsion, called "setting," was adopted. This was done by means of long poles, called "puoys," which the keelmen shot down to the bottom of the river and thrust upon with their shoulders.

About the forties or earlier the square rig had become almost entirely displaced by the introduction of the fore-and-aft rig on a single lowering mast. The jib was carried from the stem without a bowsprit, and the trisail was stretched from a very long sprit fastened to the lower part of the mast. About the same period carvel building became superseded, and keels of clinker build, then introduced, have continued to this day. Vessels of smaller cargo capacity than the keel, but modelled on its lines, were also introduced with clinker building, and these are now termed "wherries."

As the coal seams lying on the western outcrop of the field became worked out, and collieries were developed with means of direct shipment, and as railway transit was introduced, the number of keels diminished annually, so much so that at the present day, as far as the trade of coal shipment is concerned, they are practically superseded. Yet "keels" of modern build are still in use for conveying coal to riverside manufactories and carrying their products.

"Keel-boat," found in some Acts of Parliament, is a pleonasm unknown in the spoken language. To a Tynesider "keel-boat" sounds ridiculous; he talks of "a keel" invariably, and of a "keel" only.

"Keel," a measure of coal—eight Newcastle chaldrons or twenty-one and one-fifth tons, originating in the quantity carried by a keel, is not yet quite obsolete. Sailing vessels for certain Baltic and Spanish Mediterranean ports are still occasionally chartered "to load a full and complete cargo of [so many] keels of coal." Coke, a lighter substance than coal, when reckoned by the keel, is calculated as a measure of fifteen tons. But, for freightage purposes, the usage of referring to ships as of so many keels burthen has, since 1863, gradually become disused, and to-day all sales of coals and coke are made, and all steamers are chartered, by the ton. And yet the charges made for "trimmages" on the river Tyne and at Blyth for all classes of vessels are still computed by the keel.

R. OLIVER HESLOP.

"INSURRECTION."—A curious use of the terms *insurrection* and *insurgé* is to be noticed in a book, "La Guerre de la Succession d'Autriche, par le Major Z—," pub-

lished by the military library of Chapelot, of Paris, the successors of Baudoin. The Hungarian universal service of ancient days was called in Hungarian Latin (then the official language) indifferently by the names *militia* or *insurrectio*. The French author, who is said to be the well-known military writer Commandant Weil, translates *insurrectio personalis*, that is "personal service," in many passages by the French *insurrection*, and seems to suggest that Frenchmen in the present day can understand *insurrection* as used for a general rising on the side of the Crown, as well as in the usual fashion for a rising against the Crown. D.

BURNS.—Some time ago I met with a book that had belonged to the poet Burns, with a number of notes in his handwriting. It is a thin quarto, in the original binding, and entitled "The Patriots: or, an Evening Prospect on the Atlantic. In which some Noted Political Characters are delineated: with Strictures on Ladies who have distinguished themselves in the Fashionable Modes of Gallantry. London, 1777." There is no author's name to it, but a note by Burns says, "By John Inglis, Schoolmaster, Canoncote, Edinburgh, an Essay to procure from Gover[n]ment a place or pension." At the foot of the first page of the preface, which appears to have been written with a view to allay the rebellious spirit of the Americans and induce them to return to the obedience of their king (George III.), is the following note of Burns's:

"We should imagine the author an American, he was a Scotchman. I do not know if he was ashamed of his country, his country might well be ashamed of him."

Further on in his preface the author praises

"a glorious band of men—who will long adorn the British annals—viz., Lord N—th, Lord George G—ne, the acute and ingenious M<sup>r</sup> Alexander W—ne, Solicitor, Hon— H— D—s, Lord Advocate for Scotland," &c.

Burns has written in the margin opposite:—

"Infernall Villains. No, they are the ministers of him who is called y<sup>e</sup> best of Princes & he is no doubt as much so as he is the Wiest."

At the end of the preface, opposite to "gracious sovereign," Burns writes:—

"Whom Junius calls y<sup>e</sup> best of Princes, a man whose Wisdom is only to be equalled by his Virtue & we do not know w<sup>ch</sup> of his Virtues we should admire most, his humanity, contempt of money, or love of Peace. The clergy may truly say y<sup>e</sup> he has a saving knowledge."

After the preface, on a blank page, the poet has written:—

Thou lousy Pedant, let thy Awkward muse  
With censures praise w<sup>t</sup> flatteries abuse  
To lash and not be felt in thee's an Art,  
Thou ne'er mad'st any but thy Schoolboys smart  
If .....\* immortal works thou wouldest descri<sup>[sic]</sup>  
Pretend 'tis he that writ thy Poetry.

Then follow two lines scrawled through,  
which appear to read thus :—

Alas he never had verse in pretence  
Or loved commended mimic sence.

At p. 10 is "J. S. 304," and at p. 50 :—

They swear I am so good  
I hug them till I squeeze their blood.  
Swift.

Probably referred to as plagiarisms from the writings of Swift.

At the end Burns writes :—

"The poor Author expected he would at least be made a Commissioner of Excise for writing this excellent Poem. He died on the 18<sup>th</sup> of Feb<sup>r</sup> 1786 (without obtaining either place or pension) at Eight in the Evening of a consumption. Almost the whole Impression was found by him unsold, and was disposed of to a Snuff Shop. This copy may very well be looked on as a curiosity. There is not I believe another extant."

Autograph at the beginning of the book, "Laing, Edin<sup>r</sup> 1819—5<sup>th</sup>—743." This interesting volume was bought by an American.

HENRY T. WAKE.

Fritchley, Derby.

LIZARD FOLK-LORE.—Mohammed would not eat of the large lizard, for "he thought it might have been the beast into which a party of the Children of Israel were changed; but he said there was no harm in others eating it." This tradition is quoted by Sir William Muir in his 'Life of Mahomet' (London, 1877, p. 537). This is a legend which I do not remember to have met elsewhere.

WILLIAM E. A. AXON.

Manchester.

"MONEY TRUSTED."—In *Public Opinion* of 21 December, 1900 (no source quoted), there is given a story of how Lord Brougham obtained his first brief, which is shortly as follows. He offered to conduct the case of an innkeeper to whom three men had entrusted 2,000*l.* for safe custody, and only to be paid over to all three jointly. One of them obtained back the 2,000*l.* from him by a plausible excuse, and the two others then claimed it in an action at law. Brougham's defence was that the money would be repaid on the Court ordering to be produced all the three men according to the bargain, which was not done.

This is all nonsense (as a matter of history). It is merely a *réchauffé* of the story told of Attorney-General Noy (1577-1634), and also of Lord Egerton, which is found in many old collections of *facetiae* and popular stories. It appears in Valerius Maximus, and also in Indian tales bearing on the 'Sindibâd.' In some of the tales it is the precocious child who suggests the ingenious defence. Probably it would take too much space to enter into its ramifications, but reference may be made to the article in Clouston's 'Popular Tales and Fiction' (1887), ii. 1; and further analogues may be found in the references given by Oesterley to cap. 118 in his edition of the 'Gesta Romanorum,' 1872 (Berlin), Jacobs's 'Aesop,' i. 264, and Oesterley's edition of Pauli's 'Schimpf und Ernst' (Stuttgart), 1866, No. 113, p. 485; but it is only fair to warn the reader that many of these references really refer to another story of money trusted, the subject of the story of Boccaccio's 'Decameron,' Day viii. No. 10.

A. COLLINGWOOD LEE.  
Waltham Abbey, Essex.

#### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

A RARE EDITION OF PENNANT'S 'TOURS IN WALES.'—Pennant, the antiquary, issued a special edition of his 'Tours in Wales.' It excelled his two-volume ordinary quarto edition in two particulars—in the profusion and character of its illustrations and the printing, it being on a larger and better quarto paper with wider margins to the letterpress. It was made up into twenty volumes. The Snowdonian section was formed into a work by itself. Besides many engravings, the other illustrations were hand-painted drawings of Welsh scenery, local views, local antiquarian remains, armorial bearings in heraldic colours of Welsh personages and families of distinction, with numerous sketches of things of historical and antiquarian interest. Many of the drawings were admirable works in water colour. The whole was the sole work, for each copy, of Mr. Griffith, Pennant's artist and companion in travel. Only twelve copies of the 'Tour' and ten of 'Snowdonia' were issued. I append a list—given me by Sir Thomas Phillips, F.S.A., Middlehill, Worcestershire, the well-known antiquary—

\* Qy. Franklin.

of the possessors, who I presume were the original subscribers. Sir Thomas brought a very fine copy, bound in red morocco, in twenty volumes, for exhibition to the annual general meeting of the Cambrian Archaeological Association at Dolgelly in 1850. I had the pleasure of spending some time with Sir Thomas Phillips at his residence at Middlehill in 1856-7. The following is the list with which he kindly supplied me:—

<i>Tour. Snowdonia.</i>	<i>In the possession of</i>
1 ... 1 ...	Thomas Pennant, Esq.
1 ... 1 ...	R. W. Trent Chiswell, Esq.
1 ... 1 ...	Richard Bull, Esq.
1 ... 1 ...	Sir W. W. Wynn, Bart.
1 ... 1 ...	Anthony Storer, Esq.
1 ... 1 ...	Sir William Burrell.
1 ... — ...	Lady Lloyd.
1 ... — ...	Destroyed by Mr. Pennant.
1 ... 1 ...	Destroyed by Mr. Chiswell.
— ... 2 ...	Remain in Mr. Chiswell's possession.
— ... 1 ...	Gave Mr. White the bookseller.
3 ... — ...	Robson the bookseller had, which, being defective, he destroyed.

My query is, Who are the happy possessors at the present time of this rare work, and where is Sir Thomas Phillips's copy?

I saw in the library at Wynnstay, in 1876, two volumes of Sir Watkin W. Wynn's copy, being evidently the only portion of it saved from the great fire that occurred there.

THOS. W. HANCOCK.

BLANKETS.—In the *Globe* newspaper for 29 December, 1900, is an article on 'Blankets,' giving an account of them from A.D. 1340, with suggestions as to the name of the first maker, "Thomas Blanket," and where he lived. Bristol is named, and also Worcester. Near the latter town there is, or was many years ago, an old country house, about a mile on the north side of the town, which was called "The Blankets," and for many years was a boarding-house. Can any of your readers supply information about the association of the name with Worcester and the manufacture of blankets? P.-M.

TINKHAME FAMILY.—Edward Glanville married at Ashburton, 24 October, 1703, Charity, daughter of — Tinkhame. Is anything further known of her connexions?

C. L. G.

SERJEANT GEORGE HILL, 1716-1808.—Who were the parents of this learned lawyer? The 'Dict. Nat. Biog.' vol. xxvi. p. 393, merely says that he was "of an old Northamptonshire family," which was apparently settled at Rothwell. To this family belonged Anne

Hill, mother of the wife of Thomas Percy (1729-1811), Bishop of Dromore (see Nichols's 'Lit. Illustr.', vol. vi. p. 582). Serjeant Hill joined the Middle Temple 5 January, 1733, and was called to the bar 27 November, 1741. He was not admitted at Lincoln's Inn until 25 April, 1765.

H. C.

D'AUVERGNE FAMILY.—Can any of your readers inform me where I can obtain particulars of the above family?

Admiral Philip D'Auvergne, Prince of Bouillon, died in 1816, and was buried in St. Margaret's Church, Westminster. He was descended from the Rev. Edward D'Auvergne, rector of Great Hallingbury in 1705, who was son of Philip D'Auvergne, of Jersey. There was also a General Philip D'Auvergne, born in 1763 and died at Delhi in 1818, whose daughter married Col. Barnard, of Dunmow. If any authentic pedigree exists of this family, I shall be much obliged for the reference.

INNES.

MOTTO FOR LAUNDRY PORCH.—I should be much obliged to any one who would suggest a good motto to be inscribed on the porch of a laundry.

C. J. B.

BURKE ON MALVERN.—In 1817 John Chambers published his 'General History of Malvern,' and placed upon the title-page this motto: "I like your Malvern hills, they look like a great back-bone to the county of Hereford.—Burke." On p. vii the author states that this saying was reported to him by Dr. Woodyatt, of Worcester, to whom Mr. Burke made the remark when they were both under the mulberry tree in the garden of the Rev. James Birt, Canon Residentiary of Hereford, Master of St. Catharine's Hospital, Ledbury, and Vicar of Lydney. This was "in the year 1800, the year before Mr. Birt died." This is a confused account, for it does not say where the garden was, whether at Hereford, Ledbury, or Lydney; and Edmund Burke died in 1797. As this sentence is often quoted in books about Malvern, it would be well to ascertain its real origin. The families of Woodyatt and Hastings were connected ('D.N.B.', xxv. 112 a).

W. C. B.

"ATTUR ACAD."—Minsheu gives "Interlopers in trade ¶ Attur Acad. pa 54." What is the meaning of the reference?

W. CROOKE.

Langton House, Charlton Kings.

ROSE AND ZORZI FAMILIES.—By the will of W. Stewart Rose, who died at Brighton, 27 May, 1841, he leaves everything to his

wife, Marcella Condulmer, save what may be chosen by his brother and sister. The son of Marcella was "Count Zorzi of Brighton." Of what family was he? And where can I obtain information regarding his present representative?

D. M. R.

ARCHBISHOP WHATELY'S 'LOGIC.'—Lowndes quotes the editions as follows: Lond., 1827, 8vo; 1836, 8vo, sixth; 1844, 8vo, eighth, revised; 1850, 8vo, ninth, J. W. Parker; 1857, post 8vo, *ibid.*; Lond., 1848, 12mo, Lumley; Oxford, 1846, 12mo, abridged by J. Hind, Talboys. Allibone thus: 1826, 8vo; 1829, 8vo, third; 1848, 12mo, ninth; 1850, demy 8vo, tenth; 1857, crown 8vo, new; Oxford, 1827, 12mo, abridged by Rev. Saml. Hind, Talboys; 1864, post 8vo. Can any reader rectify these discrepancies? My own edition is as follows: "Reprinted from the ninth (8vo) edition, J. W. Parker, 1855." The internal evidence shows that this was the second edition by Parker.

F. M.

MONOLITH WITH CUP-MARKINGS IN HYDE PARK.—Recently I noticed in Hyde Park, near Albert Gate, a monolith, with what appeared to be "cup-marks" near the top of the stone. The Secretary to the Board of Works has been good enough to make inquiries as to its history, and informs me that although no record is available in the office, there is reason to believe that the monolith was found on a moor in Cornwall or Devonshire, together with a number of other similar stones, and was brought up to London and placed in its present position in 1860 or thereabouts, under the orders of the late Mr. Cowper-Temple when First Commissioner of Works. Perhaps some of your readers may know something more of its history, which to those who, like myself, are collecting information relating to cup-marked stones will be of interest.

J. H. RIVETT-CARNAC,

Colonel and A.D.C. to the Queen.  
Schloss Wildeck, Switzerland.

JAMES GRANGES was admitted to Westminster School on 13 September, 1784. I should be glad of any information concerning him.

G. F. R. B.

GEORGE GOLDING GREAVER was admitted to Westminster School on 1 June, 1769. Any information concerning his parentage and career would be of use.

G. F. R. B.

"KNIEVOGUE."—This word occurs in a letter written by Sir Henry Blake, Governor of Hong Kong, to Prof. Rhys, and communicated by the latter to *Man: a Monthly Record of*

*Anthropological Science*, the first number of which appears the first month of this century. Sir H. Blake tells us that "knievogue," or little saint, was the name given to a stone, now not even in the shape of a human figure, and in two or more pieces, an object of reverence in the island of Inishkea, south of the Mullet, since it had the power of calming the sea in great storms when the fishermen were in danger of their lives, by being brought out from its flannel cover and carried to the sea. It was once the really paramount object of worship in the island. Now, can any Irish scholar tell me what is the etymology of the word "knievogue"? Sir H. Blake explains the word as meaning "little saint." I wonder if I am right in supposing that "knievogue" represents Irish *naouvh-égh*, the Blessed Virgin.

A. L. MAYHEW.  
Oxford.

OLD LONDON TAVERNS.—What was the exact location of the "Five Bells Tavern" in the Strand, "behind the new church" (St. Mary's)? Where were "The Griffin Tavern" (1754) in Holborn, and "The Temple Eating-House" (1755) near Temple Bar? Has any one a print or drawing of any of these buildings?

J. ROSS ROBERTSON.

Toronto, Canada.

HERALDIC.—Can any of your readers tell me to what family the following arms belong, viz., a chevron engrailed between three mascles, tinctures unknown? They appear on a seal to a deed dated at Norwich, 1678.

SIGMA TAU.

BOCA CHICA.—A small piece of land with two or three cottages on it, situated at the mouth of the river Blyth in Northumberland, is known by this name. Can any correspondent throw a light on the meaning and history of this name?

JOHNSON BAILY.

#### SHAKESPEARIAN ALLUSION.—

There was a lady once, 'tis an old story,  
That would not be a queen, that would she not,  
For all the mud in Egypt.

'Hen. VIII.,' II. iii. 92.

No edition known to me states the source of this "old story." What classic mentions it?

JAMES D. BUTLER.

PITCHER OF WATER IN DEATH-CHAMBER.—In some parts of Antioquia (Republic of Colombia) a pitcher of water is left standing in the deceased's room for a week after the death, in case the spirit should return and wish to drink. Has this anything to do with the Hebrew custom of putting water for Azrael to wash his sword in? In each case

it is done to prevent another death taking place in the same house. There are many descendants of Jews in Antioquia, "new Christians" from Spain in the early Spanish days. The type of face and character is well preserved.

IBAQUÉ.

GOSSAGE OF SPRATTON, NORTHAMPTONSHIRE.—Where can any information be obtained of this extinct family?

(Mrs.) J. HAUTENVILLE COPE.  
Sulhamstead, Berks.

### Berners.

#### BERNERS FAMILY.

(9th S. vi. 231, 278, 453.)

THE property held by the Barrow family in Islington was the manor of Newington-Barrow, at present known as Highbury, which subsequently came into the possession of the Knights Hospitallers of St. John of Jerusalem. This family became extinct with Dame Alice of Barrow about 1277. I cannot find that the Berners family intermarried with the Islington Barrows. Maud, the daughter of Walter Barrow of Fitzwalter, belonged to an Essex family.

There can be no reasonable doubt that the Berners family held the manor of Iseldon long prior to the marriage of Ralph de Berners with Maud Barrow. It is recorded in the Black Book of the Exchequer that the Bishop of London certified, on the occasion of the collection of an aid levied in 12 Henry II. for the marriage of the king's daughter, that Ralph de Bernieres held the half-part of a knight's fee of the Bishop of London as of his castle of Stortford. No place is named wherein this and other knights' fees were said to lie, but from subsequent books of knights' fees it is gathered that they lay in Islington, and the date of their creation must be referred to the reign of Henry I., and, in fact, in that compilation of knights' fees contained in the book known as 'Testa de Nevill,' and having reference to the times of John, Henry III., and Edward I., this knight's fee, as it subsisted at a period of less than a century after the compilation of the Black Book, is, amongst others, thus described:—

"Scutage of the county of Middlesex.....Also of the bishoprick of London.....And for the half-fee of Ralph de Berners in Iseldon."\*

Moreover, in the inquisition of Sir Ralph de Berners, taken, after his decease, on 25 Jan., 1297, it is stated:—

\* 'Testa de Nevill,' Middlesex (613), p. 360, printed copy.

"The same Sir Ralph, on the day he died, held his manor of Yseldon with the appurtenances of the Lord Bishop of London, by the service of *half a knight's fee* and two shillings rent payable at the castle of the same bishop of Stortford."

This half-knight's fee, which is recorded more than a hundred years before the marriage of the third Ralph de Berners with Maud Barrow, can only be referred to the manor afterwards known as Iseldon-Berners and now as Barnsbury.

Mr. Tomlins modestly termed his book a 'Perambulation,' but it is really a valuable history, compiled by a trained lawyer who knew exactly the meaning of the word "evidence," and who based his statements, not on the uncorroborated assertions of previous chroniclers, but on first-hand examination and collation of our public records. He takes every manor in Islington in turn, and deals with each in what I must consider, with deference to your old and valued correspondent A. H., a very methodical manner; but I must admit that his book is rather hard reading, and that the "purple patches" of mingled fact and fiction which adorn the "popular" local histories of the present day are lamentably absent.

W. F. PRIDEAUX.

"CLUZZOM" (9th S. vi. 506).—This word is given in the 'E.D.D.' under 'Clossem.' The second meaning is "to seize, clutch, snatch; to appropriate." A South Notts quotation runs, "The farmers took the land bit by bit, till they'd clozzumed the hull parish." The form *cluzzum*, with the meaning "to grasp in a tight embrace, to squeeze," is attributed to West Yorkshire, and the quotation (from Mr. Addy's 'A Glossary of Words used in the Neighbourhood of Sheffield'), "Cluzzum me to thee, lad!" is given. ARTHUR MAYALL.

During many years I have frequently heard this verb *to clizzom* (not *cluzzom*) playfully used by a lady long resident in London, but born and bred (1830-52) in Northamptonshire, where I believe it was then common. She would say, for instance, in allusion to a person who was covetous or selfish, that he (or she) wanted to "clizzom" (or "clizzom hold of") everything, which is very similar in meaning to that mentioned by C. C. B.

W. I. R. V.

LIEUT.-COL. MOORHOUSE (9th S. vi. 410; vii. 18).—He was not buried at Madras, as your correspondent J. H. L. thinks. He must have been a popular officer at Fort St. George, for when the news of his death reached the fort, application was made by his friends to the vestry of St. Mary's to permit his body to be

brought down from Bangalore and buried in the church. The application was granted, as the vestry proceedings record; but probably the great distance prevented the project from being carried out. His body was buried outside the Bangalore Fort. No monument marks its resting-place. Col. Moorhouse was married at the Fort church in 1785. No children are recorded to have been born or baptized between that date and the date of his death, 1791. In Mrs. Penny's book on Fort St. George the date of his marriage is given as 1735; this is a printer's error.

FRANK PENNY, LL.M., Senior Chaplain.  
Fort St. George.

GEORGE ELIOT (9<sup>th</sup> S. vi. 287).—As no reply so far has appeared to the inquiry by Q. V., might I remind him that Ruskin expresses an almost similar sentiment at the conclusion of Letter ii. in 'Fors Clavigera,' "To do your own work well, whether it be for life or death"?

RICHARD LAWSON.  
Urmston.

IRISH WILLS (9<sup>th</sup> S. vii. 9).—Copies or extracts can be had at the Record Office in Dublin, which is near the Four Courts; but they cannot be bespoken by post. Some one has to search the indexes, and find the references and bespeak the copies or extracts, and pay the fees for them before they are given out. The charges made at the office are 1s. for liberty to search, 1s. for each record produced, and 6d. per "folio," i.e., seventy-two words, for copies or extracts.

F. E. R. POLLARD-URQUHART.  
Craigston Castle, Turriff, N.B.

GENEALOGICAL TREES (9<sup>th</sup> S. vii. 27).—CHEVRON will find a specimen tree in Ströhl's 'Heraldic Atlas' (Stuttgart, 1899), and probably in many other heraldic works. Ströhl's example, however, runs to some half a dozen generations only. I have a much larger specimen, showing the descent of the Dukes of Neuchatel, drawn up by my friend M. J. Grellet, President of the Swiss Heraldic Society, which I shall be glad to send to your correspondent for inspection.

J. H. RIVETT-CARNAC,

Colonel and A.D.C. to the Queen.  
Schloss Wildeck, Switzerland.

PASSY OR PASSEY (9<sup>th</sup> S. vi. 429).—The arms of the family of Passy or Pawsey of Hawsted, in Suffolk (which came originally from France, and suffered much during the persecution of the Huguenots, a branch of it emigrating to England shortly after the massacre of St. Bartholomew in 1568), are, Gules, a cross vair between four lions rampant or. Crest, a

tiger couchant..... Motto, "Pausey, pour accomplir." See Burke's 'Gentry,' 1849, vol. iii.

JOHN RADCLIFFE.

"INUNDATE" (9<sup>th</sup> S. v. 395, 497; vi. 52, 112, 192, 218, 251, 354).—Be it observed that Longfellow accented *inundate* on the second syllable in his rendering of the 'Paradiso,' c. iv. 119:

"O love of the first lover, O divine."

Said I forthwith, "whose speech inundates me."

ST. SWITHIN.

THE 'D.N.B.' (9<sup>th</sup> S. vi. 466, 518).—There is yet another side to this question. Mr. George Smith has expended some 150,000/- on producing the 'Dictionary of National Biography.' I understand that the Clarendon Press may easily spend nearly as large a sum on the 'New English Dictionary' before they have issued the last part. In neither case did the publishers expect anything but a heavy loss when they undertook the work. At the same time, it is the duty of those who wish similar enterprises to be possible in the future to use every endeavour in order that the loss may be as small as possible. No one would suggest that every correspondent who wishes a single item of information should, for that item, empty his pocket and load his shelves with either of these, literally, monumental works. But your correspondents have all of them some—and many of them very much—influence with the authorities entrusted with the management of public libraries. In season and out of season, and by every possible pressure, such authorities should be driven to show their appreciation of the enlightened patriotism that has given us two works unequalled in the world, and to buy both books. Surely the terms offered by Smith, Elder & Co. are easy enough; and a subscription of two guineas a year buys the 'New English Dictionary' in its monthly parts. I sincerely hope that you will gallantly do your share, as you have done in the past, in indirectly creating a public opinion that will make people ask for each of these books in the public libraries of their own towns, and (as the pill-men say) see that they get it.

Q. V.

It is difficult to avoid a certain feeling of sympathy with the complaint of MR. JOHN T. PAGE. But surely there is a vast difference between consulting the 'Dictionary' and having "thoroughly ransacked the British Museum or the Bodleian." The 'Dictionary' exists precisely for the use of persons unable to ransack those and other libraries, and I venture to think that if inquiry were made it would be found that copies are available in

many centres, but are overlooked by careless workers. Probably there is not a county in England which does not contain in a public or semi-public library a copy of this great work. In my district there is a copy in the Free Library, another in the Devon and Exeter Institution, Exeter, and another in the Free Library at Plymouth; and I will venture to say there is no one with literary tastes in the county of Devon who could not, through friends or by the expenditure of a shilling or two, obtain any information he desired from the 'Dictionary,' without clogging the pages of 'N. & Q.' with replies to queries which are no longer justified by the state of our national biography. Would not 'N. & Q.' do well to collect and publish a list of the centres where the 'Dictionary of National Biography,' the 'New English Dictionary,' and the new 'Dialect Dictionary' can be consulted?

JAMES DALLAS.

Lymington, South Devon.

**STRIKING THE ANVIL** (9<sup>th</sup> S. vi. 367, 452).—DR. WALLACE-JAMES's excellent and faithful description of the blacksmith and his assistant as they labour respectively with small hammer and sledge—or forehammer, as we call it in Scotland—prompts a reference to Burns's animated delineation of the same scene in his 'Scotch Drink.' The picture is of a smithy interior on a winter evening. The young ploughmen have assembled for the sharpening of their "irons"—their coulters and their socks—and one or other of these stalwart "swankies" readily wields the forehammer to assist the laborious toil of "Burnewin," or Burn-the-wind, the blacksmith. Some Scotch drink in a "lugget caup" near by—in a wooden bowl, that is, with ears—is useful towards supply of additional energy and spirit; and the proceedings are thus set forth:—

When Vulcan gieis his bellows breath,  
An' ploughmen gather wi' their graith,  
O rare! to see thee fizz an' freath  
I' th' lugget caup!  
Then Burnewin comes on like death  
At ev'ry chaup.  
  
Nae mercy, then, for airn or steel;  
The brawnie, bainie, ploughman chiel  
Brings hard owrehip, wi' sturdy wheel,  
The strong forehammer,  
Till block an' studdie ring an' reel  
Wi' dinsome clamour.

THOMAS BAYNE.

Perhaps the following translation from Bishop Lowth's 'Isaiah,' made originally in 1778, may prove illustrative. The supposable

The carver encourageth the smith:  
He that smootheth with the hammer, him that  
smiteth on the anvil:  
Saying of the solder, It is good;  
And he fixeth the idol with nails, that it shall not  
move.—Isaiah xli. 6, 7.

As is well known, Bishop Lowth was one of the first to draw attention to Hebrew poetry, though many advances have been made since his day. Is the word "soldering," or "sodering," as used in the A.V.?

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**EARLY LINES ON CRICKET** (9<sup>th</sup> S. vi. 506).—The volume to which your correspondent refers has just come into my possession, now clad in a neat coat of calf. The lines on cricket had caught my eye, and I thought of copying them out for 'N. & Q.', when I found that W. I. R. V. had anticipated me. I was hesitating about the two words which have lost their last letters, but I have no doubt his reading is right. The date I suppose to be not later than 1700. The name is written at the foot of three separate pages, and is undoubtedly "John Reeves, 1748." At the foot of sig. Ee i. is an old recipe, written in capital letters of varying size: "Yarrow. The Leaves chewed in the mouth ease the toothach."

Referring to the book itself, it is Richard Jugge's quarto edition of 1553 (not 1552); but, in comparing this copy with another of the same issue, I have noted some variations, which would be more interesting to the Bibliographical Society than to the general reader, so no more of them here.

C. DEEDES.

Brighton.

A very curious poem on cricket, dated 1773, consisting of seventy quatrain stanzas, entitled 'Surrey Triumphant,' may be found in Evans's 'Old Ballads,' vol. iv. pp. 323-35 (1784). It is intended as a parody on 'Chevy Chace,' and purports to have been written by J. Duncombe, M.A. The game appears to have been a very protracted one, as it is said

This game did last from Monday morn  
Till Wednesday afternoon,  
For when bell Harry\* rung to prayers  
The batting scarce was done.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

**"HATTOCK"** (9<sup>th</sup> S. vi. 308, 413, 497).—Grimm countenances the use of Hackelberg for the Wild Huntsman in connexion with the Low Saxon legend concerning a sixteenth-century master of the hounds of the Duke of

traditions call the mighty sportsman Hackelbärend, Hackelbernd, Hackelberg, and Hackelblock. See vol. iii. p. 921 (Stallybrass's edition). In 'Legends and Tales of the Harz Mountains,' by Toofie Lauder, he is Hackelberg (pp. 123-5).

ST. SWITHIN.

MONKEYS (9<sup>th</sup> S. vi. 507).—'Monkeys in the New World' appeared in Cassell's 'Natural History,' vol. i.

EVERARD HOME COLEMAN.

71, Brecknock Road.

DARCY LEVER (9<sup>th</sup> S. vii. 1).—It is no doubt obliging in MR. PHILIP KENT to have given the readers of 'N. & Q.' so much information about the Levers of Alkrington Hall. In some respects, however, it is deficient, as he himself says, from want of knowledge: a reference to the not very recondite pages of Burke's 'Landed Gentry' would have made his notes fuller and more accurate. In case any reader should have an interest in the matter, I give the following as taken from Burke. I am not responsible for it. It sets forth rather curious intermarriages of families.

Darcy Lever had by his wife Elizabeth Murgatroyd five daughters; of these the third, not the youngest, Frances, not Dorothy, married Archibald Watson Goldie, W.S. The sole child of this marriage, Frances Elizabeth, married first, not a captain in the army, but a surgeon in the army, who happened to be her own cousin, Dr. Thomas Goldie Scot. He did not tack his father-in-law's name on to his own. His mother was Helen Goldie, the sister of his wife's father, who had married a Dr. William Scot, private physician to the Rajah of Travancore and secretary to the Medical Board at Madras. Thomas Goldie Scot died in 1874, and his widow married in 1883 another cousin, though not so nearly related—the Rev. Michael Maude Simpson, rector of Usworth, co. Durham; of him hereafter.

The other daughter of Darcy Lever whom MR. KENT mentions, Bessie, married Patrick Hendrick, and had by him a daughter, who married the Rev. Michael Henry Simpson, vicar of Towlaw, co. Durham. The issue of this marriage was the above-mentioned Michael Maude, who married Mrs. Goldie Scot, the granddaughter of his great-grandfather.

Another curious fact in the family history is that the issue of the marriage between Frances Elizabeth Lever and Thomas Goldie Scot, Archibald Murgatroyd Goldie, married Ellen Gertrude, fourth daughter of the above-mentioned Rev. Michael Henry Simpson, so that mother and son have married a brother

and sister. Mrs. Simpson of Craigmuir, co. Kirkcudbright (a property which was purchased by the Goldies in 1679), is still, so far as I know, alive.

J. B. P.

In his most interesting note MR. PHILIP KENT has given us some valuable information about Lever which would have been of use to his biographer in the 'D.N.B.' (see vol. xxxiii. p. 140). In this notice I fancy MR. KENT will find some facts new to him, which may probably induce him to give us some more exact facts and dates. His antipathy to exact dates and titles has given me some trouble to find what he calls Lever's 'Seamanship.' No doubt he refers to 'The Young Sea Officer's Sheet Anchor,' 1808. I have looked at the copy in the Bodleian, which is in the original boards and uncut. It is a quarto, with a full-page engraved plate drawn by the author to each of the hundred and eleven pages. I can quite believe it cost the 1,000*l.* mentioned, and was well worth it too. So thoroughly is the work done that I feel certain it can never be superseded.

Will MR. KENT refresh his memory with my note (9<sup>th</sup> S. iv. 13), and then tell us if he still thinks the plates are engraved on steel? To my eye they are engraved on copper. If he still thinks they are steel, and will give his proofs to the "best of his knowledge and ability," he may establish a very early example of steel engraving.

RALPH THOMAS.

In another form Darcy Lever—"D'Arcy Leyer"—is the pen-name of a present-day writer whose name appears, I believe, in 'Who's Who' for 1900 and 1901. This name was taken, it is said, from his association with the Lancashire parish of Darcy Lever, near Bolton.

N. P. L.

SIR LAWRENCE PABENHAM (9<sup>th</sup> S. vi. 429).—He was the son of Sir Thomas de Pabenham, of Pabenham and Thenford, co. Northampton, and was eleven years old at his father's death in 1344. He died in 1398, leaving an only daughter Catherine, who carried his estates in marriage to Sir William Cheyne, of Fen Ditton (see Bridges's 'History of Northamptonshire').

W. D. PINK.

Sir Lawrence Pabenham was the son of Sir Thomas (d. September, 1344) and Alice, daughter of — Ufford, his wife, and grandson of John (d. 1331) and Elizabeth, daughter and heiress of Nicholas de Crioll and Margery de Clifford. His first wife was Elizabeth, daughter of John de Engayne and Amicia, daughter of Walter de Fauconberg, and sister

and coheir of Thomas Engayne (d. s.p. 1367), of Blatherwick, co. Northampton. The second was Joan, daughter of Sir Giles de Albany (D'Aubeney), and great-granddaughter of David de Strathbogie, Earl of Atholl. Issue by first wife—Catherine (d. 17 June, 1436), wife of, first, Sir William Cheney, of co. Cambridge; second, Sir Thomas Aylesbury. By the second—John (d. s.p. 1466), and Eleanor (d. 1432), wife of John Teringham, of Teringham. Authorities vary on certain points, and some of the information is from MSS. The arms are, Barry of six argent and azure; on a bend gules three mullets pierced argent.

JOHN RADCLIFFE.

"CRYING 'NOTCHELL'" (9<sup>th</sup> S. vi. 488).—To announce, as if by crier, one's irresponsibility for notches or debts contracted. The allusion is obviously to the notches cut in a tally-stick, according to the ancient form of recording debts, a custom so ancient indeed that tally-sticks have been found in the Aquitanian caves of Perigord in Southern France. See 'Reliquiae Aquitanicae,' by Larter and Christy, 1865, pp. 183–201. The connexion of "notchell" with "nichell," or "pigeon-hole," is strikingly apparent in the following:

"There is an Officer in the Exchequer called Clericus Nihilorum [?], or the Clerk of the Nichills, who maketh a Roll of all such sums as are nichell'd by the Sheriff upon their estreats of the Green Wax, when such sums are set on persons either not found, or not found solvable."—Fuller, 'Worthies,' chap. xxv., quoted 'N. & Q.', 7<sup>th</sup> S. viii. 416.

"There is an illustration of a modern flat Tally-stick belonging to a Turf-cutter, or Broom-maker, or perhaps a Shepherd, lately picked up on the heath at Wishmoor, near Bagshot, on the confines of Berks, by C. Cooper King, Esq., R.M.A."—'Reliquiae,' *ibid.*

J. HOLDEN MACMICHAEL.

The custom and the word have been considered in 'N. & Q.', 3<sup>rd</sup> S. x. 108; 7<sup>th</sup> S. viii. 268, 416; 8<sup>th</sup> S. ii. 526; iii. 98. W. C. B.

JOB CHARNOCK (9<sup>th</sup> S. vi. 389, 437).—In reply to MR. W. CROOKE, Charnock arrived in India in 1656, but was not admitted into the Company's service till 1658 (see Mrs. Penny's book on 'Fort St. George,' chap. xii., p. 120). This information is derived from a list of the Company's servants "in the Bay," i.e., at the factory on the Hoogly, in 1679, which is now in the record room at Fort St. George. There is nothing here to show how he was employed during the two years before he was taken into the service, nor is there any mention that he lived in Fort St. George. The probability is that he was trading on his own account like some others

service, and that when he was taken into the service he was sent by the Governor of Fort St. George to the Bay, and that he remained there till he was driven away.

FRANK PENNY, LL.M., Senior Chaplain.  
Fort St. George.

QUOTATIONS (9<sup>th</sup> S. vi. 489).—The greater part of the second quotation has already appeared in the second volume of this series, p. 221, in an extract from Robert Burton, who gives no reference. He applies the words to James I., who had recently died. Burton, it may be mentioned, had a habit of borrowing, without acknowledgment, from his contemporaries, especially from Joseph Hall and Camden. This is a case in point. The latter, after quoting from "Giraldus Cambrensis, a man well borne, and better lettered, of that house from whence the Giraldines of Ireland are descended, and secretary to King Iohn," writes as follows in his chapter on 'Epigrammes':—

"He that made the verse following (some ascribe it to that Giraldus) could adore both the sunne rising and the sunne setting, when he could so cleanly honour King Henry the second then departed, and King Richard succeeding.

Mira cano, Sol occubuit, nox nulla sequuta." It would appear from this passage that the authorship of the line was doubtful in Camden's days. I hope, however, that the reference to Giraldus will induce some learned reader to examine that writer's works and favour us with the result. JOHN T. CURRY.

"Ubi lapsus? quid feci," is the motto of the Earl of Devon, probably adopted by the Powderham branch after the loss of the earldom of Devonshire. It is quoted by Gibbon in the 'Decline and Fall of the Roman Empire.' "De male quesitis vix gaudet tertius haeres" is quoted by Walsingham, 'Hist.', p. 260. CONSTANCE RUSSELL.  
Swallowfield.

4. "Ubi lapsus? quid feci," is the motto of Courtenay, Earl of Devon. I do not know the origin, which is probably historical. In the fifth quotation, evidently, "paeres" should be *haeres*. The author is Juvenal.

JULIAN MARSHALL.

2. Mira cano: sol occubuit; nox nulla secuta est.  
See 8<sup>th</sup> S. x. 186.  
5. De male quesitis vix gaudet tertius haeres [not paeres].

See 1<sup>st</sup> S. ii. 167; ix. 600; x. 113, 216; 4<sup>th</sup> S. iv. 266; Ramage, 'Beautiful Thoughts from Latin Authors,' second edition, 1869,

p. 640. The earliest occurrence seems to be in Walsingham's 'History.' The author of neither of these has been discovered. One feels the loss of the late REV. ED. MARSHALL.

W. C. B.

**RECTORS OF SUTTON COLDFIELD, WARWICKSHIRE** (9<sup>th</sup> S. vi. 388, 458).—John Burges, educated at St. John's College, Cambridge, M.D. Leyden, Rector of Sutton Coldfield (1617), Prebendary of Lichfield (1625), "an honest man and a scholar," is perhaps best known by his able answer (1631) to Dr. William Ames's reply (1622) to Bishop Thomas Morton's 'Defence of the Three Innocent Ceremonies' (1617). Burges's sister Ann married John White, the "Patriarch of Dorchester," who on the publication of this treatise by his "wives Brother" "seriously recommended" it to his Dorset friends, endeavouring his utmost "to put one of those Bookes into the hands of every one of the Clergy," and "prevailed with Master Archdeacon Fitzherbert to recommend the Booke." Burges died in 1635, aged seventy-four, and was succeeded as rector by the commentator Anthony Burgesse, who was not related to him (*v. Reliquiae Baxterianae*). Dr. Cornelius Burges, sometime Chaplain in Ordinary to Charles I., and in 1643 White's colleague in presiding over the Westminster Assembly, was a native of Batcombe, Somerset, and a brother of John Burges. Their father was John Burges, but whether of Sutton Coldfield I do not know. The "Patriarch of Dorchester" was an ancestor of John Wesley.

J. H. W.

Silverton Rectory, Exeter.

"PHILOSCRIBLERIUS" (9<sup>th</sup> S. vi. 490).—This was James Moore Smith's pseudonym in the *Daily Journal* in 1728.

CONSTANCE RUSSELL.

**THE BELLMAN** (9<sup>th</sup> S. vi. 350, 417, 471).—In the parish register of Folkestone occurs the following burial: "1783.—Oct. 30. Gibeon Laird, Bellman for the Night." R. J. F.

"LANTED ALE" (9<sup>th</sup> S. vi. 367, 411, 493).—The medicinal virtue of urine having cropped up under this head, its use as a cosmetic may also be noted. An old man in my native village who followed the unsavoury occupation of a "muck-major"—that is, collecting horse-dung from the roads—had, at seventy years of age, hands as smooth and soft as any lady's, and he attributed this to the fact that he washed them every day in his own urine.

C. C. B.

**ARRAND AND DAERAND** (9<sup>th</sup> S. vi. 449).—I send the following, not as an answer, but to

help C. C. B. in his inquiry. Mr. J. L. Chester gave a pedigree of the D'Aranda family in the *Miscellanea Genealogica et Heraldica*, vol. i., N.S., p. 83, and said, "It was undoubtedly of French origin, although the later members of it appear to have given the name a Spanish termination." The first entry is Rev. Elie D'Arande, minister of the French Church at Southampton, 1633. The name may be derived from some locality in France, or the family, before they resided in that country, may have come from Aranda in Spain.

JOHN RADCLIFFE.

**SIMON FRASER** (8<sup>th</sup> S. x. 156, 223; 9<sup>th</sup> S. vi. 157, 338, 433; vii. 16, 51).—May I be permitted to supplement what was said *ante*, p. 16? The original of the portrait in the 'Table Book' was a half-length from the oil painting by Hogarth done at St. Albans. As mentioned in the 'Table Book,' there was a second likeness of Lovat, a full-length etched by Hogarth, and in this will be noticed the difference as to the position of the buttonholes of the coat, and also that the satirical insignia are wanting. This portrait may be seen at p. 552, book ix., vol. iv., of Knight's 'Pictorial History of England,' and underneath it are the following words: "Lord Lovat. From a drawing made by Hogarth the morning before his lordship's execution."

FRANCIS W. JACKSON.

I am aware that Hogarth painted Simon, Lord Lovat, but I am not aware of any artist or engraver who has ever put on paper or canvas Simon Fraser, eldest son of Lord Lovat, colonel of the 78th Highlanders, who fought at Quebec, 1759–60. This picture is wanted for historical purposes, and the print shops and galleries of the world have been searched for it in vain. Pictures or prints of Thomas Carleton, the first Governor of New Brunswick, and Brigadier-General Cornwallis, the first Governor of Nova Scotia, are also wanted for the same purpose. The Governments of Nova Scotia and New Brunswick will give a good price for any or all of these pictures.

J. ROSS ROBERTSON.

Toronto, Canada.

**CORPSE ON SHIPBOARD** (9<sup>th</sup> S. vi. 246, 313, 374, 437, 492).—The fleet was polluted with the presence of the unburied body. I feel sure that I never said anything contrary to this, but I have not the number of 'N. & Q.' which contains my first answer. It was necessary that the dead body should be buried with proper ceremony before Aeneas visited the infernal regions, otherwise the

deities of those regions would have been offended. Virgil distinctly says that the body of Misenus, after being drowned, lay on the shore. Anybody who reads carefully the first 235 lines of the sixth book of the 'Aeneid' will have no doubt about the matter.

E. YARDLEY.

The belief that a corpse will bring pollution and disaster to a ship in which it is carried is widespread among sailors. The passage which W. C. B. cites from Plutarch shows that the belief is also an ancient one. But as accuracy is of more than ordinary importance in the pages of 'N. & Q.' it is as well to point out that the passage in Virgil to which W. C. B. refers is not by any means relevant. The point there is that the *corpus amiri* lay on the shore unburied, and so brought a curse upon those whose duty it was to perform the funeral rites.

ALEX. LEEPER.  
Trinity College, University of Melbourne.

SCOTTISH DANCE (9<sup>th</sup> S. vi. 404; vii. 5).—This dance, referred to as "Ghillie Callum," would appear to be the saltatory exercise popularly known (in this country at least) as the "sword dance." I fancy some local (Southern) misapprehension exists as to its character. Sometimes in our streets a pair of itinerants, clad in the "garb of ancient Gaul" (so called), perform on a favourite "pitch." These reputed "Highlanders" carry, the one the "pipes," with gaily adorned "chanter," the other a board of about 18 in. square and a couple of weapons—swords, invariably, so far as I have observed, old "regulation" naval cutlasses or light cavalry sabres, the blades of both, whether sabres or cutlasses, being more or less curved, but—and this is important as illustrating my contention—with the *flats* of the blades in the same plane as the hilt hand-guards. The exercise is presented by these weapons being disposed on the board laid on the ground in the form of a saltire, the performer then, to the sound of the bagpipes, proceeding to execute certain saltatory evolutions—his legs clad in the orthodox chequered socks, and his feet protected by substantial brogues—within the angles formed by the St. Andrew's Cross. The blades being flat on—parallel with—the platform, and the legs and feet substantially covered, it is obvious that the element of danger, the risk of incurring a wound, is, practically, wholly absent. Now this risk, with the dexterity by which the danger is avoided, constitutes the essential character of

"Callum" this feature is conspicuous. Readers should appreciate that the weapons must be the ancient *glaive mohrs*=claymores, the "regulation" sword of our Highland regimental officers. In this weapon the *edge*, not the *flat*, of the blade is in the plane of the highest convexity of the basket guard, dome-shaped when the claymore is laid flat on a flat surface; thus the keen edge is uppermost, at right angles to the floor, not parallel with it, as in the case of ordinary cutlasses or sabres, so that the risk of receiving a cut when pirouetting within the angles formed by the crossed blades is obviously ever present—a risk perceptibly increased when the dance is performed, as at the clan gatherings mentioned by your reverend and esteemed correspondent, with the legs and feet of the performer absolutely bare. I submit, then, that the so-called sword dance, as displayed in our metropolitan thoroughfares and at our popular watering-places—Brighton, for instance, pre-eminently—is not the "Ghillie Callum" at all, nor even a plausible imitation of it.

GNOMON.  
Temple.

RUNAGATE (9<sup>th</sup> S. v. 513).—Spalding, in his 'Memorials of the Troubles in Scotland,' thus alludes to Monro's harsh rule in Aberdeen in 1640: "He causes put up betwixt the crosses a timber mare, whereon runagate knaves and runaway soldiers should ride. Uncouth to see sic discipline in Aberdeen."

W. S.

ARNOLD OF RUGBY (9<sup>th</sup> S. vi. 446, 491, 512).—I must enter a strong protest against the growing innovation of "finding" a Jewish progenitor for every man who attains front rank in literature, politics, or art. This absurd practice adds a new terror to life and embitters the pursuit of distinction. It almost makes a non-Jew turn resolutely from "a career." To know beforehand that some idiot is carrying in his pockets your genealogical tree, which he has ruthlessly stolen from the gardens of Judea, is enough to make the grapes of success turn sour and almost to dispose you to prefer "otium cum dignitate" to a large space in the 'D.N.B.' The present writer, fortunately, need not look backwards or forwards. He is a Jew who will not get into the National Portrait Gallery. So far he is safe. But, joking apart, this sort of thing does considerable harm to the Jewish name. I will cite an example. Some years ago a clever writer in the *New Age*, in order to bolster up some fatuous argument about

sorry Guy Fawkes died in 1606. Some one has been denied the pleasure of inventing a Hebrew lineage for him. It was said of Lord Houghton that as soon as any one obtained notoriety he found himself invited to Milner's famous breakfasts. It is time this "Jewish paternity business" ceased to be a prenatal desideratum of social or political advancement. Jews do not hanker after it. They do not want to masquerade in borrowed plumage. Of Matthew Arnold I am convinced, from what I know of his writings, that he was the last man to conceal his identity with Jews had such existed, and from what I knew of him in the flesh it was impossible to conceive so erroneous an impression.

M. L. R. BRESLAR.

Percy House, South Hackney.

In a signed essay on 'The Study of Celtic Literature,' originally published in the *Cornhill Magazine* (see the number for April, 1866, p. 483), Matthew Arnold, in explaining his attitude towards the subject of his sketch, alludes with some pride to Jewish ancestors, and seems to hint at the derivation of his family name from Aaron. His words are :—

"I must surely be without the bias which has so often rendered Welsh and Irish students extravagant; why, my very name expresses that peculiar Semitico-Saxon mixture which makes the typical Englishman," &c.

The distinguished writer may have been mistaken in his supposed Semitic descent, of which he could possess no documentary evidence, as he was discoursing on times and race-fusions long anterior to the age of family pedigrees. Still, his half-sportive remark may have led to the inference, now authoritatively contradicted, that his traceable ancestors were of Jewish origin. H. E. M.

St. Petersburg.

[Did not Matthew represent the Jewish element and Arnold the Saxon in the above allusion?]

The pedigree of Arnold of Rugby will be found in that of 'Arnold of Lowestoft in Com. Suffolk' *vide* 'Suffolk Manorial Families,' by J. J. Muskett, vol. i. pt. x. pp. 385-7.

H. A. W.

"GUTTER-SNIPE" (9<sup>th</sup> S. vi. 127, 215, 452).—We now hear "gutter-snipe" in Scotland, but it has probably been brought from beyond the Tweed in comparatively recent times. "Gutter-blood" is an old friend, occasionally used by Scott when it is requisite that some intolerable upstart should be put into his place by the candid criticism of an acquaintance. Up-setting "airs" are speedily reduced and dispersed by reference to lowly origin, and the remainder that the pretentious egotist

is a mere *novus homo*, one risen out of the *canaille*, a regular "gutter-blood." Jamieson says that in the north of Scotland the word is used to describe one whose ancestors on both sides have for generations belonged to his native district. Thus it is practically equivalent to autochthones or aborigines. That, however, is a remote and divergent consideration. With reference to actual puddling in mud, it may be added that the term is sometimes used as a nickname for a scavenger or roadman. An old acquaintance of the writer's, long gone to his fathers, was thus known, in the district whose pathways profited by his labours, as "Auld Gutter-blude."

THOMAS BAYNE.

AUTHORSHIP OF LINES WANTED (9<sup>th</sup> S. vi. 488).—Rear-Admiral Preble, U.S.N., in his 'History of the United States Flag,' published at Boston, 1880, p. 156, states that the lines were written by Campbell, the poet of hope. His version is :—

United States ! your banner wears  
Two emblems—one, of fame ;  
Alas ! the other that it bears  
Reminds us of your shame.  
Your standard's constellation types  
White freedom by its stars ;  
But what's the meaning of your stripes ?—  
They mean your negroed scars.

In reply to this bitter epistle the Hon. George Lunt, of Massachusetts, wrote :—

England ! whence came each glowing hue  
That tints your flag of meteor light.—  
The streaming red, the deeper blue,  
Crossed with the moonbeams' pearly white ?  
The blood, the bruise—the blue, the red—  
Let Asia's groaning millions speak ;  
The white it tells of colour fled  
From starving Erin's pallid cheek.  
  
The cry that comes across the sea  
From your low cabins reaches me  
Like a Banshee's wild, despairing wail,  
Brought on the surging northern gale,  
Connemara !  
  
Men stagger as they try to stand  
Upon your famine-stricken land,  
And women lying down to die  
Bare icy breasts, because their babies cry  
Connemara !

In acknowledgment Campbell sent a splendid copy of his works to Mr. Lunt.

ALFRED F. CURWEN.

"THAMP" (9<sup>th</sup> S. vi. 488).—Halliwell says that in Yorkshire *thampy* means damp. As regards the meaning, perhaps *damp* is a more exact equivalent than *soft*, except where *soft* is used as descriptive of weather that is damp. In the derivation of "damp" one does not get *th*, but *t* appears, as well as *d*, in the M.H.G. *dampf*, *tampf*. *Thamp* is, no doubt, a good dialect word.

ARTHUR MAYALL.

**FOX-NAMES** (9<sup>th</sup> S. vi. 446).—I used to know an old earth-stopper in the Quorn country who never referred to a fox except as "sly Reynolds." This name is indeed common among rustics who (as I used to do) follow the fox afoot. The origin of the name is obvious enough.

C. C. B.

**LAYMEN READING THE LESSONS IN CATHEDRALS** (9<sup>th</sup> S. v. 376, 466)—In the Anglican Cathedral at Adelaide the lessons on Sunday mornings are read regularly by a layman. In St. Paul's Cathedral, Melbourne, the lessons are occasionally read by laymen.

ALEX. LEEPER.

Trinity College, University of Melbourne.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Oxford English Dictionary*. Edited by James A. H. Murray.—Vol. IV. *Green—Guzzern*. By Henry Bradley, Hon. M.A. Oxon.—Vol. V. *Invaliil—Jew*. (Oxford, Clarendon Press.)

THE new year brings with it, according to promise, two double parts of the great English dictionary, the advance in which is of the most encouraging nature. Under the care of Mr. Bradley, the first portion, extending over 135 pages, or 405 columns, concludes the fourth volume, covering the letters F and G. The part now first issued comprised 4,238 words and 16,204 quotations, as against 1,715 words and 1,610 quotations in the 'Century Dictionary,' the most advanced and important of competitors. As regards etymology, the instalment has about the same number of words of Teutonic and Romance origin, together with some words, chiefly in *gymn*, *gm*, and *gyr*, of Greek derivation, and others, in *qua*, *quara*, *guaiac*, *guano*, &c., redolent of Spanish and Portuguese exploration of America. *Green*, the first word in the part, is used in many senses, by Shakespeare especially, as is connected with wan or pale, in which sense we are bidden cf. the Greek  $\chi\lambda\omega\rho\delta$  and "in the green-sickness." See also "in the green tree" and to "keep the memory green." Of the "board of green cloth" a full history is given. The first use quoted of this as equivalent to a billiard-table reaches us from Cambridge. For "green-eyed monster" there is no citation earlier than Shakespeare. Milton has "green-eyed Neptune." The *grey* in *greyhound* has no connexion with the adjectival or substantival use of *grey*, and its source is unknown. Curious information is supplied under *griliron*. *Grief* has a notable and an interesting history and development: the earliest use quoted of "come to grief" is from Thackeray's 'Newcomes.' *Giffin*, in the Anglo-Indian sense of a newcomer, is of uncertain origin. Its use in a kindred sense goes back to the close of the eighteenth century. There seems no hint of its being derived from the name of some individual. Another word of unknown origin is *grilse*, a young salmon. *Grimalkin*=cat is conjecturally derived from *grey*, adj., and *malkin*. Shakespeare has *Grillen* as the name of a fiend.

with the verb closely connected with it, *grind*. *Grit*, in the use "the true grit," seems to reach us from America. *Grizzle*=to fret is older in dialectal use than any instance advanced. The derivation of *grog* from Admiral Vernon's program cloak, advanced by Grose, is favourably regarded. On the origin of *groin*, part of the human body, Prof. Skeat has an interesting note. *Groom*=man child or man is said to be of difficult etymology, there being no trace of the word in any Teutonic language. The present sense, a man who attends to horses, was only contextual until the seventeenth century. The development of *grovel*, *grovelling*, seems to involve some difficulty. Other words in this part that repay close attention are *grouse*, *grub*, *grudge*, *guest*, *guild*, and *gush*. *Gun* offers special attractions. In addition to the prefatory matter indispensable to the volume, Mr. Bradley gives a valuable introduction to the letter G.

In the part under the direct charge of Dr. Murray the letter I is finished and J is carried half way. The innumerable words in *in* are disposed of, the letter ending with the word *izzard*, an old name for z. Among the Latin words in *ir* intrudes what is called "the great word" *iron*, special attention being directed to the combinations *ironclad* and *Ironside*. The history of *iron* itself is difficult, and its origin is anything rather than clear, some of the early forms appearing very remote from that now prevalent. It is very striking to find the phrase "the iron entered into his soul" due to a mistranslation of the Hebrew into the Latin of the Vulgate, the literal meaning of the Hebrew being that his person entered into iron—that is, chains. *Ironlad* was first officially used in England in 1866. *Ironside* dates back to Edmund II., but, as applied to Cromwellian troopers, was a nickname of Royalist origin. Among words the origin of which is confessedly difficult are *Irish* and *irk*=to affect with weariness, &c. It is declared to be the most troublesome of pronouns, and *its*, originally written *it's*, has an edifying history of its own, dating from the end of the sixteenth century. *Its* was not admitted in the Bible of 1611, nor does it appear in any work of Shakespeare published in his lifetime. Few parts of the 'Dictionary' are more interesting than that dealing with the letter J, the growth of which is exceedingly curious. *Jack* in its various senses occupies many deeply interesting pages. We have failed to note the word *Jack-w—e* for a strapping woman of no virtue, which is, or was, in dialectal use in the North, and is curious, as applying a masculine word to a feminine object. The *d* in *jaundice*, the origin of which is *jaune*, yellow, is a phonetic accretion, as in *astound*, *sound*, *thunder*, &c. *Jaw* is another word the origin of which is difficult to trace, as is that of *jor*. No satisfactory origin for *jerry-built*, *jerry-builder*, &c. has been found, one put forward in the press deriving it from a Liverpool firm of builders not standing investigation. In picking out a few plums from a work which abounds in such we cannot but impress upon our readers the importance of securing opportunities of universal access to a work the importance and utility of which cannot be over-estimated. Every literary institution should be compelled to subscribe. We should be glad to participate in a scheme for providing copies for such villans inati-

be given for preservation and guardianship. In the full sense of the word it is a national undertaking. Government—such Governments as we get—will do nothing to encourage work of the class or workers such as those to whom it is owing. A great university is prepared to bear much of the cost, but in so doing finds its educational resources crippled. Everything that private co-operation can do to lighten cost should be done, to prove to those to whom the book is due that their labours, if unrecognized by the State, are at least held in highest account by scholarship. We have received the fourth volume in its half-morocco binding, and shall seek an opportunity of saying something further about it.

*The Golden Bough: a Study in Magic and Religion.*  
By J. G. Frazer, D.C.L. Second Edition, Revised and Enlarged. 3 vols. (Macmillan & Co.)

No satire upon the modern craze for instancing the best dozen, score, or hundred books can better show the futility of such things than the fact that from all the lists we have looked over with amusement, not wholly untinged with contempt, the name of Dr. Frazer's 'Golden Bough' has been absent. Some books of enduring value, such as Darwin's 'Origin of Species,' have necessarily been included in lists made up generally of works of purely temporary and ephemeral reputation, with which the next generation will no more concern itself than the average man concerns himself with "the snows of yester-year." Yet a book of genuine importance such as this has always been overlooked. Neither final nor conclusive in its argument is, as its author will admit, 'The Golden Bough.' It is none the less epoch-marking, and is the most important contribution yet made to a knowledge of primitive creed and culture and to what may perhaps be called a hydrographical survey of the world of mystery and darkness in the midst of which man's life is cast. Recognition of its merits was at first confined to a limited circle. When in 1890 the first edition saw the light, it attracted little attention outside those already interested deeply in the class of speculations with which it dealt. Some of those who purchased it on the strength of its title or the commendation they heard fall from competent lips were in a position similar to the men who under a like kind of delusion bought 'The Diversions of Purley.' Slowly, however, a sense of its transcendent interest and merits spread abroad, and a second edition, augmented to double the bulk of the original, appears within eleven years, in answer to a persistent and earnest demand on the part of scholars.

The book is not wholly original. Dr. Frazer hails as his master Robertson Smith, the well-known author of 'The Religion of the Semites,' and he owns that without the works of the late W. Mannhardt on the living superstitions of the peasant his work could scarcely have been attempted. His way had, moreover, been prepared for him by scores of keen-eyed travellers, who had observed and collected such superstitious practices as form the base of all primitive religion, and gatherers and sorters of folk-lore practices, the full significance of which those who first collected them were far from comprehending. In a portion of his task he had been to some extent anticipated by Dr. Tylor, whose 'Primitive Culture,' the second edition of which

appeared in 1873, remains an authority. Without going further into the question of indebtedness, we may dismiss the long list of Dr. Frazer's predecessors. Great as are the additions he has made in the second edition now published, they are not exhaustive of his own collections even, since he expresses a wish, which will be generally reciprocated, that he may before long meet the reader again in the fields he has traversed.

Especially important are the additions that have been made, since the appearance of Dr. Frazer's first edition, to our knowledge of the habits and practices of the inhabitants of Central Australia. Prominent among them is 'The Native Tribes of Central Australia' of Spencer and Gillen, to which we drew attention (see 9<sup>th</sup> S. iii. 338). Dr. Frazer has also been privileged with access to a work, unpublished as yet, on Australian folk-lore, by Miss Mary E. B. Howitt. Mr. W. W. Skeat's recently published work on the Malay Peninsula, with which personally we are unfamiliar, is also a source of supplementary information. Important and numerous as are the additions from these and other sources, they add little or nothing to the main thread of Dr. Frazer's argument or assumption. The central idea was thoroughly and convincingly worked out in the first edition, and the explanation of the significance of the *Rex nemorum* and of the mystery of the Arician trees,

in whose dim shadow  
The ghastly priest doth reign,  
The priest who slew the slayer,  
And shall himself be slain,

remains what it was—a masterly and imaginative piece of reasoning and analysis. We use the word *imaginative* advisedly, since, as says K. O. Müller, imagination must always in historical inquiries "supply the bonds that link together the broken fragments of tradition." What is the nature of the most important departure that has been made is shown in the change in the second half of the title. In the original this stands, 'A Study in Comparative Religion.' It now runs, 'A Study in Magic and Religion.' The conclusion now stated is that "the movement of the higher thought, so far as we can trace it, has been from magic through religion to science." Nothing is dogmatically advanced, and Dr. Frazer is not only aware that much that he states is not to be regarded as definitely or finally established, but is disinclined to tie himself down to any absolute assertion. As regards science even, he holds that "at bottom the generalizations of science, or, in common parlance, the laws of nature, are merely hypotheses devised to explain that ever-shifting phantasmagoria of thought which we dignify with the high-sounding names of the world and the universe. In the last analysis magic, religion, and science are nothing but theories of thought; and as science has supplanted its predecessors, so it may hereafter be itself superseded by some more perfect hypothesis, perhaps by some totally different way of looking at the phenomena—of registering the shadows on the screen—of which we in this generation can form no idea."

What are the general purpose and contention of Dr. Frazer's work we must suppose our readers to know. If they are personally interested in folklore, they cannot well be ignorant. If they are otherwise, they have no excuse for remaining so. Space, at least, utterly fails us to supply the know-

ledge. We have not read afresh the first edition, and cannot precisely say where the additions are to be found. They seem to be spread over the entire book. Some of the new matter is more controversial than the old, and much of it also more conjectural where all is necessarily conjecture. Still, when conviction does not necessarily and inevitably follow perusal, the disposition to read and study afresh is never wanting. One of the subjects which strike us as entirely new, and which on reference we fail to trace in the first issue, is what is said concerning the Jewish festival of the Purim and the attempt to connect it with the great Babylonian festival of the new year called Zakkuk and the Sacean festival and its mock king Zoganes, held at Babylon during five days of the month Loua. This leads on to the question whether by the destruction of an effigy of Haman the modern Jews have kept up a reminiscence of the ancient custom of crucifying or hanging a man at this festival; whether they may at an earlier epoch have regularly compelled a condemned criminal to play the tragic part, and whether accordingly Christ perished in the character of Haman. We see no confirmation of this idea, but are in no sense entitled to speak upon it. Other suppositions or views connected with this subject do not invariably commend themselves to us, but they are propounded so tentatively, and with such an avoidance of speaking *ex cathedra*, that they beget a minimum of opposition. Almost all that is said with regard to Jewish observances or rites seems to be new. What is advanced upon the legends of Sesostris and Semiramis and concerning Phoenician and Babylonian deities appears first in the present work, much of it being derived from Francis Charles Movers, who remains an authority on things Phoenician. An interesting appendix on seclusion from sun and earth comes as a valuable supplement to what is said earlier in the book on the treatment of girls on arriving at puberty. As the book is practically double its original size, it is natural that there should be much new matter inviting comment. With small portions of this, taken almost at random, we have incidentally dealt. With no thought of participating in harvest labours, we have gleaned a few sheaves, and we can but advise our readers to enter into the same fields. We have neither intention nor disposition to carry Dr. Frazer's argument further than he himself takes it, and there are points at which we feel inclined to break away from him. We still regard the book as one of the most important and representative of modern times, the most sincere, earnest, and competent effort yet made to reconcile together the various forms of worship of productive force, to explain the significance of blood rites, and to show with what shuddering fancies humanity has filled the void around it. The index is quite inadequate.

*THE Record of the Winter Meetings and Summer Excursions, 1899-1900,* of the Upper Norwood Atheneum contains an account of good work well done. Many fresh places were visited. These included Christ's Hospital, where Mr. Stalley took the members through the buildings; also Lincoln's Inn and the two churches of St. Pancras. Among summer excursions were visits to Oxford, Faversham, Loughton, Cobham, and Enfield. There is a

to the proprietors of the *Illustrated London News*, the *Graphic*, and others, for their help in illustrating the *Record*. The illustrations include the long-threatened old gateway of Lincoln's Inn, to which we wish a long life. We congratulate Mr. J. Stanley and Mr. W. F. Harradence on the careful way in which they continue to edit this interesting *Record*.

THE fourth volume of 'Musgrave's Obituary' (L—Pa), edited by Sir George J. Armytage, Bart., F.S.A., is now being issued to the members of the Harleian Society. The fifth volume of this exhaustive work is in the press, and the sixth and final volume in the transcriber's hands. The Society is also issuing to the members of the Register Section Vol. I. of 'The Registers of Bath Abbey,' containing the christenings and marriages recorded there from 1569 to 1800, edited by Arthur J. Jewers. The second volume, which is in the press, will give the burials for the same period, with an index to the whole.

THE twenty-fourth volume of 'Archæologia Cantiana,' being the transactions of the Kent Archaeological Society, just sent to the members, has been edited by the Rev. Canon C. F. Routledge, F.S.A. It contains the second and concluding part of the valuable monograph by Mr. W. H. St. John Hope on 'The Architectural History of the Cathedral Church and Monastery of St. Andrew at Rochester,' illustrated with several large plans, beautifully drawn and coloured. Other learned papers are contributed by Mr. George Payne, F.L.S., F.S.A., the Rev. G. M. Livett, Lord Northbourne, the late Mr. George Dowker, F.G.S., Mr. A. A. Arnold, F.S.A., &c. The volume is well illustrated, and a copious index is given.

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A. COOKE ("Motto on Seal").—This is Welsh—"Remember me."

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LONDON, SATURDAY, FEBRUARY 2, 1801.

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## Notes.

## GAVELAGE AND PILLAR TAX.

On a previous occasion I maintained that the A.-S. *gafol*, tribute, was a secondary meaning of *gafol*, a fork, otherwise a pair of principals shaped like a fork or an inverted V, which in primitive houses extended from the floor to the ridge-tree, the change in gender indicating a change in meaning.\* I have now discovered other evidence which, I hope, will remove any doubt that may still exist as to this identity.

In the year 1200 King John granted a charter to the burgesses of Scarborough declaring that they should have all the customs and liberties which the citizens of York had. The charter further declares that “for every house in Scarborough whose gable is turned towards the street they shall pay to us 4d. yearly, and as regards the houses whose sides face the street, 8d. yearly.”†

Here then we have a tax imposed on town houses whose gables (*gabula*) faced the street,

\* *gafol* S. v. 31, 210.

† “Et ipsi de unaquaque domo de Escardeburg cuius gabulum est tornatum adversus viam nobis reddent singulis annis quatuor denarios, et de illis dominibus quarum latera versus sunt versus viam sex denarios per annum.”—*Rotuli Chartarum* (Hardy), part i. p. 40.

with a proviso that the tax should be higher if the gable did not face the street.

In the year 1250 an inquisition was made at Scarborough “concerning eight messuages with the appurtenances claimed by the King as his demesne from the Abbot of Citeaux.” A jury was impanelled, and they on their oaths said

“that the Abbot holds eight messuages with the appurtenances which the King claims against him as his demesne, where the capital messuage of the Abbot is situate, and he renders to the King yearly in the name of gabelage 6d. The said eight messuages, while they were separate, yielded to the King in gabelage by the year 3s. 10d.; but now, as they are included in one messuage, they ought, according to the custom of the borough, to yield in the name of one gabelage (*nomine unius Gabulapi*) 6d.; for the custom of the borough is such, that if any burgess inclose in one eight messuages or more yielding gablage [sic] severally, he shall yield one gablage only, that is 6d.”\*

Let it be noted that the tax is here called *gabulagium*, being with great probability derived from *gubulum*, the gable or forked end of a house. We may infer from the charter of 1200 how the sum of 3s. 10d. charged on the eight messuages was made up. The houses on seven of the messuages had their sides, and not their gables, turned to the street, and so rendered 6d. each. The remaining house had its gable turned to the street, and therefore rendered 4d.

It is obvious that the abbot had been trying to evade the tax, or to pay less than his just share of it. He was doing what people did a long time afterwards, when they built up windows in their houses to evade the window tax. There was no legal reason why a man should not have had only one window in his house, in order to pay tax on that window and no more. And there was no legal reason why the Abbot of Citeaux should not have turned his eight messuages into one, and by doing so have defeated the collectors of the revenue. Of course I am not concerned here with the morality of the thing. As regards the charter of King John, it looks as if, some time before the year 1200, the burgesses of Scarborough had been trying to evade the payment of gavelage by making it appear that if they built their houses contiguously, or turned the sides of the houses to the street, they would not be liable to pay this tax. One of the objects of the charter seems, therefore, to have been to defeat this attempt, and to assess at a higher rate the persons who had thus been trying to evade payment.

\* ‘Yorkshire Inq.,’ Record Series (Yorkshire Arch. &c. Association), vol. i. p. 21.

Now, if it can be proved that the gables of houses invariably, or even usually, faced the street, we shall know for certain that *gabulagium* was a tax on gables. Any book on English domestic architecture will produce evidence that in old towns or cities the gables faced the street. The document known as 'Fitz-Alwyne's Assize,' dated 1189, shows that the gables of London houses faced the street.\* Du Cange defines *gabulum* as (1) "frons *ad officii*" and (2) "census, tributum." In the fifteenth century the 'Catholicon Anglicum' explains "gavelle of a howse" by the word *frontispicium*—i.e., front view. And the 'Ramsey Chartulary' of the thirteenth century shows that to speak of houses which had doors opening on the street was tantamount to speaking of dwelling-houses.† As the doors were in the gable ends, it is easy to see that taxing doors was virtually the same thing as taxing gables. The difference therefore between the Roman *ostiarium*, or door tax, and the later *gabulagium*, or gable tax, is only nominal.

Gavelage appears to have been payable in Scarborough as late as 1697, for in that year De la Pryme thus describes a ceremony which was performed there:—

"The town is a corporation town, and tho' it is very poor now to what it was formerly, yet it has a ..... who is commonly some poor man, they haveing no rich ones amongst them. About two days before Michilmass day the sayd.....being arrayed in his gowne of state, he mounts upon horseback, and has his attendants with him, and the macebear[en] carrying the mace before him, with two fiddlers and a base viol. Thus marching in state (as bigg as the lord mare of London), all along the shore side, they make many halts, and the cryer crys thus with a strang sort of a singing voyce, high and low,—

Whay ! Whay ! Whay !

Pay your gavelage, ha !

Between this and Michaelmas day,

Or you'll be fined, I say !

Then the fiddlers begins to dance, and caper, and plays, fit to make one burst with laughter that sees and hears them. Then they go on again, and crys as before, with the greatest majesty and gravity imaginable, none of this comical crew being seen as much as to smile all the time, when as spectators are almost bursten with laughing.

"This is the true origin of the proverb, for this custom of *gavelage* is a certain tribute that every house pays to the.....when he is pleased to call for it, and he gives not above one day warning, and may call for it when he pleases."‡

\* Riley, 'Munimenta Gildhallæ Lond.', p. xxx.

† "Item quilibet donus, habens ostium apertum versus vicum, tam de malmannis, quam de cotmannis, et operariis, inveniret unum hominem ad lovebone, sine cibo domini, præter Ricardum Pemdomem," &c. Cited by Vinogradoff, 'Villainage,' p. 460.

‡ 'Diary of Abraham De la Pryme' (Surtees Soc.), p. 126. The proverb to which he refers is the "Scarburg Warning."

We must not lose sight of the fact that the houses in Scarborough which paid gavelage were town houses, belonging to burgesses and fishermen. We do not know their sizes, but it would have been manifestly unjust to tax a small house at the same rate as a large house, and I have shown that in ancient Wales houses were valued by the number of "forks" which they contained.\* But I am not concerned with the sizes of houses now. I am merely proving that gavelage was a tax imposed on "gables."

The evidence which I have produced is of the very best kind, and I submit that, on considering that evidence, it is no longer possible to maintain that the A.-S. *gafol*, tribute, is a derivative of the verb *to give*. Some of the best dictionaries, however, have so derived it, without hesitation. So far as I know, Kluge and Lutz are the only modern etymologists who have escaped this pitfall. In their 'English Etymology' (Strassburg, 1898) they content themselves with mentioning the Late Latin, Italian, French, and Spanish forms of the word, and refer it to a Teutonic substantive *gabula*. The Latin *gabulus*, a fork or gibbet, is of course a cognate form.

S. O. ADDY.

(To be continued.)

#### DOUBTFUL PASSAGES IN CHAUCER.

In the 'Canterbury Tales' edited by Thomas Tyrwhitt several passages are given up in despair as inexplicable. I do not know whether any one has since solved them, but I offer such explanation as occurs to me.

In 'The Miller's Tale' (3692) we are told of Absolon that

Under his tonge a *trewe love* he bere,  
For thereby wend he to ben gracious,

of which Tyrwhitt declares "what this can be I know not." This I conjectured was an error of transcription or typography, and should have been not *trewe love*, but a *tri* or triple leaf or clover, which borne under the tongue conferred the gift of eloquence or persuasion. Thus Johann Prätorius in his 'Rübenzahl' writes:—

"Here the third Grace or Aglaia happily occurs, she who leads thee and me to cheerful confidence (zu *Gemüthe*), and places in our hands, or under the tongue, the third leaflet to perfect this happily begun and merry Clover-leaf."

In a chap-book tale of the seventeenth century given by Mr. John Ashton we are told how a dumb woman recovered her speech by having an aspen-leaf laid under her tongue. But unfortunately *three* leaves were applied,

which caused her to talk in triple measure. The three leaves here indicate the trefoil.

The miller also asks Absolon why he has risen so early :—

Why rise ye so rath? ey benedicte.  
What eileth you? some gay girl, God it wote,  
Hath brought you thus upon the *viretoe*.

Tyrwhitt declares that the meaning of *viretoe* is unknown. But *virer* (*tot*), Old French, a sea-term, means to "heave" or "put about quickly"; in short, the miller means a sudden change in the steady habits of Absolon.

In l. 3331 of the same tale we are told that Absolon at times would

Playen songes on a small *ribble*,  
Thereto he sang sometimes a loud *quinible*.

Tyrwhitt informs us that what a *ribble* was is not known, and that a *quinible* is "a musical instrument." The *ribble* was, however, a Jew's-harp—in Italian *ribeba* and *ribiba*—which was often accompanied by the voice, not with words, but in guttural humming, as I myself have often done when a boy. As a *quinible* was sung, it certainly could not have been a musical instrument. It was probably the *quinario* or verse of five syllables, or a quintet.

In 'The Knighte's Tale' we are told of the horrors of the temple of Mars :—

All full of chirking was that sory place.

Tyrwhitt defines *chirking* as chirping. Here he is certainly wrong. *Chirring* is an old English word for chirping, used by Herrick, but *chirking*, Anglo-Saxon (*vide* Halliwell), is the mixed sounds of animals, such as howling or roaring.

In the 'Prologue' we are told that a cook could powder "merchant, tart, and *galingale*." Tyrwhitt declares that he cannot tell what *galingale* was. In the French dictionary of Boyer *galingale* is defined as "Calangue ou galangue." It refers to *galanga*, arrowroot.

Tyrwhitt declares that he cannot explain the expression *gat-toothed* in 'Prologue,' l. 470. He had evidently never heard of a "goat-toothed Irishman" in reference to the noted prominent Celtic teeth. "Gat, a goat" (Nominale MS., Halliwell).

Tyrwhitt explains *citole* ("Knighte's Tale," 1960) as "probably a kind of dulcimer." But it is defined by Halliwell as a kind of musical instrument with chords, and an Anglo-Norman word. It was, in fact, a variety of the guitar or cithern, and the same as the Italian *cithara*. A *dulcimer* is a tambourine or tympanum.

Tyrwhitt defines *dreint* in 'The Miller's Tale' as "drenched." But it is clearly, as the context proves, the Anglo-Saxon for drowned, as shown by Halliwell.

In 'The Reve's Tale,' 3929, we are told of the miller that

By his belt he bore a long *pavade*, which Tyrwhitt defines as "some weapon of offence." But the *pavade*, Old French *pavois*, was a large shield, and not a weapon of offence at all.

Two lines further on we are told that

A joly *popper* bare he in his pouche. This *popper*, according to Tyrwhitt, was "probably a pistol!" It was much more probably a wine-flask, like the Italian *poppa*, as it is called "joly" and was carried in a pocket. *Popper* is, however, defined by Halliwell as a dagger. In justice to Tyrwhitt, I may mention that I have very frequently seen in Italy pocket-flasks, made of glass or majolica, in the form of pistols. They are invariably antique, often of the sixteenth century. They must have been made in great numbers, since they are even now extremely common, and I know where more than one can be bought.

In 'The Man of Lawe's Prologue,' 4515, there is the line

Though I come after him with *haubake*, of which Tyrwhitt declares that "neither the reading nor the meaning of this word can be determined." Certainly this was the *hauberk* or *haubergeon*—"fief de hauberk," or knight's feudal service. The *hauberk* was borne by a squire after his lord. Hence *haubuck*, a mere bearer of burdens, a lout.

In 'The Man of Lawe's Tale,' 1573 [5173 ?], we have :—

In the castle non so hardy was  
That any *while* dorste therein endure.

*While* evidently means time, but Tyrwhitt suggests that it should be *wight*.

In the same, l. 5202, we have

Fy, *mannish*, fy : o nay by God I lie !  
Fy, fendliche spirit !

According to Tyrwhitt, *mannish* means "thou human thing!" But the *mannish* was a goblin, like the German *Männchen*, and not human at all.

In 'The Frere's Tale,' 6959, the sompnour

Rode forth to sompne a widowe, an olde *ribibe*, of which Tyrwhitt says it was "probably some shrill musical instrument." The word *ribibe* was, as noticed above, at one time applied to the Jew's harp, and *ribibe* to a kind of fiddle. "Vitula, a rybybe (Nominale MS.)." "Vitula" was often interchanged in jest with *vetula*, hence the term was applied to an old woman in Chaucer, Skelton, and Ben Jonson" (Halliwell). I conjecture that the resemblance between *rit·ba*, *rybybe*, *ribible*, and *ribecca* or

rebec, is all due to the fact of the small original violin, which was round, and shaped like a Jews' harp. Hipkins and all other leading writers on the subject have pointed out the great confusion or interchange of names which has existed regarding musical instruments.

In 'The Clerke's Tale,' 8412, Tyrwhitt explains "gan a *chere* to make" as to "affect a manner." But exactly it signifies to assume a look or expression of the face, as in Italian *cera*, the countenance.

In 'The Marchante's Tale' there occurs the line

They connen so much craft on Wade's bote.  
Tyrwhitt confesses he cannot explain the allusion. Nor can I; but Wade was a great Yorkshire giant, who built the Roman road, probably for a *bote* or messenger, or for messages.

In 'The Pardoner's Tale,' 1244 [?], we have  
I recke never whan that they be beried  
Though that their souls gon a blak-beried.  
"I really cannot guess what it means," says Tyrwhitt. It is an old joke, still common in America, from going to a funeral dressed in black. "Though their souls be damned." Condemned souls appear as angels of darkness, the saved as clad in light. It is such a common negro-minstrel joke to speak of attending negro funerals as "going a-black-burying," that I think it may be the variation on an old traditional joke.

In the same tale, 12,411, *wafereris* may mean "sellers of wafers or cakes," but from the context it appears to mean "wayfarers" or vagabonds.

In 'The Monke's Tale,' 14,375, we have  
And she that helmed was in stark stoures  
And wan by force tounes stronge and toures  
Shal on hir hed now were a *vitremite*.

What *vitremite* means Tyrwhitt cannot tell. Is it not a mitre of paper, a fool's cap, Latin *mitella*? *Mitera* in Italian is "a sheet of paper made in the form of a mitre, put on the head of a malefactor condemned to stand in the pillory." *Vitremite* probably means in full a peaked paper hat, from "*vetta*, a peak, top, or summit," diminutive *veterella*, though a word may be said for the derivation of *vitre* from *retriuola*, a conical drinking glass, like a fool's cap reversed. Chaucer was familiar with Italian.

In 'The Nonne's Preeste's Tale' Tyrwhitt is much puzzled over the term a *col-foxe*, but cannot suggest its true derivation. *Col* is simply cunning, as in the Italian *coglionare*, to deceive, French *coionner*. *Colle*, a sham or *lia*. Skinner interprets this "a coal-black fox."

I offer these as conjectures, and shall be glad if any students of Chaucer will amend them. CHARLES GODFREY LELAND.

Florence.

[It is unfortunate that MR. LELAND follows Tyrwhitt's consecutive numbering of the different Tales, as this makes it difficult to find his quotations in PROF. SKEAT's edition or the Aldine Chaucer, where the lines in each Tale are separately numbered. The Aldine glossary is by Dr. Richard Morris.

*Quinible* ('Miller's Tale') is defined by Dr. Morris as a part sung or played a fifth above the air.

In the 'Prologue' PROF. SKEAT says the cook was to

Poudre-merchant tart and galingale.

Dr. Morris explains *galingale* as sweet cyperus, though the reference should be to vol. ii. p. 13, l. 381 (not 38).

MR. LELAND's explanation of a *dulcimer* (under 'Knighte's Tale') as a tambourine is surely wrong.

In the first quotation from 'The Reve's Tale' PROF. SKEAT reads

By his belt he baar a long *panade*.

The Aldine glossary defines *hanebake* ('Man of Lawe's Prologue') as "plain fare (literally baked or dried haws or hedge-berries)."

For Wade's boat ('Marchante's Tale') see N. & Q., 9th S. i. 468; ii. 97, 250.]

THE ABBOT OF WESTMINSTER'S PLOT, 1399.—Only a few weeks after the usurping accession of Henry IV. in 1399 a formidable insurrection ensued, supported by many influential noblemen, and originating in a conspiracy devised by the Abbot of Westminster. The prime conspirators were Sir John Holand, a valiant knight, uterine brother of Richard II. and brother-in-law of Henry IV., who had been degraded from the title of Duke of Exeter to that of Earl of Huntingdon; Thomas Holand, his nephew, who had been degraded from the title of Duke of Surrey to that of Earl of Kent; and Edward Plantagenet, who had been degraded from the title of Duke of Aumerle to that of Earl of Rutland—

Aumerle that was,  
But that is lost for being Richard's friend.

Many other persons of distinction were, in addition, leagued together in order to restore the deposed King Richard II.

The plot, according to the historic imagination of Shakspere, was concocted by the Abbot of Westminster and the Bishop of Carlisle (Thomas Merkes), to whom Aumerle is represented as saying:—

You holy clergymen, is there no plot  
To rid the realm of this pernicious blot?

'Richard II.' IV. i.

A priest named Magdalen or Mawdelaine, "who in face, size and sight, and limb" strongly resembled Richard II., was instructed

to personate the deposed monarch, and was dressed up in royal robes and escorted by these nobles. The primary object was to seize the new king at a tournament at Oxford, but this failed, and a strong body of conspirators and their retainers marched to London. Thence they proceeded to Cirencester. As Froissart says :—

" They came to a strong town called Soncestre, which had a bailiff attached to King Henry for the guard of the town and defence of the adjacent parts."

and by the same authority the bailiff is called "a valiant and prudent man, and much attached to King Henry." He collected all the forces he could muster, amounting to some two thousand men, and completely defeated the insurgents, who did not number more than three hundred. The Earls of Huntingdon\* and Kent were slain, with many other leaders of the insurrection, and their heads sent as a present to Henry IV. and the Londoners "in two panniers, as fish is carried, by a varlet on horseback"; and the heads of the Earl of Salisbury and Lord de Spencer were also forwarded to the same quarter. To this gruesome present Shakspere refers :—

*Northumberland.* The next news is, I have to London sent  
The heads of Salisbury, Spencer, Blunt and Kent.

*Enter Fitzwater.* My lord, I have from Oxford sent to London  
The heads of Brocas and Sir Bennet Seely.

*Richard II.* ' V. v.  
We read in Jewish history of the heads of Ahab's sons being laid in two heaps at the entrance to Jezreel as an acceptable present to Jehu, and in after ages of the head of John the Baptist having been presented to her mother by the daughter of Herodias, but one scarcely expected such a present to have been offered in later times "to rejoice the king and his Londoners," as Froissart observes. The date of this is January, 1400.

The remains of the young Earl of Kent were reinterred at Mount Grace Priory, in Yorkshire, a Carthusian house which he had founded, having been removed from the Abbey of Cirencester, where they had been buried; but the exact place of his tomb at Mount Grace is unknown. The priory, founded in 1397, was one of the nine Carthusian houses in England, and remains one of the most interesting ruins in this country. In it may be seen the remarkable

\* Froissart, in asserting that Sir John Holand, Earl of Huntingdon, was slain at Cirencester, must be wrong, as he was beheaded at Pleshey in Essex, 7 January, 1400.

difference existing between the arrangements of a Cistercian or Benedictine monastery and of a Carthusian priory.

It may be worth noting that Aumerle, who so narrowly escaped from the meshes of the conspiracy and its punishment, subsequently became Duke of York; and he it was who said to his cousin Henry V., on the eve of the battle of Agincourt :—

My lord, most humbly on my knee I beg  
The leading of the vaward.

*'Henry V.'* IV. iii.

He fell valiantly upon St. Crispin's Day, 25 October, 1415, one of the very few Englishmen that were slain, if we may believe Shakspere :—

[Herald presents another paper.]

Edward the Duke of York, the Earl of Suffolk, Sir Richard Ketly, Davy Gam, esquire : None else of name ; and of all other men But five-and-twenty.

*'Henry V.'* IV. viii.

As to the prime inventor of the plot, the Abbot of Westminster, what his fate was I cannot say, but most probably it was a violent death. Shakspere thus indirectly alludes to it :—

*Percy.* The grand conspirator, Abbot of Westminster,  
With clog of conscience and sour melancholy  
Hath yielded up his body to the grave.

*'Richard II.'* V. vi.

Thus did the Abbot's plot fail in effecting the overthrow of King Henry IV., and result in the destruction of those who combined for the purpose. Henry's whole reign was disturbed by insurrections and conspiracies, and never were the words of Shakspere, "Uneasy lies the head that wears a crown," applied with greater truth to any sovereign than to Henry Bolingbroke.

"JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

#### 'N. & Q.' IN FICTION.—

"As she sipped a cup of tea she studied the room in which she sate and found it as distinguished and original as its mistress. There was a Chippendale cabinet and a Chippendale bookcase gleaming with classics in English, French, and German, and a long set of *Notes and Queries*."—"The Mantle of Elijah," by Israel Zangwill, book ii. chap. ix.

J. L. HEELIS.

"CABA."—The 'H.E.D.' notes this as "U.S.," giving a citation dated 1885. The word occurs in chap. xxxiv. of Charlotte Brontë's 'Villette' (1853): "The patterns for the slippers, the bell-ropes, the cabas were selected, the slides and tassels for the purses chosen." A *caba*, in Philadelphia, used to mean a hand-bag or satchel carried by a lady. It has been sug-

gested that the word is a malformation. Some one had imported an invoice of *cabas* from France, and sold them at so much a *caba*. I cannot vouch for this personally, but it seems not unlikely. RICHARD H. THORNTON.

Portland, Oregon.

**CORPSE SUPERSTITION.**—In the Republic of Colombia (S.A.) dead bodies in country places are frequently left lying about, tied to bamboos, in front of the church door, awaiting the open parish coffin and bearers to carry them to the cemetery. Church service is not performed as a rule, though bells are rung.

It is considered dangerous for infants to be brought near one of these corpses, the body being said to impart its own chilliness to the child, which will probably pine and die, unless bathed in decoctions of certain herbs gathered in the full moon. Delicate persons as well as children are supposed to be infected by coming near a corpse; and pregnant women must not be in the house with one. People, when they wish to avoid helping at a funeral, excuse themselves by remarking that "they have a small family at home, and consequently are afraid of touching a corpse." Anybody who has come from a house where a death has just taken place will on no account be admitted into a sick-room nor allowed to handle a baby.

In Antioquia the moment a death takes place the body is removed from the bed and laid on the ground, in the belief that should the corpse be left on the bed the soul will not go to heaven.

IBAGUÉ.

**KENSINGTON PALACE,** BY E. LAW.—In this useful guide there is a misprint on p. 93. The date on the portrait of a child is 1634, not 1654. The pictures are mostly described from the point of view of the spectator. But this principle has been overlooked in one or two cases. "Left" is wrong in Nos. 5 and 98, but would be right in Nos. 57, 58, 93, 97. Probably these defects will not be left in the next edition. E. S. DODGSON.

**THE LAST MALE DESCENDANT OF DANIEL DEFOE.**—The funeral of Mr. James William De Foe, the last descendant in the male line of Daniel Defoe, the author of 'Robinson Crusoe,' took place at Bishop Stortford cemetery on 12 Jan. The difference in the spelling of the name is explained by the family's having reverted to the original name De Foe, of which Defoe is merely a corruption. The late Mr. De Foe was the great-great-great-grandson of the immortal Daniel, and was eighty-two years of age at the time of

his death. The above particulars may be worth preserving in the pages of 'N. & Q.'

FREDERICK T. HIBGAME.  
1, Rodney Place, Clifton.

"GAUCHO."—In the new volume of the 'H.E.D.' this word is described as "probably from some native South American language." This is correct. According to Lentzner ('Tesoro de Voces Hispano-Americanas,' 1892), it belongs to the Araucanian language of Chile. *Gachu* in Araucanian means "camarada, amigo." There is, I believe, only one other Araucanian word in English, and that has never been correctly explained in any English dictionary. The word I mean is *poncho*, which, according to A. Febres ('Diccionario Araucano') and D. Granada ('Vocabulario Rioplatense'), is *poncho* or *pontho* in the original Araucanian.

JAS. PLATT, Jun.

**JEW AND ISRAELITE.**—An eminent friend of mine in the Education Department is anxious to induce writers upon specifically Jewish matters to adopt some fixity of principle in respect of the usage of the words "Jew," "Hebrew," and "Israelite." He contends that they are by no means identical themselves in shades of meaning, and might easily be confined to the particular variation of modes of thought to which they were originally assigned. He would like to use the word "Jew" only in a spiritual sense when discussing purely religious phenomena. I presume Jewish philosophy would be included. That is well enough. I fail, however, to see his points of differentiation as well as he does himself with regard to "Hebrew" and "Israelite." "Hebrew" he desires to apply to "nationality," which at the present time is but a figment—a splendid figment of the Zionistic imagination—while "Israelite" is to be confined to the idea of race. Personally, I detest the word "Israelite," and never should use it in my work. It always makes me imagine that my people may become the sport of parties in this country.

M. L. R. BRESLAR.

**LIVING IN THREE CENTURIES.**—Instances of this cannot be so numerous that reference to them in 'N. & Q.' would demand too much space. The following is taken from the *Glasgow Evening Citizen* of 2 January:—

"Mrs. McEwan, who resides at Bridgend, Inverkip, and who was born near the Glenlean Powderworks, between Sandbank and Glendarrel, one hundred and two years ago, was in her usual health yesterday, and is now living in her third century. Mrs. McEwan had several visitors yesterday, who wished her a happy new year, but did

not add 'many returns of the season.' She resides with her youngest daughter, Mrs. McLean, who, although about sixty-five years of age, is an outworker on the Ardgowan estate. Mrs. McEwan can now read without the aid of spectacles, the use of which she discarded about ten years ago. She is rather deaf, but has all her other faculties, and assists in the work of the house while her daughter is at work. Her husband, who died when over eighty years of age, was a native of Glendarnel, and at the time of their marriage and till his death was employed in the powder-mills. Mrs. McEwan's grandmother was one hundred and three years of age when she died, and her great-grandmother one hundred and five years. Mrs. McEwan is in excellent health, and from her appearance may even break the latter record. Her family [have] resided in the Glenleean district of Argyllshire for the past five hundred years."

ROBERT F. GARDINER.

252, Langside Road, Glasgow.

[We fancy instances of the kind are fairly common.]

A BOTANICAL CHRISTENING.—The January number of the *St. Mark's Parish Magazine*, a monthly record of the church thus named in Coburg Road, Camberwell, contains the following notice of a baptism which is perhaps unique in its way: "Dec. 3: Violet Rose May Ivy Stocking." "May" is a popular name for the hawthorn; so that four plant-names have been given to this sprig of humanity with an ill-matched surname, prevented itself from being botanical by the final syllable. I enclose a fragment of the publication containing the notice.

F. ADAMS.

#### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

VAN DER MEULEN AND HUCHTENBURG.—Can any of your readers suggest the date and subject of a gallery picture said to be by Van der Meulen, representing the siege of a town fortified by walls and ditches, and apparently lying not far from the seacoast? Numerous cavalry and infantry support the siege. The scene is probably Flemish. Is it known for whom another gallery picture representing the siege of Namur by Huchtenburg was painted? Portraits of William III. and Lord Churchill on horseback appear in the foreground.

H.

HERALDIC.—The assistance of your readers is solicited in identifying some coats of arms found on an ancient leather cover

in the vestry of Sweffling Church, Suffolk. The difficulty consists in the tinctures not being indicated in the tooling on the leather. Further, the coats are somewhat common ones, and, differenced by tinctures, are borne by several families. Still the combination of five coats or quarterings may enable some of your readers to identify the family to which they belong, and thus assist in assigning an approximate date to the leather cover. The arms may be those of a priory or some ecclesiastic. Sweffling is near Saxmundham, and the locality may assist in determining the question. 1. A lion rampant. 2. A chevron between three mullets. 3. A cross fleury. 4. A bend dexter. 5. Three pikes impaling the same. Each of these on a separate shield. 1 and 2 are repeated on the cover, indicating that they are the dominant arms.

J. H. RIVETT-CARNAC.

Schloss Wildeck, Switzerland.

VELMATIUS AND HIS 'CHRISTEID.'—Can any reader suggest the reason why this work was placed on the 'Index Librorum Prohibitorum' in the year 1603? The poem, a composition of about eight thousand lines in Latin hexameters, is one of the precursors of 'Paradise Lost.' I know little about Velmatius, and cannot tell whether my edition of his work (Venice, 1538) is the *editio princeps* or not.

RICHARD H. THORNTON.

Portland, Oregon.

[So far as we know, yours is the first and only edition.]

CHARLES BARBANDT (OR BARBANT), organist to the Bavarian Embassy, London, in 1764. Is anything known of his life and works beyond what is to be found in 'D.N.B.' and Gillow's 'Bibliographical Dictionary of English Catholics'? S. G. OULD.

THE DRESDEN AMEN.—Will any one oblige me with its history?

S. G. OULD.

"THE EVERLASTING GOSPEL."—Where can I find an account of the alleged reception of the golden plates containing the "Everlasting Gospel" by the monk Cyril from an angel? The vast amount of literature on this Gospel, in connexion with the life of John of Parma and Joachim, which is available, does not tell the story of Cyril.

W. A. L.

Hackensack, New Jersey, U.S.

[Concerning what is called in 'Le Roman de la Rose' "the gospel perdurable," otherwise the "Euangelium Eternum sive Euangelium Spiritus Sancti," it may be worth while to consult Skeat's 'Chaucer,' i. 447, note on line 7102, and Southey's 'Book of the Church,' chap. xi. It is not pretended that you will find there what you seek.]

"CARTERLY."—This word occurs in Prof. Raleigh's 'Milton,' p. 173: "Sternhold thrust some of the Psalms of David into a carterly metre." I suppose this is a revived use of the word "carterly," defined in 'H.E.D.' as meaning "like or befitting a carter, clownish, boorish, rude, ill-bred," the last quotation for which, dated 1644, is taken from Sir E. Dering's works. Can any of your readers give a quotation for the word between 1644 and 1900, exclusive of its appearance in the later editions of Cotgrave and Florio?

A. L. MAYHEW.

Oxford.

**SAFFORD FAMILY IN SOMERSETSHIRE.**—Bartholomew Safford, Rector of Enmore in 1613, had three sons clergymen, two of whom were ejected, viz., Thomas from Isfield and Bartholomew from Bicknoller, in 1662. There were two James Saffords at Bridgwater in 1658, when one issued a token. Dr. Jedidja Safford (of Taunton) took his degree in physic at Utrecht, and published a work on dysentery at Bristol in 1689, where he died 1712, leaving six children. Of these Bartholomew, a mercer of Christ Church, Bristol, voted in 1721, and Joseph, apothecary, in 1734. In 1780 Safford & Son appear in a directory as apothecaries. In 1792 Joseph, son of Joseph, Gent., of Bristol, aged twenty-one, matriculated at St. Edmund's Hall, Oxford. There was a Joseph Safford, surgeon and coroner, 1807-11; and Thomas Jeffery Safford, a dentist, died there in 1811. Any information concerning these, and whether and how related; or Christopher Safford, who emigrated to Virginia in the Treasurer in 1613; Thomas Safford, who went to New Ipswich in 1638; or Joseph and Silas, sons of Joseph, who were in Plymouth, Mass., in 1700, will be thankfully received.

J. BURHAM SAFFORD.

48, Grosvenor Road, S.W.

'THE GOSPEL OF LABOUR.'—Can you kindly tell me the author and publisher of 'The Gospel of Labour' (a description of the sculptures of Giotto's Tower)?

C. A. B.

**ALBERT THE GOOD.**—The obituary notice of the Prince Consort which appeared in the *Athenaeum* of the 21st of December, 1861, contains the following: "What the word Duty was to Arthur the Great, the word Progress was to Albert the Good." Is this the first instance in which this phrase, afterwards adopted by Tennyson in his dedication of 'The Idylls of the King,' was used?

**DR. JOHNSON.**—Did Dr. Johnson ever write his surname Johnstone? I have an old copy of the works of Claudian in Latin, 16mo, in the original vellum binding, and printed at Cologne in 1612. On the top of the title-page, in a small, upright, cramped hand, is "Samuel Johnstone, Market Bosworth, 1733," and at the end of the poems, before the annotations, the following note in the same writing, viz.:—

"Claudian seems to possess the Majesty and purity of the Augustan age uninterrupted by the execrable language of his own: in him Poetry may be said to have revived—and with him to have again sunk into her long dormant state of wretchedness."—S. Johnstone, Market Bosworth, Jan. 19, A.D. 1733." The volume has also other autographs, "E Libris Caroli May" and "Jacob Jefferson, Oxon., Queen's, 1743." HENRY T. WAKE. Fritchley, Derby.

**RHODODENDRONS AND OLEANDERS.**—I have a very early edition of 'The Christian Year,' In the poem for the third Sunday in Advent, to the line

Those blossoms red and bright,  
there is appended a foot-note:—

"Rhododendrons, with which the western bank of the lake [of Galilee] is said to be clothed down to the water's edge."

I see that in an edition published in 1889 the word "rhododendrons" is here changed to "oleanders." When, and by whom, was the alteration made, and is it justified by facts?

W. T. LYNN.

Blackheath.

[The forty-sixth edition (Parker, 1855) gives "Rhododendrons"; the hundred and third (Parker, 1867) substitutes "Oleanders."]

"LIFE IS NOT ALL BEER AND SKITTLES."—Will you or one of your readers kindly inform me what author first used this saying?

MARGARET JACKSON.

Englewood, N.J.

**FUNERAL CARDS.**—What is the date of the earliest known printed funeral card, and what books contain references to quaint examples with peculiar posies and epitaphs printed thereon?

H. J. B.

[We have an impression that printed notepaper anticipated printed cards.]

**CROMWELL FAMILY.**—Sir Gregory Cromwell, a younger son of Henry, second baron, 1592, married Frances Griffin, of the Braybrooke line. Is it known if they had any family?

A. HALL.

**THE REV. JAMES HALDANE STEWART.**—David Dale, merchant, Glasgow, had a

Owen, of New Lanark ; another, Mary, married the Rev. James Haldane Stewart, of Percy Chapel, London. Mr. and Mrs. Stewart signed the conveyance of David Dale's Glasgow mansion house in 1823. Any biographical details of Mr. Stewart will be welcome. Were any children born of the marriage ?

WILLIAM GEORGE BLACK.  
Ranmyle, Dowanhill Gardens, Glasgow.

"HUMBUZ."—I find the following entries in letters from a resident Fellow of Magdalene College, Cambridge, dated respectively 16 July, 1777, and 26 July, 1778 :—

"I desire she will remember my Lectures in horsemanship, as I am now become a Hum-Buz again in College and may not have y<sup>e</sup> pleasure of giving her any more of some time."

"Riding alone by way of a ride with a College Hum-Buz is the deuce and all—besides there are hardly any College Hum-Buzzes left to ride with."

Is a *humbug* an individual now known as an "old fogey," and among the lower orders as a "codger"? and did the word change long after into "humbug," used in apparently quite a different sense, as by Dickens in "PICKWICK"?

ALBERT HARTSHORNE.

[*Humbuzz*, in the 'H.E.D.' is applied as a local name to a cockchafer, and also characterizes a species of bull-roarer. It does not seem to have much to do with the matter, but Ben Jonson has, in 'Oberon,'

"Buz" quoth the bluefly,  
"Hum" quoth the bee,

which at least brings together the hum and buzz.]

MR. VERNON S. MORWOOD.—Can any reader of 'N. & Q.' kindly say if Mr. Vernon S. Morwood, the author of 'Facts and Phases of Animal Life' and several other works, is still living? Those who ought to know seem to be doubtful.

HUBERT SMITH.

Brooklynne, Leamington Spa.

"SELFODE."—The following passage occurs in a list of tenants and their holdings at Hedgeley, in the parish of Eglingham in Northumberland :—

"De qualibet selfode iij dietas vel iij denarios, exceptis selfod propriis Joh'i de Somerville in terra sua comorantibus, et si extra terram suam moram faciant, faciunt servicium" (1290-1).

I cannot arrive at any explanation of *selfode*.

J. T. F.

"THE LUNGS OF LONDON."—I wonder if any readers of 'N. & Q.' can tell us for certain who invented this happy phrase. A correspondent of a weekly journal which devotes much of its space to metropolitan historical matters is disposed to attribute the same to the great Earl of Chatham, the record of whose melancholy sojourn at "Wild-

woods" is writ large upon the annals of Hampstead. The 'Encyclopædic Dictionary' quotes the opinion expressed by Brewer that the words first came from the lips of Windham during a Parliamentary debate upon the subject of Hyde Park encroachments in the year 1808. Can any anterior claim to the existence of the term be established? It would be curious were the expression traceable to Hampstead's famous recluse; for, of all suburbs, that is assuredly the most favoured in the matter of breathing-spaces whither the half-stifled citizen may mount at will and be tempted to "crow like chanticleer."

CECIL CLARKE.

[In 8<sup>th</sup> S. ix. 93 J. H. W. states that Mr. Windham assigned its origin to Lord Chatham.]

"UNDER WEIGH."—This vicious locution has already been dealt with in 'N. & Q.', and need not be discussed again. I shall, however, be obliged to any reader who can tell me when it came first into use. F. ADAMS.

DEFINITION OF GRATITUDE.—Who first, and when, defined gratitude as an expectation of favours to come? Hayward ('Letters,' ii. 207) quotes it in 1869 as an Irishism. W. T.

[Hazlitt, in his 'Wit and Humour,' gives it to Sir Robert Walpole, 1674-1746.]

THE BISHOP OF LONDON'S FUNERAL.—I send this from the *Pall Mall Gazette* (17 January): "The Greek Archimandrite and Dr. Adler, the Chief Rabbi, wearing their black gowns and gold chains, walked in together and took their places in the choir." Has a Jewish rabbi ever attended an English bishop's funeral before? Also: "Standing crosier in hand in the Archiepiscopal throne, Dr. Temple pronounced the Benediction." This, too (same paper), may interest, as showing the present "use" as to an archbishop's employment of his cross.

IBAGUÉ.

FRANCIS THROGMORTON.—I am in search of particulars concerning a person of this name who was a prisoner in Shrewsbury in 1597-8, for what offence I am unable to say, but I suspect he was a recusant. In one of his letters from the prison to the bailiffs of the town he writes :—

"If your worshipful hearts had intelligence how my Lady Throgmorton, my half sister, her Majesty's delight, and my lady Scidmore, my cousin german by the mother, her Majesty's bedfellow, came unto me to visit me in the Mareshalseye when I was there a prisoner and had by strange accident lost all my lands, in disguised attire sitting by my side when I was in habit and maintenance of a gentleman, and in what manner they wept and sorrowed to see my distressed ruin and restrained distress, doubtless it would have moved you unto pity and comiseration."

The only Lady Throgmorton to whom the prisoner could have referred must have been Elizabeth Throgmorton, afterwards the wife of Sir Walter Ralegh, daughter of Sir Nicholas Throgmorton, Knt., by Anne, daughter of Sir Nicholas Carew, Knt. Can any of your readers identify the Shrewsbury prisoner by the above clue? WILLIAM PHILLIPS.  
Shrewsbury.

AUTHORS OF QUOTATIONS WANTED.—

And Judgment at the helm was set,  
But Judgment was a child as yet,  
And lack-a-day! was all unfit  
To guide the boat aright. C. C. B.  
  
Cold water is the best of drinks,  
The temperance poet sings;  
But who am I that I should have  
The very best of things?  
  
The prince may revel at the pump,  
The peer enjoy his tea;  
Whisky, or beer, or even wine,  
Is good enough for me.

C. C. B.

Beneath a portrait of William Cuming, M.D., painted by Thomas Beach, engraved by William Sharp:—

Rien rechercher,—Rien rejeter,  
Ne se plaindre de Personne.  
W. G. BOSWELL-STONE.

*Glylls.*

TROY WEIGHT FOR BREAD.

(9<sup>th</sup> S. vi. 468; vii. 18.)

THE "Proclamation for Waighes" of 1588, quoted by Q. V., is of great interest, as a sequel to the statute of Henry VIII., 1532, ordering that butcher's meat shall be sold by "waight called Haver-du-pois." This was the first statute recognition of it. For more than a thousand years the Roman *libra*, increased to 16 oz., has been the commercial weight of England, the basis of all our measures, yet it was all along ignored by the statute, only obtaining scant recognition as a weight of 15 tower or troy ounces (which it never was). However, in the nineteenth century it gradually acquired statute authority and definition, and its rival the troy pound has disappeared, only surviving in the tables of schoolbooks and almanacs, along with a troy apothecaries' weight which was abolished in 1864. I will now try to answer Q. V.'s questions *seriatim*.

1. The reason for bread not being sold by averdepois weight was that from 1266 down to the beginning of the nineteenth century, if I mistake not, it was subject to the provisions of 51 Henry III., the Assize of Bread, which fixed a sliding scale of weight

for bread according to the price of the quarter of wheat, the weight of the farthing loaf being stated in shillings and pence, 20d. being the equivalence of one ounce tower, and no change being made when tower weight was superseded by the so-called troy weight. This sliding scale, or rather its maximum, was in force in 1617, when complaint was made that bakers could not keep bread up to the assize weight of 17 oz. for the penny loaf ('Liber Albus'). Now this 17 oz. weight for a penny was the equivalent of the 6s. 10d. (82 dwt. =  $4\frac{1}{2}$  oz. tower weight) fixed in 1266 as the minimum weight of the farthing loaf. As late as 1811 bread appears to have been weighed by a long troy pound of 7,600 grains, the peck loaf being 16 lb. of this weight = 17 lb. 6 oz. averdepois (Kelly's 'Universal Cambist'). This long troy pound appears to have been the Amsterdam troy pound = 7,595 grains, which had become the Scottish-Dutch pound, and probably came on from Scotland into England. In 1813 "the Lord Mayor ordered the price of bread to rise half an assize" ("H.E.D."), that is, half a grade of Henry III.'s sliding scale or some modern amendment of it, for in 1813 the quartern or quarter-peck loaf cost 1s. 5d.

2. Troy weight was used in other countries for bread as for other goods, both the old French pound (2 *marcs de Troyes*) and the Amsterdam pound above mentioned being true troy pounds. But the so-called troy pound of England was not really troy; it was probably the Amsterdam apothecaries' pound = 5,787 grains.

3. As to when bread became *aver de pois*, I shall be glad of exact information.\* It probably became amenable to the common commercial weight when it ceased to be under Henry III.'s assize statute—perhaps about the same time, 1824, that our weights and measures were subjected to judicious reform, and the ancient correlation of weights and of measures of capacity was re-established on a sound basis. EDWARD NICHOLSON.

1, Huskisson Street, Liverpool.

A POEM ATTRIBUTED TO MILTON (9<sup>th</sup> S. vi. 182, 238, 292).—Ancient writers have bequeathed to us many names with indefinite localities; ancient place-names existed to which legends became attached, all subject to successive fluctuations. So, when modern map-makers extend Helicon, they obliterate Parnassus; but the writer of the epitaph now under discussion describes a "two-topt mount divine," meaning Parnassus as a whole.

[\* See ante, p. 18.]

A reversion to first principles will perhaps justify the author by showing how the tradition of Helicon first arose. We start with ἄλιστω, "to wind," so we get ἄλικός, "abounding with eddies," and Helicon, a winding stream like the Maeander; the presumption follows that the favoured "peak" was named from the river, not *vice versa*. Helicon's "harmonious stream" is said to have furnished the source of two fountains or springs, including (among others) the Hippocrene, with its own separate and discordant legend connected with Pegasus.

To analyze too closely is to destroy the charm, for the *bouquet* evaporates.

A. HALL.

Cowper, amongst others, confounds the mountain with the spring :—

Not Brindley nor Bridgewater would essay  
To turn the course of Helicon that way.  
‘Table Talk.’

Milton, I think, only mentions Helicon once in his English poetry, and there he is ambiguous :—

Here be tears of perfect moan  
Wept for thee in Helicon.

‘Epitaph on the Marchioness of Winchester.’

One would have expected *on* rather than *in*. Helicon may be found in his Latin poetry, and appears to be a mountain there. As this matter has been discussed before, it is possible that I am saying nothing new.

E. YARDLEY.

**COMPLETE VERSION OF LINES WANTED** (9<sup>th</sup> S. v. 396).—The *British Bookmaker* for March, 1894, stated that the "poem" of which your correspondent MR. R. M. Ross desires the full text was from the pen of Mary Packard Rollins, and was published in an American periodical, *Good Housekeeping*. I send the lines as reproduced in the *Bookmaker*, though with a feeling of doubt whether the full text is worth all the space it demands :—

Pray, what did T. Buchanan Read?  
And what did E. A. Poe?  
What volumes did Elizur Wright?  
And where did E. P. Roe?

Is Thomas Hardy nowadays?

Is Rider Haggard pale?

Is Minot Savage? Oscar Wilde?  
And Edward Everett Hale?

Was Laurence Sterne? was Hermann Grimm?  
Was Edward Young? John Gay?  
Jonathan Swift? and old John Bright?  
And why was Thomas Gray?

Was John Brown? and is J. R. Green?  
Chief Justice Taney quite?  
Is William Black? R. D. Blackmore?  
Mark Lemon? H. K. White?

Was Francis Bacon lean in streaks?  
John Suckling vealy? Pray,  
Was Hogg much given to the pen?  
Are Lamb's Tales sold to-day?

Did Mary Mapes Dodge just in time?  
Did C. D. Warner? How?

At what did Andrew Marvell so?  
Does Edward Whymper now?

What goodies did Rose Terry Cooke?  
Or Richard Boyle beside?  
What gave the wicked Thomas Paine,  
And made Mark Akenside?

Was Thomas Tickell-ish at all?  
Did Richard Steele, I ask?  
Tell me, has George A. Sala suit?  
Did William Ware a mask?

Does Henry Cabot Lodge at home?  
John Horne Tooke what and when?  
Is Gordon Cumming? Has G. W.  
Cabled his friends again?

ALEX. LEEPER.

Trinity College, University of Melbourne.

**TWO OF A NAME IN ONE FAMILY** (9<sup>th</sup> S. vii. 5).—This occurrence is not of extreme rarity. I have five daughters who have the same name—viz, Angharad—their full names being (1) Ruby Angharad Gertrude, (2) Irene Clare Angharad, (3) Phyllis Gwenllian Angharad, (4) Rosainund Angharad Kathleen, and (5) Sybil Helen Angharad; all being named after a literary relative. I have seen it stated in print that a noted sausage-maker in the City has three sons named William the first, William the second, and William the third; which is very odd if true.

MAGISTRATE.

**TRENTAL** = “MONTH’S MIND” (9<sup>th</sup> S. vi. 104, 195, 295, 414).—“Trental” was a common word in the pre-Reformation Scottish Church. In the ‘Accounts of the Lord High Treasurer of Scotland’ (published by authority of the Lords Commissioners of Her Majesty’s Treasury, Edin., 1877) we find, amongst other entries of a similar character, the following :—

A.D. 1496. “Item to the preistis of Striuelin to say a trentale of messis for the King, xx.”

“Item (the xxvi day of Junii) to preistis to say three trentale of messis for the King, iiiij*i*.”

“Item (the xvij day of March) to the preistis of Sanct Nicholas Kirk in Abirdene, to say a trentale of messis of Sanct Sebastiane for the King, xx.”

“Item that samyn day (the xxv day of Aprile) to Schir Andro to gesay a trentale of messis of Sanct Renjane, xx.”

1497. “Item (the xxvij day of August) gifffen to the chanounis of Cambuskynneth to say iiiij trentalis of messis for the King, be the Kingis command, iiiij*lib.*”

The price of a trentale of masses was twenty shillings; of a single mass, eightpence.

A. G. REID.

Auchterarder.

SIR JOHN BORLASE WARREN, BART. (9<sup>th</sup> S. vi. 490; vii. 15).—He had no elder brothers (though such are mentioned in the 'D.N.B.'), but was himself the eldest son and heir of John Borlase Warren, by Bridget (not "Anne," as in the 'D.N.B.'), daughter and coheiress of Gervase Rosell, of Radcliffe-upon-Trent, Notts, and was born 2 September, and baptized 5 October, 1753, at Stapleford, in that county. His parents were married (less than a year before his birth) 14 November, 1752, at Risley, co. Derby. His father died 6 August, and was buried 10 August, 1763, at Stapleford, aged sixty-three. His mother married secondly, 1 February, 1764, at Stapleford, the Rev. Graham Chappell, of Orston, Notts, where she was buried May, 1785, aged fifty-eight. The grandfather of Sir John was Borlase Warren, M.P. for Nottingham 1734-41, who was baptized 25 September, 1677, at St. Mary's, Nottingham, and was buried 15 May, 1747, at Stapleford, having married (Lic. Vic.-Gen., 26 November, 1698) Anne, daughter of Sir John Harpur, third baronet, of Calke Abbey, co. Derby. This lady, as "Mrs. Warren, the wife of the late Borlace Warren, Esq." was buried at Stapleford 3 April, 1752, and her Christian name of Anne not being specified, she is confused with her son's wife, Bridget, by the authorities mentioned by H. C. The great-grandfather of Sir John was Arthur Warren, who purchased the Stapleford estate in 1674, and who was sometime Sheriff of Notts. He married 26 June, 1676, at St. Bartholomew's the Less, London, Anne, sister and coheiress of Sir John Borlase, second baronet, and was buried 29 November, 1697, at Stapleford, where his widow was subsequently buried 21 August, 1703. If H. C. wants further particulars of this family (of which I am a descendant), I might be able, and should in that case be very happy, to supply them. G. E. C.

Full particulars of the descent of the Borlaces and Warrens will be found in a series of papers by W. C. Borlase, M.P., contributed to the *Genealogist*, vols. ii. and iii. (New Series). W. D. PINK.

Lowton, Newton-le-Willows.

CARRIAGES v. PACK-SADDLES (9<sup>th</sup> S. vi. 503).—I feel sure that the "bedd" that belonged to the wain was the body which is still called "the bed" in Herefordshire, and which would be removable. In Normandy the market cart of the small cultivators has a separable body, so that if a few small pigs are taken to market it can be lifted off and set down with its live burden for inspection where there are no pens. I have seen such a

cart-body, too heavily laden behind, tilt back with load and driver, while the wheels went on.

Though the pack-horse was the best means of conveying merchandise over bad or hilly roads, or by bridle paths, the two-wheeled wain and the four-wheeled wagon were the farmer's vehicles even on the worst roads. A hundred and twenty years ago Arthur Young, travelling in the North, noted three farmers' vehicles broken down on eighteen miles of turnpike road. THOS. BLASHILL.

FLEMISH WEAVERS (9<sup>th</sup> S. v. 288, 362, 442)—I am told that a painting representing John Kempe appeared in the Royal Academy a few years ago. I shall be glad to know if such a painting or any portrait of him exists; and, if so, where. FRED. HITCHIN-KEMP.

6, Beechfield Road, Catford, S.E.

BRASENOSE COLLEGE, OXFORD (9<sup>th</sup> S. vi. 509).—This house was founded in 1509 by William Smyth, Bishop of Lincoln—whose father, Robert, lived at Widnes—and Sir Richard Sutton, Knt., of that ilk. A Matthew Smyth, B.D., was last Principal of Brasenose Hall (1510-12), and first Principal of the newly erected College (1512-48). B.N.C. bears the arms of the see of Lincoln, between those of Smyth and Sutton respectively, on her escutcheon. The rare phenomenon of a coat of arms tripartite paleways is also found among Oxford colleges at Lincoln and C.C.C.

A. R. BAYLEY.

St. Margaret's, Malvern.

For the origin and meaning of the name, and a long explanation by the Editor, see 'N. & Q.' 1<sup>st</sup> S. viii. 221; 6<sup>th</sup> S. iv. 367, 542.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

THE UPHILL ZIGZAG (9<sup>th</sup> S. vi. 388, 493).—My experience leads me to a pretty confident belief that the zigzag line taken by horses in going up hill arises from instinct, not from training. I have had many conversations on the matter with farm servants in this neighbourhood who have had much to do with horses, and I never heard of a case in which horses had been taught to do this.

EDWARD PEACOCK.  
Dunstan House, Kirton-in-Lindsey.

DOWNING STREET (9<sup>th</sup> S. vi. 384).—The following extract from the will of Sir George Downing, 1683 (Musket's 'Suffolk Manorial Families'), relates to Downing Street:—

"Sir George Downing, of East Hatley, co. Cambridge, Knight and Baronet, 24 August, 1683.—My body to be interred in the Vault which I have made

under the Chancel at Croyden, in the County of Cambridge, by the body of my wife Frances Downing. To my sons George Downing, Esq., and William Downing.....House in or near King Street, in the City of Westminster, lately called Hampden House, which I hold by lease from the Crown, and Peacock Court, which I hold of the Collegiate Church of St. Peter, Westminster; all of which are now demolished and rebuilt or rebuilding, and called Downing Street, to Edward, Viscount Morpeth, and to Sir Henry Pickering, Baronet, my son-in-law, in trust, and also my houses in St. James's Park.

J. H. RIVETT-CARNAC.

**JOHN BRIGHT OR 'CRANFORD'** (9<sup>th</sup> S. vi. 445).—Precisely the same anecdote is recorded in the *Kaleidoscope* (a Liverpool publication) of 22 March, 1825, but it was then tacked on to "a Liverpool gentleman long deceased." It is a conceit of which doubtless both Mrs. Gaskell and John Bright would disavow the authorship.

RICHARD LAWSON.  
Urmston.

**"HEAF"** (9<sup>th</sup> S. vi. 508).—The 'H.E.D.' settles the question. There one finds that "heaf" means "accustomed pasture ground (of sheep)." It is a modification of *haft*, *haft*. "Haft" means "settled or accustomed pasture ground." A connexion is indicated with *G. heftian*, to fasten, attach, O.S. *heftian*, to make fast. When a mallet is hafted it is fitted with a haft, or a haft is fixed in. The Dictionary gives this suggestion as associated with the derivation. Halliwell says "heave" means "a place on a common on which a particular flock of sheep feeds." "Eaves," which, according to the 'E.D.D.', has the meaning "the edges or skirts of enclosed ground," though similar in sound, is a different word, and conveys neither the idea of fixity nor yet association with common land.

ARTHUR MAYALL.

"Heaf" is stated in the 'N.E.D.' to be a modification of *haft*, itself a form of *haft*, "to establish in a situation or place of residence, to locate, fix; spec. to accustom (sheep, cattle) to a pasturage." This word is of uncertain origin, possibly connected with O.S. *heftian*, to make fast (=G. *heftian*, to fasten, attach). In February we shall hope to see whether Dr. Wright's 'E.D.D.' has any further light on the point.

O. O. H.

**MEDIEVAL TITHE BARNS** (9<sup>th</sup> S. vi. 309, 397, 496).—There is a fine tithe barn at Beartstye, a farm standing on the high ground about midway between Lindfield and Ardingly, co. Sussex. It is built of sandstone, and roofed with Horsham slate. The external dimensions are 57 ft. 6 in. by 24 ft. 6 in., all walls 2 ft. thick. There are four buttresses on both

north and south sides, with a projection of 2 ft. 4 in. and 2 ft. wide. I should be pleased to forward a photograph of the barn if it would be of any use.

W. SHARP.

Eythorne, Kent.

**ATWOOD FAMILY** (9<sup>th</sup> S. vi. 409, 510).—I suspect that Little Bury is meant Littlebury, and by Stamford Rivers. Stamford Rivers, a parish in Essex near Chipping Ongar. Many years ago, when a boy, the old place was, as I remember, a dilapidated farmhouse on the banks of the little river Roding, or Roothing, which flows into the Thames at Barking Creek. There were, I think, some fragments of stained glass in the windows.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**KILLING PIGS IN THE WANE OF THE MOON** (9<sup>th</sup> S. vi. 426, 516).—In the Republic of Colombia wood for building, timbering mines, making fences, &c., also the vines, the stalks of which are used for binding the latter, are always cut in the wane of the moon, the first three days being allowed to pass before cutting. Wood cut with the moon crescent is said to last only three years, whereas that cut while it is in the wane lasts seven, the trees in the waxing of the moon being full of sap. Trees are always pruned in the wane; also human hair is cut at the same time lest it should fall off.

IBAGUÉ.

For many instances of this and kindred superstitions see Frazer, 'Golden Bough,' second edition, ii. 155 seqq.

W. CROOKE.

Langton House, Charlton Kings.

**SIR JAMES DOUGLAS** (9<sup>th</sup> S. vii. 28).—The good Sir James of Douglas undoubtedly was born in wedlock, son of Sir William "le Hardi" and Elizabeth, daughter of Alexander the Steward, grandfather of Walter the Steward, who married Marjory, daughter of Robert I. of Scotland, and mother of Robert II., her only child. The name of Sir James's wife is unknown, though he left a legitimate son William, who succeeded him; but his natural son, Archibald "the Grin," became far better known than William. He was Lord of Galloway, and in 1389, although illegitimate, became third Earl of Douglas in succession to Earl James, who fell at Otterburn. It is not clear how he was allowed to assume the earldom. To the estates he succeeded under the entail effected upon the resignation of Hugh Douglas the Dull (a priest) in 1342. His succession was disputed by Sir Malcolm Drummond, husband of Sir James's sister

Isabel, but Drummond's claim was voided by Parliament in Holyrood, April, 1389 (see 'Acts of Parliament of Scotland,' i. 557). Shortly afterwards Archibald appears as Earl of Douglas. HERBERT MAXWELL.

James de Douglas—the good Sir James of the legend—was the eldest son of William de Douglas (the Hardy), who died in York Castle in 1302, by his first wife, a daughter of William de Keth. See Sir Robert Douglas's 'Peerage of Scotland' (ed. Wood, 1813), vol. i. p. 420.

A. R. BAYLEY.

St. Margaret's, Malvern.

THE TITLE OF ESQUIRE (9<sup>th</sup> S. vi. 387, 452, 471; vii. 33).—I think we may well ask if the ruling received through Richmond Herald is more authoritative than the direct official statement of Garter King. I know of a case in which MR. A. C. FOX-DAVIES hesitates to give a man the title of Esquire in 'Armorial Families,' although Heralds' College has so styled him in a grant of arms. Mr. Athill's prescription is embodied in the following note attached to MR. FOX-DAVIES's 'Information Form':—

"The following are Esquires, and should be so described. The term is not used in 'Armorial Families' except in such cases: The sons of Peers; the sons of Baronets; the sons of Knights; the eldest sons of the younger sons of Peers, and their eldest sons in perpetuity; the eldest son of the eldest son of a Knight, and his eldest son in perpetuity; Companions of the Orders of Knighthood; the Kings of Arms; the Heralds of Arms; Officers of the Army and Navy of the rank of Captain and upwards; Sheriffs of Counties, for life; J.P.s of Counties whilst in Commission; Serjeants-at-Law; Queen's Counsel; Serjeants-at-Arms; certain principal Officers in the Queen's Household; Deputy-Lieutenants and Commissioners of Lieutenancy; Commissioners of the Court of Bankruptcy; Masters of the Supreme Court; those whom the Queen, in any Commission or Warrant, styles Esquire [and amongst these are Royal Academicians], and any person who, in virtue of his Office, takes precedence of Esquires.

"Gentleman: This description is used throughout the book in its ancient and strictly legal and correct interpretation, namely, a person entitled to bear arms; and it occurs in every such instance where there is no other description."

To me it seems unreasonable that one's knighted confectioner or coal-dealer should transmit the title of Esquire to his eldest son in perpetuity, that any other tradesman who is a magistrate should have a right to it, and that men of generations of professional ancestry—gentlemen who may be Fellows of their Colleges and in good social position—should not be allowed to have any right to the same distinction. There is no use in quibbling over "the grand old name of gentleman"—

now generally used in jury lists to describe retired shopkeepers. If Esquire be inferior to Gentleman, then Gentleman ought to include it; if it be superior, then it ought not to be conceded to people who may be social inferiors of those to whom it is denied.

ST. SWITHIN.

FITZ-GLANVIL asks, "Is the word *Esquire* a real title, seeing that we use it only as a suffix?" I find from old family papers of James I.'s time, and contemporaneous records, that Esquire was a title, used as an affix to the name. An old memoir of Nicholas Ferrar, of Little Gidding, states that his father, who was already a "Gentleman" of the Yorkshire Farrar family, was granted in 1588 by Queen Elizabeth, for special service rendered to her, a special coat of arms and crest and the title of "Esquire." MICHAEL FERRAR.

Little Gidding, Ealing.

"TO KEECH" (9<sup>th</sup> S. vi. 408; vii. 18).—Both the Northamptonshire glossarists, Miss Baker and Hernberg, give *keech* as meaning to dip or ladle out water or other liquids. Miss Baker also adds two other meanings: (1) "The fat of a slaughtered beast rolled up ready for the chandler"; (2) "a large oblong or triangular pastry, made at Christmas, of raisins and apples chopped together." I have myself known the word as applied to some such confection as the foregoing ever since my early childhood. *Keeches* were always made triangular in my experience, with a bird shaped in dough sitting on the ridge in the centre. Two currants were stuck on to form the bird's eyes. If either of these fell out in the baking it was considered very unfortunate. *Keeches* were always made at Christmas, and one was allotted to each of the young children of the household. I still retain in my possession a letter written to me when I was away at school in the sixties by my dear departed mother, in which she rallies me on being "too big for a keech" when I shall return home for the Christmas holidays.

JOHN T. PAGE.

West Haddon, Northamptonshire.

NORMAN ARCHITECTURE (9<sup>th</sup> S. vii. 29).—For architectural works of every possible kind consult Mr. Batsford, 94, High Holborn, W.C. He has by far the most exhaustive collection of books of that kind in England.

HARRY HEMS.

Fair Park, Exeter.

"PEAKY-BLINDER" (9<sup>th</sup> S. vii. 28).—The "larrikins," "rufflers," or "hoodlums" of the Midlands are thus known from a custom they adopted of wearing the peak of their cap

drawn down over their eyes when at their nefarious practices. The phrase was probably suggested by the game of "hoodman-blind," as in Scotland the person who hoodwinks another in "blind man's buff" is called a "billy-blinder": "Ay, weel I wot that's little short of a billy-blinder. An a' tales be true, yours is nae lie" ('Perils of Man,' iii. 387).

J. HOLDEN MACMICHAEL.

NOTE ON A PASSAGE IN CHAUCER'S 'PROLOGUE' (9<sup>th</sup> S. vi. 365, 434, 463; vii. 30).—I think A. C. W. has hardly kept pace with the increase of knowledge as to the phonetics of Anglo-Saxon and Middle English. There is no proof that, in such a collocation of letters as *æge, ege, ige*, the *g* had any guttural sound at all approaching that of the *g* in *go*; and that is no doubt why Dr. Sweet, in his 'Anglo-Saxon Primer,' now marks all such *gs* with a dot and directs us to pronounce them as *y*. And, at an early date, all such groups passed into a mere diphthong, the *e* disappearing altogether, if not final. This is why Dr. Sweet, in his 'History of English Sounds,' pp. 293-4, gives as Middle English forms such monosyllables as *hail, snail, fayr, fain nayl* (implied in the verb *naylen*), *main, tail, payle, brain*. This was early, universal, and in all dialects; so that the supposition that such a word as *rail* was still dissyllabic in Chaucer's time is quite out of the question. The word *rail* was already spelt *hreyl* in the 'Blickling Homilies,' and even *hrel*, as in Thorpe's 'Diplomatarium,' p. 170, l. 10, A.D. 924. The notion about Chaucer's reading Anglo-Saxon poems with intelligence is quite new to me.

WALTER W. SKEAT.

SCOTTISH NAMES IN FROISSART (9<sup>th</sup> S. vii. 23).—The following extract may interest G. S. C. S., though it relates not to a Scottish, but to an English family. It is taken from a letter written in 1820 by Robert Surtees, the historian of the County Palatine of Durham, to Sir Cuthbert Sharp, the author of 'A History of Hartlepool':—

"Tis a strange mistake, and may amuse you in France, that Froissart mentions a Baron Aveugle, who, nevertheless, evidently had the full use of his eyes, and could see to lay on his blows, and this turns out to be literally the Baron of Ogle."—See Geo. Taylor's 'Life of Surtees,' edited for the Surtees Society by the Rev. James Raine, 1852, p. 397.

EDWARD PEACOCK.

MEDALLIONS ON JUG (9<sup>th</sup> S. vi. 190).—I find that at 6<sup>th</sup> S. x. 348 a plate was described bearing the same heads and letters, but with the addition of an inscription in Dutch referring to the prosperity of the house of Orange.

This inscription was translated at p. 376, but the letters were left unexplained. With this clue, however, one can guess that P.W. and F.S.W. are the initials of some prince and princess, and that PVOR represents P. V. OR., i.e., Prince of Orange. Possibly D. 5 (or on the plate D.V.) may mean "fifth Duke." I shall be glad if any correspondent can help.

W. C. B.

"ANCE MARIOLE" IN A CHARTER (9<sup>th</sup> S. vii. 47).—If there be reason to believe that the phrase denotes geese, we should read *auce* (*auce*); but I can make nothing of *mariole* in this connexion.

J. T. F.

Durham.

ETON COLLEGE AND RAM HUNTING (9<sup>th</sup> S. vi. 230, 374).—I have just come across a contemporary account of this "solemnity" in the *Norwich Mercury* of 8 August, 1730 (reprint No. 43, 7 July, 1888), from which it appears that the custom of "blooding" a novice obtained in this "sport," as well as in those of foxhunting, otterhunting, and deerstalking, so recently quoted in 'N. & Q.' (*vide* 'Otter Hunting: Christening,' 9<sup>th</sup> S. vi. 270, 334). "His Royal Highness the Duke" was, presumably, William Augustus, Duke of Cumberland, the second son of George II., who was born in 1721:—

"Eton, August 1.—This Day was celebrated the Anniversary Diversion of hunting the Ram by the Scholars: What made the Solemnity more remarkable was that his Royal Highness the Duke was pleas'd to honour it with his Presence; the Captain of the School presented him with a Ram Club, with which his Royal Highness struck the first Stroke. His Royal Highness was in at the Death of the Ram; and his Club was bloody'd, according to Custom. There was afterwards a Speech made by the Captain, at which the Duke was also present; He then proceeded to see the Chappel, the Hall, the Library, the School, and the Long Chamber, and it was generally observed, that his Royal Highness returned to Windsor very well pleased."

G. YARROW BALDOCK.

South Hackney.

SUFFOLK NAME FOR LADYBIRD (9<sup>th</sup> S. v. 48, 154, 274; vi. 255, 417).—It may not be generally known that the ladybird, or May bug, is named after the Virgin Mary. Possibly it is an unconscious survival of the old mediæval reverence which has protected this pretty insect from the cruelty which children but too often love to exercise over helpless living creatures. "*Ladybird* [*lady*, meaning Our Lady, i.e., the Virgin Mary, + *bird*; cf. German *Marienkäfer*, lit. Mary-beetle]" (Johnson's 'Univ. Cyclop.', New York, 1895). "*Ladybird*. The name is apparently a modification of *ladybug*, *lady* referring

to the Virgin Mary, as the German name *Marienkäfer* suggests" (Chambers's 'Encyclop.', 1895). We have all, even in this wilderness of bricks and mortar, heard the children sing, or chant (to the music, I need scarcely remark, of "Boys and girls, come out to play"), the old rime as quoted by several correspondents of 'N. & Q.'; but the ladybird, like the butterfly, has been compelled to retreat as the modern builder marches forward, and so it is we may now have to go "a little way out" before we meet with the insect or hear the familiar rime. That the ladybird has been sometimes employed as a messenger between sweethearts can be proved by reference to the old poets. Says Gay:—

This lady-fly I take from off the grass,  
Whose spotted back might scarlet red surpass;  
Fly, lady-bird, north, south, or east, or west,  
Fly where the man is found that I love best.  
*'The Shepherd's Week, Thursday.'*

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

In Cheshire we were taught to say as children:—

Ladybird, ladybird, fly away home;  
Your house is on fire, your children all gone.  
All but one, and her name is Ann,  
And she lies under the frying-pan.

MEGAN.

*Apropos* of "Ladybird, ladybird, fly away home," the child rime referred to in my reply at the last reference, I may mention the parody by Charles Lamb, called 'Another Version of the Same,' commencing:—

Lazy bones, lazy bones, wake up and peep;  
The cat's in the cupboard, your mother's asleep,  
the original MS. of which, on one page quarto,  
was discovered some years ago, quite accidentally, as a wrapping for a lock of William Hazlitt's hair.

W. I. R. V.

"Cusha-cow" is used in Selby district; "Cushy-cow-lady" in Lancaster district.

LIONEL CRESSWELL.  
Wood Hall, Calverley, Yorks.

THE ROLL OF GUILD MERCHANTS OF SHREWSBURY, 1231 (9<sup>th</sup> S. vi. 508).—I presume Mr. SNEYD knows what is said as to these rolls in the tenth appendix to the Fifteenth Report of the Historical MSS. Commission (pp. 7-9). Possibly Shirley printed 1231 instead of 1232.

O. O. H.

**FIVE O'CLOCK TEA**: WHEN INTRODUCED (9<sup>th</sup> S. vi. 446; vii. 13).—Many years ago, in 1854, at my first curacy, Oakley in Bedfordshire, the then Duchess of Bedford, who occasionally resided at Oakley House in the

parish, used to give sometimes four or five o'clock teas, to which I was invited, and I believe that was not the earliest date of their institution. I have been in my present living twenty-eight years, and have never even seen a nobleman or an M.P. here, so there is not much chance of being honoured with such invitations.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

PASCHAL MOONS (9<sup>th</sup> S. vii. 48).—Prof. Wurm's table of Paschal new and full moons will be found on p. 407 of Wieseler's 'Chronological Synopsis of the Four Gospels,' Bell & Daldy, 1864.

C. S. TAYLOR.  
Banwell Vicarage.

MOON LORE (9<sup>th</sup> S. vii. 27).—It is indeed news that the C-shaped crescent moon is waxing. It is just the reverse. I have heard the formula,

Luna mendax,  
Crescens decrescens,  
Decrescens crescens.

SHERBORNE.

Is there not a strange reversal in the note under the above heading? When the moon is "on the wax" she is in the west, near the sun at its setting. The crescent is then on the sinister side, opening dexter, like the loop of D; when "on the wane" the crescent is dexter, opening sinister, as in a C—in each case the precise opposite of your correspondent's reading.

JAMES R. BRAMBLE, F.S.A.

[Others write to the same effect.]

DATE WANTED (9<sup>th</sup> S. vii. 27).—Corpus Christi Day is the Thursday after Trinity Sunday, and is therefore the sixtieth day after Easter Sunday. In 1543 Easter fell on 25 March, and the sixtieth day after it was Thursday, 24 May, or Corpus Christi Day. The morrow after it was Friday, 25 May.

WALTER W. SKEAT.

I find from 'The Chronology of History,' by Sir Harris Nicolas, second edition, p. 65, that Easter Day fell on 25 March, 1543, consequently Trinity Sunday would fall on 20 May, and the Fête Dieu (or Corpus Domini or Corpus Christi) would fall on 24 May.

A. L. MAYHEW.

[Other replies acknowledged.]

AN UNCLAIMED POEM BY BEN JONSON (9<sup>th</sup> S. iv. 491; v. 34, 77, 230, 337, 477; vi. 96, 430, 477).—I confess I was not aware that there were two Sir Henry Goodyers, and I should be obliged to Mr. SIMPSON if he would kindly give the authority from which he derives his very precise information. I refer especially

to the dates. Before writing, I consulted numerous books of reference, including the 'D.N.B.' but found no notice of either of the knights. I have, however, come across a note in the new edition of Walton's 'Lives' (Dent & Co.), vol. i. p. 72, which shows clearly the family relationship, but furnishes no dates. Strange to say, it contains the same epitaph we have been discussing, but it is quoted from Weever's\* 'Ancient Funeral Monuments' (1631), and applied to the wrong Sir Henry. As Mr. Austin Dobson has "contributed the supplementary notes," and we all know how carefully he writes, I am not at all sorry to find myself in such good company. A distinguished member of the present Government, speaking in this city a few weeks ago, cited the proverb, "A man who never makes a mistake will never make anything"; but, after this correspondence, I think there will be no excuse for confounding the two Goodyers and attributing the epitaph, written on the uncle, to the nephew; for the "tetrastich," as Camden calls it, was in the first edition of his 'Remaines' (1605), as it is without the asterisk which he prefixed to the portions added to the second (1614). That settles the matter; and MR. SIMPSON is irresistible when he says that the lines were written on the first Sir Henry. But I am not at all inclined to accept his somewhat pontifical declaration when he denies that they are by Jonson. They are, at the least, quite as good as some of the occasional pieces printed in the folio of 1616, and the fourth, which we are informed is "decaesyllabic," admirably sums up, in well-chosen epithets, the character of a man whom it must have been an honour to know. But MR. SIMPSON says that the epitaph "does not even refer to Jonson's friend," for which assertion he furnishes no evidence whatever, the very thing we want in 'N. & Q.'

Now I consider it extremely probable that the poet was acquainted with Sir Henry Goodyer the elder. Camden's friends were Jonson's friends, for the master was justly proud of his distinguished pupil, and introduced him everywhere to those whom he loved and honoured; and they were many. It is quite clear from the old historian's language that "Sir Henry Goodyer of Polesworth, a knight memorable for his vertues," was one of these friends. If in nothing else, they shared in their sympathy with Mary, Queen of Scots; for Camden, if not a partisan, was certainly a firm believer in the innocence of that most lovely and unhappy lady, whose story it is a

sorrow to read. Why should not Ben Jonson have known and loved this good knight, and been the "affectionate friend of his (who) framed this tetrastich," said, in a borrowed epithet, to be "crude," but which is "short and sufficient," and full of tender feeling? Though young, he was a married man, and his great abilities were not unknown. In the year following the uncle's death, if MR. SIMPSON's dates be correct, the great comedy 'Every Man in his Humour' was acted, and what the author must have been for years before he could produce such a masterpiece any one can infer. The beautiful epigram (xxii.) on his first daughter, whose name was Mary, must have been written in his early youth, of which there is plain proof in the lines, which are "octosyllabic." I firmly believe that Jonson was, at that time, capable of composing even the epigrams (lxxxv.-vi.) on Sir Henry Goodyer, first published in 1616, in which year he became Poet Laureate; but when they were written is another matter that cannot now be discussed. What is most remarkable is the almost perfect resemblance of character in these two worthy knights, whom I honour for their kindness to the men of letters of their times. From this cause, and from their bearing the same names, has arisen the confusion.

I cannot help thinking of Becky Sharp when MR. SIMPSON thrusts Webster's 'Dictionary' into my face and bids me look for the meaning of the word "spill." Now he must not blow hot and cold. This word occurs in the poem, a part of which he quoted to show that Gifford was no judge of lyrical poetry, and that Ben Jonson, on this occasion, wrote balderdash. But since I gave an extract from Mr. Swinburne's 'Study' he has apparently modified his opinion, and discovered, so to speak, that "she, who was an ugly old hag at night, rose a beautiful maid in the morning." The change is all the more astonishing when we learn that he is familiar with the book, and has "always" been dissatisfied with the phraseology of one of the sentences quoted. That does not concern me. The illustrious writer is still among us, and would, if addressed, be willing, I am sure, to disentangle the "knot" which has troubled MR. SIMPSON all these long years.

There can be no doubt that the use of the word "spill" is the great flaw in the poem mentioned. It is equivocal in meaning, and, for that reason, should have been avoided. Before commenting on it in my last note, I consulted the sixth edition of Dr. Johnson's 'Dictionary,' 1785, in two mighty volumes,

\* Weever's name is mentioned in Epigram xviii. He himself was an epigrammatist of note. See Lowndes.

which Miss Sharp could scarcely have lifted (her 'Dixionary' was an abridgment of this), and found the word with its various significations, supported by suitable quotations, among which are the very lines mentioned. Let Ben Jonson himself be the Court of Appeal. In 'Underwoods' there is 'An Epigram to the Household,' in which the old bard complains that the sack granted him by the king had not been forwarded. The twelfth line runs as follows :—

'Twere better spare a butt, than spill his muse.  
With an interesting note from 'Anonymiana,' London, 1809, I conclude. The writer says :

"There is an hexameter verse in the New Testament: 'Husbands, love your wives, and be not bitter against them' (Col. iii. 19). But this does not run so well as the following :—  
Benjamin, immortal Jonson, most highly renowned.  
This though is not accidental, but was made on purpose."

The book was written by Dr. Samuel Pegge.

I may add that I have seen Dr. Jessopp's little book on Dr. Donne, but have been unable to consult Mr. E. Gosse's more complete history of that patriarch and poet.

JOHN T. CURRY.

Liverpool.

SURNAMES (9<sup>th</sup> S. vii. 28).—If this question had been less indefinite, a more definite reply would have been possible. Surnames grew out of descriptive appellations, and the date at which they originated varied, according to the locality and the person's rank in life. In the South we first find them at the beginning of the twelfth century. In the Northern counties they were not universal at the end of the fourteenth; and in remote parts of Wales, in the mining districts, and in the slums of Glasgow they are still unknown. They were first used by the barons and franklins, then by the tradesmen and artisans, and lastly by the labourers. Nor is it always easy to determine whether a name has become a surname. If John Wilson's son is called Johnson, and not Wilson, then Wilson is still a description, and not a surname.

ISAAC TAYLOR.

DUKE OF BOLTON'S REGIMENT (9<sup>th</sup> S. vi. 508; vii. 52).—According to Mr. Dalton's 'English Army Lists and Commission Registers,' vol. iii. pp. 67-8, there were two regiments of foot known as the Duke of Bolton's. The first was raised in Hampshire by the Marquis of Winchester (afterwards first Duke of Bolton) in March, 1689, and was disbanded in 1697. The second was raised in Yorkshire and proceeded to the West Indies in 1690, and was there disbanded after the Peace of Rys-

wick. The marquis was appointed colonel of both regiments 8 March, 1689.

G. F. R. B.

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*The Successors of Drake.* By Julian S. Corbett. (Longmans & Co.)

MR. CORBETT has constituted himself the historian of the Elizabethan navy and its heroes. In May, 1898, he issued in two volumes 'Drake and the Tudor Navy: with a History of the Rise of England as a Maritime Power,' which was followed in June of the same year by 'Papers relating to the Navy during the Spanish War, 1585-7.' To these works 'The Successors of Drake' comes as a complement, carrying the record to the death of Elizabeth and the stoppage of the naval war. Though less gratifying to the national pride than the exploits of the years immediately precedent, including the constant singeing by Drake of the King of Spain's beard and the destruction of the "Invincible Armada," and though barren, in a sense, of result, the incidents now depicted are sufficiently striking and heroic. Between the wreck of the "Invincible Armada" and the approach of the "Invisible Armada" attempts of Spain to effect a landing in England, or otherwise to injure us, were continuous. Even more numerous were the efforts of Englishmen—we will not say to retaliate, since they were constantly the aggressors, but to repeat the deeds of Drake; to capture the rich Spanish possessions in the West Indies, and to seize the richly laden galleons which, for fear of the English "pirates"—the use of the term is almost to be justified, even though they were not the original aggressors—scarcely dared show their noses out of port. The period occupied—that between 1588 and the accession of James I., which put an end to the war with Spain—is, as Mr. Corbett says, one "of brilliant failures." Deeds of highest valour were accomplished, and Englishmen, accustomed to constant success, learned to despise their foe until there were scarcely any odds they were not prepared to face. So mismanaged, however, were matters at home, and such were the evils of divided counsels and commands, that the results achieved were practically unremunerative; and the indignities to which Philip was subjected were calculated to waken rather than weaken, to arouse that monarch from his lethargy, and to provoke him, as finally was done, into a stern resolve to revenge at any cost the contempt with which he had been treated.

Among the events recorded, the most important, if not the most heroic, was the occupation of Cadiz. Seeley has called this "the Trafalgar of the Elizabethan war." Nothing practically came of it except the creation of a Spanish fleet, the occupation of Ireland, the attempted launching against England of three Armadas, the formation of naval stations down the length of the Channel, and the establishment at Sluys—practically within our defensive armour—of Spinola, one of the ablest and most adventurous of Spanish commanders. Mr. Corbett's own estimate is that, "so far from being a crowning success, it was rather an irretrievable miscarriage, that condemned the

war to an inefficient conclusion." With this brilliant feat—for such, whatever its results, it was—it is well to compare the deeds of Cumberland at Puerto Rico and the capture of a Spanish carrack at Cezimbra Roads, the latter a stupendous feat, since, in addition to being three times as big as any vessel of the attacking force, the carrack in question was manned by a fresh and picked crew, was immediately under the guns of a formidable fort, and had, in addition, the support of galleys twice as numerous as the English fleet. It is not, of course, for the first time that these deeds are recorded, the particulars being supplied in the 'Naval Tracts' of Sir William Monson in Churchill's 'Collection of Voyages and Travels.' Monson, whose share in the deeds he depicts was highly honourable, wrote, however, from distant memories, and is scarcely trustworthy as an historical authority. Drake died during the period with which Mr. Corbett deals, and the most noted among his successors include Essex and Raleigh. Howard of Effingham (the Lord High Admiral), Lord Thomas Howard, Sir Francis Vere (Colonel-General of the English Low Country Brigade), Sir George Carew, the Earl of Cumberland, Sir Richard Leveson, Lord Mountjoy, Monson, and very many others, are vividly depicted. Raleigh, whose intellectual greatness is conceded, is the subject of severe stricture, though it is owned that to judge him with confidence is impossible. "His name has never held a real place in the roll of our great admirals..... Raleigh never did anything on the sea that Essex did not do better; there is nothing that Raleigh ever wrote on the naval art that cannot be matched by something as sagacious and far-sighted from the lips or pen of Essex." On the whole, however, it is conceded that on Raleigh, above all others, fell the mantle of Drake. Mr. Corbett's book is brightly and well written, and his narrative is animated. Admirable illustrations in photochrome of Essex and other worthies, and process reproductions of Raleigh and Cumberland, together with maps and other designs, add to the attractions of a readable and trustworthy volume, embodying the fruits of much research in quarters that have only become accessible within recent years.

*Le Dix-neuvième Siècle.* (Librairie Hachette.)

It may hardly be said that a book such as this is impossible elsewhere than in France. Nowhere else, however, so far as we recall, has anything of the kind been attempted. In a single volume of some four to five hundred pages we have here portrayed the manners, the arts, and the ideas of France during the past century. The work is essentially national. Other countries, except so far as their history is interwoven with that of France, are unmentioned. The work is devoted to the development of French ideas, the record of French accomplishment, the exposition of French genius. It is neither political, controversial, nor in the active sense historical. From the period of Napoleon to that of Pasteur the progress and influence of France are traced, the whole being accompanied by some hundreds of illustrations of social and political scenes, combats, domestic interiors, art and social life, together with portraits of the most distinguished actors in the long drama of history. The change wrought by a long period of time is more sensible in the development of a nation than of an individual. Some scores or, perhaps, hundreds exist who, having been

born in the eighteenth century, have managed to draw breath in the twentieth. Perceptible enough is, of course, the influence of time upon such, connecting as it does the infant with the centenarian. It seems nothing, however, beside that of the century which has seen the introduction of gas and electricity, of railways and telegraphs, and the application to daily life of the magical discoveries of science. This subject would lead us further than we can go. It will convey some idea of the change that has been wrought when we think that the past century, which at its outset knew no better method of bridging space than by the primitive and clumsy expedient of the semaphore, ends with a dream, less wild than appeared at the outset some that have been realized, of entering into direct communication with Mars.

So far as the book before us is concerned, the representatives in France of the nineteenth century are assumed to be Hugo, Pasteur, Delacroix, Rude, and Berlioz, a selection that no one could have dreamed of making at the middle of the century. The selection may pass, though we fancy that others might have been selected whose influence is destined to be more permanent. With this it is presumptuous for Englishmen to deal. Napoleon is, of course, the most potent and abiding influence by which this volume is permeated. He is not directly named, however, as such, just as, if we were asked to name the principal blessings with which we are surrounded, we should probably neglect to count the air, without which our existence would cease. A stormy history is that which has to be recorded. In the year 1801 the waters had scarcely subsided after the great Revolutionary storm. Yet the century was to witness five further revolutions, a hostile occupation (with which, patriotically, the compiler does not occupy himself overmuch), and the supremacy of the Commune, to which is due the destruction of some of the noblest and most beautiful of French monuments. These shocks have been survived, and the intellectual, artistic, and social life of France shows now scarcely a trace of their influence. That peace even in the most martial of countries has "her victories no less renowned than war" is proved in the fact that the frontispiece to the volume, recording the century's triumphs, consists of a portrait of the great chemist Pasteur in his laboratory.

Beginning with the Consulate and the Empire, the book deals in its opening chapter with the Tuilleries and the Elysée, the earliest of the full-page illustrations depicting, respectively after Delaroche and Isabey, Napoleon crossing the Alps or visiting manufactures in Rouen, or the arrival of the diligence in the court of the "Messageries." This period closes with a view of the degraded and discredited statue of Napoleon lying supine, and the portrait, by Delaroche, of Napoleon himself sitting solitarily and moodily on the rocks of St. Helena. A changing procession of rulers then begins afresh with the apotheosis of Louis XVIII. from the cupola of the Pantheon. "Twere long to tell and sad to trace" the progress of the ever-changing phantasmagoria of rulers, as shown in reproductions of State pageants or the designs of caricaturists, the succession of State functions being varied by grim pictures of barricades held by boys and half-naked harridans. A tragic episode is constituted by the last days of the unfortunate Em-

peror Maximilian. Of more literary interest are the second chapter, which is on the salons, and the third, on the fine arts and the theatres. Among the illustrations to the third chapter are the studio of Horace Vernet and reproductions of 'Les Glaneuses' and the 'Angelus' of Millet, the 'Coucher de Soleil' of Rousseau, the 'Maréchal Ney' and the 'Chant du Départ' of Rude, the reading of a play at the Comédie Française, and many other things of equal interest, including a splendid series of portraits. It is, indeed, difficult to convey an idea of the value, the beauty, or the interest of a volume which is a credit to the publisher, and constitutes the finest souvenir yet issued of the glories of a century too near us still for its claims to be impartially discussed or its measure accurately taken.

*The Sources and Literature of English History from the Earliest Times to about 1450.* By Charles Gross, Ph.D. Harvard. (Longmans & Co.)

To Dr. Gross of Harvard University, the author of a 'Bibliography of British Municipal History,' we are indebted for the most serious attempt that has yet been made to supply us with a scientific account of the sources and treatment of our history. Very arduous and difficult of accomplishment is the task undertaken—so much so, that it was supposed to await concerted and co-operative effort. Nothing of the kind being forthcoming, and our progress in this important field of bibliography being in arrear of that of almost every civilized country, Dr. Gross has made an earnest beginning, which, while it puts in no claim to completeness, is at least creditable accomplishment and will lighten greatly the labours of those who come after the author. It deals but slightly with manuscript sources, which have received special attention from the late Sir Thomas Duffus Hardy, Mr. S. R. Scargill Bird, and others connected with the Record Office. A systematic survey is, however, taken of "the printed materials relating to the political, constitutional, legal, social, and economic history of England, Wales, and Ireland," Scotland being, for special reasons, left out, so far as regards her mediæval government and institutions. Worthless and obsolete treatises have been omitted, a few untrustworthy works being mentioned in order that the reader may be cautioned against them. It is in consequence of valued suggestions from important quarters that Dr. Gross has gone further than Dahlmann-Waitz and Monod, and has given an account of the contents and a brief estimate of the value of the books instanced. This estimate is not invariably his own. In the case of Geoffrey of Monmouth he thus quotes the opinion of Miss Kate Norgate, an excellent authority, that his 'History of Britain' is "an elaborate tissue of Celtic myths, legends, and traditions, scraps of classical and Scriptural learning, and fantastic inventions of the author's own fertile brain, all dexterously thrown into a pseudo-historical shape." From this quotation it will be seen that our author is no believer in the legends of King Arthur and Merlin, for which the 'History' of Geoffrey is largely responsible. For the 'Historia Brittonum' of Nennius he has, with reserve, something more to say. Though of little value as an historical source, it is of some importance for the study of early British mythology. In expressing unfavourable opinions Dr. Gross has at least the courage of his convictions. He thus speaks of an historical work by a famous Queen's Counsel as

"an unreliable compilation." At the same time he characterizes the 'Trial by Combat' of our contributor Mr. George Neilson as "a scholarly work which has superseded John Selden's 'The Duello.'" How important a task is accomplished may be seen from what we have said. Its enduring value depends upon the trustworthiness of the opinions expressed. We know no work in which so much is done for the student, though Lowndes ('Bibliographer's Manual') gives a short summary of some few books, and refers one occasionally to authorities such as the *Retrospective Review*. In the case of a famous Peerage Dr. Gross says it should be used with caution. The most comprehensive of works of the class he instances is the 'Complete Peerage' of G. E. Cokayne, and as the most exhaustive treatise on heraldry he names that of John Woodward and George Burnett. There is an immense amount of information, and to render it available requires a huge index, which happily is provided. The book, which occupies between six and seven hundred pages, is an outcome of the interest recently inspired in bibliography. That its arrangement is the best we can conceive we will not say. It is, however, a work of much importance.

We hear with much regret of the death, at Hastings, of Mr. Basil Wood Smith, D.L., chairman of the Hampstead bench of magistrates, and during many years an occasional contributor to our columns.

#### NOTICES TO CORRESPONDENTS.

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## Notes.

EDMUND SPENSER, ‘LOCRINE,’ AND  
‘SELIUS.’

(Continued from p. 63.)

I POINTED out that the author of ‘Loecline,’ whom I suspect to be Robert Greene, boldly copied from Spenser’s minor poems. The further and joint relation of ‘The Ruines of Rome’ with that play and with ‘Selimus’ now calls for attention. I will so arrange the various quotations as to show their mutual dependence on each other, and will cite passages from Marlowe’s ‘Tamburlaine’ to illustrate the contrast between the methods of appropriation and of assimilation in the two disputed plays. It will be seen that Spenser and ‘Selimus’ account for every line of the quotation I shall bring from ‘Loecline,’ and that ‘Tamburlaine’ and ‘Selimus’ agree to use the word “darter,” which ‘Loecline’ alters to “shot.”

*Sel.* If Selimus were once your emperor  
I’d dart abroad the thunderbolts of war,  
And mow their heartless squadrons to the ground.

Were they as mighty and as fell of force  
As those old earth-bred brethren, which once  
Hesp’d hill on hill to scale the starry sky,  
When Briareus, arm’d with a hundred hands,

Flung forth a hundred mountains at great Jove;  
And when the monstrous giant Monichus  
Hurled mount Olympus at great Mars his targe,  
And darted cedars at Minerva’s shield.

‘Selimus,’ ll. 418–20, and 2431–38.  
*Humber.* How bravely this young Briton, Alba -  
nact,

Darteth abroad the thunderbolts of war,  
Beating down millions with his furious mood,  
And in his glory triumphs over all,  
Moving the massy squadrons off the ground!  
Heaps hills on hills, to scale the starry sky:  
As when Briareus, arm’d with an hundred hands,  
Flung forth an hundred mountains at great Jove:  
As when the monstrous giant Monichus  
Hurl’d mount Olympus at great Mars his targe,  
And shot huge cedars at Minerva’s shield.  
How doth he overlook with haughty front  
My fleeting hosts, and lifts his lofty face  
Against us all that now do fear his force!  
Like as we see the wrathful sea from far,  
In a great mountain heap’d, with hideous noise,  
With thousand billows beat against the ships,  
And toss them in the waves like tennis balls.

‘Loecline,’ II. v.

Thus in Spenser:—

Whilom did those earthborn brethren blinde  
To dart abroad the thunderbolts of warre,  
And, beating downe these walls with furious mood

Heapt hils on hils to scale the starry skie,  
And fight against the gods of heavenly berth,  
Whiles Jove at them his thunderbolts let flie;  
All suddenly with lightning overthronwe,  
The furious squadrons downe to ground did fall,

And th’ Heavens in glorie triumpht over all:  
So did that haughtie front, which heaped was  
On these Seven Romane Hils, it selfe upraise  
Over the world, and lift her loftie face  
Against the heaven that gan her force to feare.

Like as ye see the wrathfull sea from farre  
In a great mountaine heapt with hideous noyse,  
Eftsoones a thousand billowes shoulde red narre,  
Against a rocke to breake with dreadfull poysse,

Tossing huge tempests through the troubled skie.  
‘The Ruines of Rome,’ stanzas x., xi., xii., and xvi.

“Shot” is a mean word to put in the place of “darter,” and the “tennis balls” of ‘Loecline’ strike me as being somewhat of an anomaly. They certainly do not add grace to the image of Spenser. Now the phrasing of ‘Selimus,’ which is altered in ‘Loecline,’ is the phrasing of ‘Tamburlaine,’ which, of course, borrowed from Spenser:—

*Cosroe.* What means this devilish shepherd, to  
aspire  
With such a giantly presumption,  
To cast up hills against the face of heaven,  
And dare the force of angry Jupiter?

‘Tamburlaine,’ II. vi. 1–4, Dyce.

*Tamb.* As Juno, when the giants were suppress’d,  
That darted mountains at her brother Jove.

‘Tamburlaine,’ V. i. 512–13.

*Tamb.* Thou [Jove] hast procur'd a greater enemy  
Than he that darterd mountains at thy head.  
'Tamburlaine,' IV. i. 132-33.

• Here let me say that there are several other passages in Marlowe that could be cited to show that he was an admirer of 'The Ruines of Rome'; and in one case he seems to make an indirect allusion to Spenser himself :—

As that brave sonne of Aeson, which by charmes  
Atchiev'd the golden fleece in Colchid land,  
Out of the earth engendred men of armes  
Of dragons teeth, sowne in the sacred sand,  
So this brave towne that in youthlie daies  
An hydra was of warriours glorious, &c.  
'The Ruines of Rome,' stanza x.

When Marlowe alludes to the fable he does so in the precise phraseology of 'The Ruines of Rome,' and he makes Meander attribute it to "the poets." Surely he was thinking particularly of Spenser. But I will quote :—

*Mean.* Like to the cruel brothers of the earth,  
Sprung of the teeth of dragons venomous,  
Their careless swords shall lance their fellows' throats,

And make us triumph in their overthrow.

*Mycetes.* Was there such brethren, sweet Meander, say,

That sprung of teeth of dragons venomous?

*Mean.* So poets say, my lord.

*Myc.* And 't is a pretty toy to be a poet.  
Well, well, Meander, thou art deeply read,  
And having thee, I have a jewel sure.

'Tamburlaine,' II. ii. 47-56.

Of course, I claim that the coincidence of 'Selimus' and 'Tamburlaine' borrowing identical material from the same poem of Spenser is an argument in favour of the Marlowe authorship of both plays. But I deny that the same argument can hold good in respect to 'Locrine,' which copies 'Selimus' almost as outrageously as it does Spenser. The author of 'Locrine' merely happened to discover that 'Selimus' had obtained a small portion of its material from 'The Ruines of Rome,' and he followed suit, but with less discretion and infinitely less ability.

The following are a few of the many identities that can be brought together from 'Selimus' and 'Locrine.' I could fill pages with such parallels :—

*Acomat.* Fortune doth favour every bold assay,  
And 't were a trick of an unsettled wit  
Because the bees have stings with them alway,  
To fear our mouths in honey to embay.

'Selimus,' 826-29.

*Hab.* He is not worthy of the honeycomb  
That shuns the hives because the bees have stings.  
'Locrine,' III. ii.

*Baj.* Now Bajazet will ban another while,  
And utter curses to the concave sky  
Which may infect the airy regions.

Send out thy furies from thy fiery hall ;  
The pitiless Erynnis arm'd with whips  
And all the damned monsters of black hell.

More bloody than the Anthropophagi,  
That fill their hungry stomachs with men's flesh.  
'Selimus,' ll. 1800-1802; 1320-22; and 1421-22.

Thus copied in a speech of 'Locrine' :—

*Hum.* Where may I damn, condemn, and ban my fill

And utter curses to the concave sky  
Which may infect the airy regions.

Come, fierce Erynnis, horrible with snakes ;  
Come, ugly furies, armed with your whips ;

Or where the bloody Anthropophagi  
With greedy jaws devour the wandering wights.

III. vi.

No author repeats himself in this slavish manner, nor would he imitate a whole scene of one of his own plays as 'Locrine,' IV. ii., imitates ll. 1874 to 1990 of 'Selimus.' The action, the order of the speeches, the incident itself, and the conceits and sayings by which it is helped out are all remembered.

Now we come to 'The Faerie Queene,' and to the evidence which not only demolishes the theory of a common authorship for 'Locrine' and 'Selimus,' but proves that Marlowe must have written the latter play.

'Selimus' is full of 'The Faerie Queene'; but 'Locrine,' so far as I have been able to discover, never once borrows from Spenser's poem. That is very strange, for Spenser tells the story of Locrine at some length in book ii. canto x. Beyond that coincidence I have not been able to find anything in the shape of verbal or other parallel, except in a few cases where 'Locrine' borrows from 'Selimus.' The age of miracles is ceased. If the author of 'Selimus' were also the author of 'Locrine,' why does he habitually avoid borrowing from Spenser's great poem? The answer is plain: he is a different man from the author of 'Selimus'—a man who had never read 'The Faerie Queene.'

The first three books of 'The Faerie Queene' were published in 1590, the same year which saw the publication of 'Tamburlaine.' But a portion of the poem was in circulation as early as 1588, some lines of book ii. being accurately cited by Abraham Fraunce, that year, in his 'Arcadian Rhetorike.' (See Dyce's note, p. 66, col. 2, Marlowe's 'Works.') 'Selimus' was printed in 1594, 'Locrine' in the following year. There

is an entry of 'Locrine' in the 'Stationers' Registers' under date 20 July, 1594, but none of 'Selimus,' either there or elsewhere.

I have said that 'Selimus' is full of 'The Faerie Queene.' Here is an incomplete list of words—some of them very rare in the literature of the time—and in most cases it can be shown that they occur in parallel passages of the play and the poem. The list is confined to words that occur in the first three books of 'The Faerie Queene.' I will follow the list up by illustrations:—

Assays, battleous, besprent, bless (for bliss), carke, (to) character, chrystaline, dolorous, dreeriment, embay, endamaged, enhance, faitour, fantastic, game (=lust, venery), gushing, gyre, hugy, hurtle, hurtling, lewd (=ignorant), (to) mask, peirsant, puissance, reave, rebutted, recomfort, re-vest, ruinate, smouldring, steel-head, stent, surqudry, thrillant, tomb-black, tronked, un-eath, valiance, vermeil, warray.

CHARLES CRAWFORD.

(To be continued.)

#### HORACE WALPOLE AND HIS EDITORS.

(Continued from 9th S. vi. 483.)

LETTER 2,263 (Cunningham's ed., vol. viii. p. 401), addressed to the Hon. H. S. Conway, was first printed in Wright's collected edition of the 'Letters' (London, 1840, vol. vi. p. 197), with the date "Strawberry Hill, Sunday, Aug. 27, 1783," a date which was adopted by Cunningham. Aug. 27, however, in 1783 fell not on Sunday, but on Wednesday. Horace Walpole himself states that the letter was begun on Sunday, so that there is no question about the day of the week: "Though I begin my letter on and have dated it Sunday, I recollect that it may miss you if you go to town on Tuesday, and therefore I shall not send it to the post till to-morrow." The letter was almost certainly written in July and "begun" on the 27th of that month, which fell on Sunday. According to the present arrangement of the letters, Horace Walpole is represented as writing both to Conway and to Lady Ossory on the same day (27 Aug.) two quite different statements as to the visit of a certain Prince de Hessenstein to Strawberry Hill. To Conway (in the letter under discussion) he writes:—

"The Prince d'Hessenstein has written to offer me a visit—I don't know when. I have answered his note, and endeavoured to limit its meaning to the shortest sense I could, by proposing to give him a dinner or breakfast."

To Lady Ossory (to whom he had not pre-

viously written since 4 Aug.) he says (Cunningham's ed., vol. viii. p. 400), "A Prince de Hessenstein has lately been to dine here." The letter to Conway and the letter to Lady Ossory obviously then cannot have been written on the same date.

At the beginning of the second portion of this letter, dated "Monday morning," Horace Walpole writes:—

"As I was rising this morning, I received an express from your daughter [Hon. Mrs. Damer], that she will bring Madame de Cambis and Lady Melbourne to dinner here to-morrow."

The dates of this letter are pretty clearly fixed by a passage in Walpole's letter to Earl Harcourt of 5 Aug. of this year, which evidently refers to the same dinner party. Writing on that day, he says (Cunningham's ed., vol. viii. p. 397):—

"Madame de Cambis dined with me last week, and who do you think came with her? *Diane de Poitiers* of the next reign. You will guess who I mean when I tell you she was a little embarrassed with sitting over against a picture that cost me more than three hundred *shillings*. Madame de Cambis, who is not yet deep in the *Chronique Scandaleuse*, telling me what and whom she had already seen, said, and 'J'ai vu le — de —.' I replied, without looking up, 'Il est fort beau.'

Walpole here speaks of the dinner party (previously mentioned to Conway) as having taken place "last week," which would exactly fit Tuesday, 29 July—that is, the "to-morrow" of the second half of the letter (that dated "Monday morning"). The "Sunday" on which the first part was written would therefore be Sunday, 27 July.

The above-quoted passage from the letter to Conway as to Mrs. Damer's bringing Madame de Cambis and Lady Melbourne to dinner at Strawberry Hill serves to reveal the identity (hitherto, I believe, unknown) of the "*Diane de Poitiers*" of the letter to Lord Harcourt of 5 Aug. with Lady Melbourne (Elizabeth Milbanke, daughter of Sir Ralph Milbanke, fifth baronet, of Halsbury, Yorkshire, and wife of Peniston Lamb, Viscount Melbourne). Lady Melbourne, at this time thirty years of age, was, as Horace Walpole says elsewhere, "at the head of the fashion, or *ton*, as they were called" ("Last Journals," vol. ii. p. 448). Her position was partly due to her husband's wealth and splendid house in Piccadilly, which enabled her to give magnificent entertainments, and partly to her personal and mental attractions. Walpole's pseudonym for her was due to the fact that she was at this time the object of a passing fancy on the part of the Prince of Wales, who had lately dismissed Mrs. Robinson, and had not yet been fascinated by

Mrs. Fitzherbert. Wraxall in his 'Reminiscences' (ed. 1884, vol. v. p. 370) writes thus of Lady Melbourne's brief reign :—

"The Prince....transferred his affections to Lady Melbourne, no longer in her first youth when she became the object of his admiration. She might, nevertheless, well challenge such a preference. A commanding figure, exceeding the middle height, full of grace and dignity, an animated countenance, intelligent features, captivating manners and conversation : all these, and many other attractions, enlivened by coquetry, met in Lady Melbourne."

From Horace Walpole's designation of Lady Melbourne as "Diane de Poitiers of the next reign," it is clear that the dinner at Strawberry Hill took place while the Prince of Wales was under the influence of Lady Melbourne's attractions. It will be noticed that Madame de Cambis, who was "not yet deep in the Chronique Scandaleuse," mentions among the persons already seen by her one whose name is left blank by Walpole : "J'ai vu le — de —." This mysterious personage was evidently "le Prince de Galles." The Prince of Wales, then just upon twenty-one, might well be described as being "fort beau," and he might equally have been a trying subject of conversation in the presence of "Diane de Poitiers of the next reign."

"Diane de Poitiers" is also described as having been "a little embarrassed with sitting over against a picture that cost me more than three hundred shillings." This remark is connected with a chapter of Horace Walpole's family history. In 1780 his great-niece Lady Maria Waldegrave (daughter of the Duchess of Gloucester by her first husband, Earl Waldegrave) received a proposal of marriage from the Earl of Egremont, one of the richest noblemen of the day. The match was publicly announced and the settlements were prepared. Lord Egremont's conduct, however, gave so little satisfaction to his intended wife that she broke off the engagement. Horace Walpole writes thus to Mann on 24 July, 1780 (Cunningham's ed., vol. vii. pp. 421-2) :—

"I must notify the rupture of our great match, which I announced in my last. Lord Egremont, who proves a most worthless young fellow, and is as weak as irresolute, has behaved with so much neglect and want of attention, that Lady Maria heroically took the resolution of writing to the Duchess [of Gloucester], who was in the country, to desire her leave to break off the match. The Duchess, who had disliked the conduct of her future son-in-law, but could not refuse her consent to so advantageous a match, gladly assented ; but the foolish boy, by new indiscretion, has drawn universal odium on himself. He instantly unflushed the rupture, but

off the match, and condemns him ten times more than would have been the case if he had told the truth, though he was guilty enough in giving the provocation."

Walpole states in his 'Last Journals' (vol. ii. p. 448), though not in his 'Letters,' that *Lady Melbourne* was directly responsible for the rupture of Lord Egremont's match with Lady Maria Waldegrave.

Two years before the Conway letter (in 1781) Sir Joshua Reynolds's group of the three Ladies Waldegrave (in which Lady Maria is the figure represented holding the skein) was exhibited at the Royal Academy. This picture of his three great-nieces was executed as a commission for Horace Walpole. According to the 'Description of Strawberry Hill,' it hung "over against the chimney" in the "refectory" at Strawberry Hill. In this room, no doubt, Walpole entertained his guests at dinner on the occasion in question. Lady Melbourne might well be embarrassed at finding herself opposite to the portrait of the lady whom she had been the means of depriving of a brilliant match. It is thus possible (1) to assign to Horace Walpole's letter to Conway its right date (27 July, 1783) and its right place in the series of his 'Letters' (between Nos. 2,256 and 2,257 in vol. viii. of Cunningham's ed.) ; (2) to give the key to Horace Walpole's enigmatical description of his dinner party at Strawberry Hill.

HELEN TOYNBEE.

(To be continued.)

SUPERSTITIOUS CURES FOR DISEASE.—In Colombia (South America) I collected the following :—

Cure for leprosy.—The leper must get naked inside the hide of a freshly killed ox.

Throat complaints are cured by a live pigeon split and placed on the throat. The same application is made to the head for brain fever.

Rheumatism is benefited by a diet of roast hens having black skins. These are bred and sold on purpose for remedies.

Erysipelas is cured by the comb of a black-skinned hen freshly cut off and rubbed over the place.

Stye in eye.—Wax out of the human ear, or the inside of a common house-fly, placed on the navel. Styes are said to be caused by swallowing the dust from moths' wings. As there is no glass in the windows, plenty of these insects find their way into cups of coffee and chocolate after dusk.

a man eating a piece every day) for the disease "El Gallico" (the "French disease").

Snakes steeped in spirits of wine are good for rheumatism.

Beans, a particular hard, large, and shiny sort, carried in the pocket keep off hemorrhoids. So does a sloth-skin placed on the saddle.

Puerperal fever has a chance if a charcoal fire be made in the patient's room, the windows being closed, and incense and lavender burnt thereon.

IBAGUÉ.

[For the pigeon cure see 9<sup>th</sup> S. v. 226, 343; vi. 12.]

"J'AI VÉCU."—This is the well-known mot of the Abbé Sieyès when asked what he had done during the Terror. I believe it is generally understood to mean that he thought it an achievement to have saved his life. But is it not possible that another and perhaps a higher sense may attach to the words, or at least have been in the mind of the author of them when he gave the witty reply? In Montaigne's 'Essays,' III. xiii. 326, ed. Hachette, 1892, we find the following brief dialogue:—

"Is n'ay rien fait aujourd'hui." 'Quoy! avez vous pas vécu? c'est non seulement la fondamentale, mais la plus illustre de vos occupations.' The Abbé would probably be familiar with this, as well as with Horace's lines, Od. iii. 29:

Ille potens sui  
Lestusque deget, cui licet in diem  
Dixisse 'Vixi.'

C. LAWRENCE FORD, B.A.

Bath.

**Poison in Beer.**—This new evil recalls attention to the obsolete "beer-taster." John Shakspere, father of our great dramatist, was appointed "ale conner" at Stratford on 10 April, 1557, and it is characteristic of him that he was fined for non-attendance. The office is Latinized as *gustator cerevisiae*, so not specifically a "barley-brew." In the present century we learn that the Mayor of Dunstable is officially "beer-taster" for that noted place, but his worship declined to operate, so an inspector was instructed to take samples, and to effect the tasting *after* due analysis! In London (City) the office is limited to an inspection of the measures.

A. HALL.

**A REMARKABLE "CENTURY" INCIDENT.**—The following from the *Manchester Guardian* seems worth noting:—

"Somewhere in the Highlands twins were born at the meeting of the centuries, with the odd result (says the *St. James's Gazette*) that one opened its eyes in the nineteenth and the other in the twentieth century. It is surely the most remarkable of all 'century'

incidents. There are two men in England who will read of the birth of these century twins with special interest—one a peer of the realm and the other a member of the House of Commons. The peer owes his peerage to the fact that he was born fifteen minutes before his brother; the M.P. missed an earldom by being born fifteen minutes late. The peer is Lord Durham; the M.P. is the Hon. F. W. Lambton, member for South-East Durham. Both were born on June 19, 1855, the earl coming into the world fifteen minutes before his brother. Those fifteen minutes were worth an earldom and 30,000 acres to the lucky baby."

W. D. PINK.

**PALESTINIAN SYRIAC INTERROGATIVE.**—The pronoun or adjective הַיְהּ = "which...?" or "what...?"—with its feminine הַיְהָ—is registered in the 'Thesaurus Syriacus,' s.v., and also in Schwally's 'Idioticon,' p. 117, but neither authority cites any plural form of this word.

Examples of its plural הַיִלְלִים may now be found in 'Palestinian Syriac Texts,' ed. Lewis and Gibson (1900), at p. 56 (1 Thess. iii. 9) and p. 58 (1 Thess. iv. 2). The הַלִּים which appears in the Gospel Lectionary at Matt. xix. 18 is almost certainly not the demonstrative (= "these"), but another way of writing the above plural, for the sense of the passage demands an interrogative there.

E. B.

**TAPPING AND TIPPING.**—The historian of vails will need to note a portion of the proceedings at the meeting of the London County Council on 23 Nov., 1900, to deal with the annual applications for music and dancing licences. A restaurant licence was opposed on the ground that the waiters were not paid a living wage, and this is a report of what followed:—

"Three waiters testified that emergency waiters were paid only 2s. 6d., that no food was given them, and that they were not allowed to ask for tips. Mr. Gill, Q.C., asked one of these witnesses whether the management objected to them asking a customer, after dinner, whether everything had been as he desired, or whether he wished for a toothpick. (Laughter.) The witness was understood to intimate that such a course would not be objected to.—Mr. Gill: That practice is, I understand, what Mr. Vogel calls 'tapping.'—A Councillor: No, tipping.—Mr. Gill: Oh, 'tapping' is quite distinct from tipping. (Laughter.)"

It is a distinction which in practice is without a difference, but it is well to have it officially explained.

ALFRED F. ROBBINS.

**FORMATION OF A PLACE-NAME.**—For the last three or four years, in crossing the South Eastern Railway station enclosure at Charing Cross, I have heard the waterman or a cabman call out "Klondyke." I thought it must be the nickname of some adventurous cabman who had been there and had returned.

At last I asked the policeman, who, smiling, said, "It is just a name for a part of the yard whence the cabs are most called"—a sort of golden preserve, I suppose. They (the cabmen) have their right, in turn, to stand in "Klondyke." Soon they will forget the origin of the name.

R. B. S.

**'AMBROSE GWINETT,' A DRAMA.**—Much about Ambrose Gwinett has already appeared in 'N. & Q.' 5<sup>th</sup> and 8<sup>th</sup> S. See also the *Athenaeum*, 1881, ii. 337, 401. I have a copy of the chap-book "The Life and Adventures of Ambrose Gwinett." London, J. Catnach, printer, 2 & 3, Monmouth Court, 7 Dials," 8vo, 4 leaves, and yellow cover. There are three coarse woodcuts, the first of which, roughly coloured, showing him hanging in "chains" (really an iron framework), is reproduced, plain, on the cover. My copy belonged to Richard Smith, a well-known Bristol surgeon, whose interest in executions has been mentioned in 'N. & Q.', 2<sup>nd</sup> S. ii. 250. He had it bound with 'The Cries of Blood,' 1767, and the volume contains his heraldic book-plate.

Among other insertions are two playbills.

(1) Theatre Royal, Bristol, Tuesday evening, 4 January, 1831, "the new Drama called Ambrose Gwinett; or, a Sea-side Story," followed by the musical farce 'Rosina' and the nautical drama 'Blue Anchor.'

"On Friday, the celebrated Mr. Mathews will be at home, in his last new entertainment called the Comic Annual, and a new farce called Before Breakfast."

The actors are—*Gentlemen*: Burton, Butler, Chew, Chippendale, Gardner, C. Jones, M'Keon, Martyn, Mason, Murray, Romer, Selby, F. Wilton. *Ladies*: Mrs. Chippendale, Miss Gliddon, Miss Honey, Miss Kenneth, Mrs. Owen, Miss Romer, Mrs. Selby.

(2) Theatre, Swansea, Monday evening, 14 August, 1837; the favourite tragedy of 'Brutus'; the 'Irish Tutor'; and a new domestic drama, 'Ambrose Gwinett.' Between the pieces, several songs, and a dance. Tickets of Mr. Elsbee Shaw, at Mrs. Penhorwood's, 3, Couch's Buildings, and of the Misses Jenkins, Wind Street.

The actors are—*Gentlemen*: Chamberlain, Cowle, W. Dowton, jun., Edmonds, Grainger, Hughes, Jones, M'Mahon, Manley, Roberts, Sharpe, Elsbee Shaw, Master Webster, White, Woulds. *Ladies*: Mrs. and Miss Bartlett, Mrs. Cowle, Mrs. Hardwick, Mrs. David Lee, Miss Webster, Mrs. Woulds.

Something might be said, I apprehend, about such names as Dowton, Honey, Romer, Selby, and Webster.

W. C. B.

**"BAYARD," NAME FOR HORSE.**—On 13 Jt 1275, Edward I. issued a mandate to Em Bechet to deliver to Maurice de Credo the king's horse Bayard, the king having given the said horse to him—Pat. Roll, 3 Ed m. 20 (10), in Deputy-Keeper's Forty-four Report, 76.

O. O. E

[See 'Bayswater,' 8<sup>th</sup> S. xii. 405; 9<sup>th</sup> S. i. 13, 154, 293; v. 356, 441, 506.]

**"THE POWER OF THE DOG."**—In the 'Flore Española' of Melchior de Santa Cruz author has an anecdote of Cardinal Pe Gonçalez. That prelate noticed that one of the priests in his retinue, a Biscayan, carried a short sword under his cloak. The cardinal reproved him, and told him that it was wrong for a cleric to carry arms. The Biscayan replied that he carried the weapon to defend himself if he were attacked by a dog. The cardinal said that in case he saw a dog running at him he should begin to recite from the Gospel of John. The priest acknowledged that this was a good way, but held the dagger, "because there are some dogs who do not understand Latin."\* The whole reply of the priest does not quite reconcile to the cardinal's suggestion, for even if concede the efficacy of an evangelic lecture John's is the least appropriate of the Gospels since it is the only one in which there is mention of the dog. The fact is that the story was an old one when Santa Cruz heard it, and it had been somewhat damaged in transmission. In the 'Laughable Stories' the learned Bar Hebraeus, a curious book which has been translated by Dr. Wa Budge,† there is one of an actor who heard man saying to his companion :—

"When thou art travelling by night and wouldst that the dogs should not molest thee, shout in thy face the Psalm wherein occur the words 'And as my only one from the mouth of the dogs.' And he said to him, 'Nay, but let him take a stick also in his hand, for all dogs do not understand the Psalm although there may be among them some who read them.'—Bar Hebraeus, dxviii.

The verse alluded to is the curious one "Deliver my soul from the sword: my darling from the power of the dog" (Psa xxii. 20).

This is the translation of the Prayer Book of the Authorized and the Revised Versions. Dr. Driver‡ uses "my only one" for "my darling."

\* 'Floresta Española,' por Melchior de Santa Cruz (Bruxelles, 1614), p. 10. I have described Southe's copy of this curious book (now in my possession) in the Library, vol. x. p. 289.

† 'Laughable Stories' of Gregory Bar Hebraeus (London, 1899).

‡ 'The Parallel Psalter,' by Rev. S. R. Driver (Oxford, 1898).

soul," and explains it as a poetical phrase for "my life." It is the word employed in Judges xi. 34 for an only daughter. That which our versions style "power," and for which Bar Hebraeus substitutes "mouth," is literally "hand." Hence Dr. Robert Young's rendering,

Deliver from the sword my soul,  
From the paw of a dog mine only one.

WILLIAM E. A. AXON.

**THE DOG AND THE GAMEKEEPER.** — *Le Petit Temps* (supplement to the Paris journal *Le Temps*) of 12 December is responsible for the following dog story, which "si non vero e ben trovato."

An incident has just occurred which gives matter for thought. M. X., the owner of a small villa in the environs of Paris, had a dog—a Great Dane—an intelligent and faithful animal. M. X. was very fond of his dog, and it was a blow to him when, having sold his house in order to return to Paris, he was obliged to separate from the dog. A friendly gamekeeper agreed to take it, but it followed its new master disconsolately. Having been used to live in a garden, the dog did not easily adapt itself to a different existence. The gamekeeper, who was not tender-hearted, grew tired of feeding an animal with such an appetite, and resolved to get rid of it. And this is how he set to work.

He fastened a heavy stone to the dog's neck, put it on a boat, and rowed towards the middle of the river Marne. When the boat was in mid-stream the gamekeeper took the dog in his brawny arms and threw it into the water. The rope, which was not a good one, broke, and the animal, after making a plunge, came to the surface. It swam towards the boat, and had nearly reached it when the pitiless man struck it over the head with an oar. A stream of blood spouted forth and slightly tinged the water. The dog returned towards its executioner; the river bank seemed to it too far off. The keeper became more furious with his victim. He had not put down his oar, and now brandished it like a windmill to strike a mortal blow. But his violence made him lose his equilibrium, and he fell into the water. He did not know how to swim, and would certainly have been drowned if the dog, who was much better than the man, had not seized him by his teeth and supported him. The gamekeeper could thus lay hold of the boat, which the current had not had time to carry away during the rescue of the keeper; and this time the bank was reached.

This saving of the man's life modified, as

may be supposed, the feelings of the gamekeeper for his dog. He dressed the wound made by the oar in the head of the poor and forgiving animal, and tended it quite paternally. And when relating the story he adds that only death shall separate him from the creature to whom he owes his life.

J. LORAIN HEELIS.

#### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**COL. HENRY HUGH MITCHELL.** — The date of the birth of my grandfather Col. Henry Hugh Mitchell is given in the short account of him in the 'D.N.B.' as 1766 (!). As a matter of fact, he was born 9 June, 1770. He was remarkable as being the only officer under the rank of general mentioned in the Waterloo despatch; and though, when in command of three regiments on the right under a heavy fire all day, he escaped without a scratch, he caught a severe cold, which eventually caused his death. He entered the army as ensign in the 101st Foot, November, 1782, and was promoted lieutenant 14 June, 1783, and served in India during that year. Was it unusual for a boy at that period to enter the army at the early age of twelve, or are there other instances? I have traced several of his brother officers, but owing to the lamentable lack of dates in Burke's 'Landed Gentry,' &c., I have not been able to ascertain their ages.

H. S. VADE-WALPOLE.

[For child commissions in the army see 8<sup>th</sup> S. viii. 42, 498; ix. 70, 198, 355, 450.]

**OLD LEGEND.** — Can anybody put me on the track of a quaint old legend—French, I think; at least, I saw it some years ago in the *Revue des Deux Mondes*—somewhat to the following effect? A rather fractious personage, being in difficulties, invokes some deity or saint and implores his aid. The deity or saint relieves him from his straits, and furthermore presents him with a bugle-horn, telling him that, should he again at any time require help, he need only wind a blast on that horn, and he, the deity or saint, would at once come to his support—always provided that the fractious personage will for the future live peaceably and shun all wanton broils. Emboldened by this gift and promise, but neglectful of the condition thereto attached, the fractious personage very soon plunges into fresh quarrels with all sorts of people, and of course is very soon in un-

commonly hot water. He then winds his horn. The deity or saint appears; our hero claims his aid, but his patron refuses it, reminding him of the violated condition that his *protégé* should lead a peaceable life; and he straightway, and very properly, abandons him to his fate.

This is but an imperfect outline of the story; still, I think it is perhaps sufficient to lead to its identification by any person acquainted with the legend. I should be grateful to any one who would supply a correct version of the tale and state where it occurs. Convinced that it is a *locus classicus*, I am a little ashamed to have forgotten where it is to be found.

PATRICK MAXWELL.

"OCHIDORE."—This word occurs with the meaning "shore-crab" in Kingsley's "Westward Ho!" chap. ii. p. 44. I can find no instance of its occurrence elsewhere. I should be glad if any of your readers would kindly tell me whether "ochidore" is a Devon word. Query etymology? A. L. MAYHEW.

Oxford.

"INOCULATION."—In 'She Stoops to Conquer' (I. ii.) Mrs. Hardcastle says: "I vow, since inoculation began there is no such thing to be seen as a plain woman." The play was first acted in 1773. Goldsmith died in 1774. Jenner was at that time twenty-five years old, and is stated to have begun to think of inoculation in 1780. His first experiment on a human being was in 1791, but the play speaks of the system as an established and approved practice. The discrepancy must have been noticed before; but how has it been accounted for? There is the additional interest that Goldsmith himself was much marked by smallpox, which was a great trouble to him through life. M.

[The 'H.E.D.' quotes under the date 1722 from the *London Gazette*, 6045/8, "A child has been inoculated with the matter. Five....Children have been inoculated of the Small Pox." See also Haydn's 'Dictionary of Dates,' s.v. 'Inoculation,' and 'Vaccination before Jenner,' 'N. & Q.', 5<sup>th</sup> S. vii. 440; viii. 228, 414; 7<sup>th</sup> S. ix. 365; 8<sup>th</sup> S. vii. 285, 331, 377.]

PORTRAIT OF SIR JOHN THOROLD, BART., LORD MAYOR OF LONDON.—I shall be glad to know if I can trace through your valuable paper whether there is in existence a portrait or print of Sir John Thorold, Bart., Lord Mayor of London 1710; and, if so, what would be the best means of obtaining a copy? R. C. C. HOCKLEY.

GLADSTONE STATUE.—I possess an engraving by W. Ross of a statue of Mr.

Gladstone by J. Adams-Acton. The figure is in academic robes and holds a scroll in its left hand. When was it made, and where is it now? Is it in bronze or in marble? Judging from the features, it was cast or sculptured some time in the early seventies.

J. B. McGOVERN.

ROYAL STANDARD.—Will any one who knows inform me what the "breaking of the royal standard" means? In the *Standard* of 25 January is the following: "His Majesty.....shortly afterwards went on board the Alberta, the royal standard being broken at the main as he stepped on to the deck."

A. BIDDELL.

CARLYLE ON "MOSTLY FOOLS."—I should be much obliged if you could tell me where in Carlyle's works or letters he says people are "mostly fools," or words very much to that effect. I cannot find the reference in books of quotations. GEORGE WESTON.

[At 7<sup>th</sup> S. iv. 276 it was shown that Carlyle uses the phrase "twenty-seven millions, mostly fools," in Nos. V. and VI. of the 'Latter-Day Pamphlets.')

SUWARROFF AND MASSÉNA.—I shall be much obliged if, for a literary purpose, you will kindly tell me where the following passage is to be met with:—

"During the armistice following the battle of Zurich, Prince Suvarroff and General Masséna spent several days in conversation in the Italian language. On one such occasion the Russian general, alluding to certain confiscations of art treasures which had been sent to France, concluded by saying, 'Tutti Francesi sono ladroni!' 'Oh,' exclaimed Masséna, 'tutti!' 'Tutti, no forse,' replied Suvarroff, smiling; 'tutti, no, ma buona parte [Buonaparte].'"

Korsakoff was defeated by Masséna on 25 September, 1799, and Suvarroff only appeared later on the scene. I cannot trace an armistice after the battle of Zurich. The episode quoted by me is said to be found in Scott's 'Life of Napoleon.' I cannot trace it there, and no index exists.

J. MACBETH FORBES.  
5, Cluny Place, Edinburgh.

MUCH ADO ABOUT NOTHING.—Can any reader of 'N. & Q.' oblige me with the reference where a line of 'Much Ado about Nothing' is quoted, "If her breath were as terrible," &c., with a reference to the 'Protesilaus' of Anaxandrides? I want the contributor's name, but have failed to find the passage in the index of 'Shakespeare Criticisms.'

W. THEOBALD.  
Budleigh Salterton.

[We fail to find such reference. There is a note on the line in Furness's 'Variorum Shakespeare.')

**'LASCA.'**—Can any one tell me where I may obtain an American poem called (I believe) 'Lasca'? It is a tale of the Wild West, and relates how, in a stampede of cattle across the plains, a Mexican girl saves the life of her lover by throwing herself on his body when the horse on which they are both riding stumbles and the cattle rush over pony and riders. The girl, of course, is killed.

T. Z.

**MRS. MARY ANNE CLARKE.**—I shall be obliged if you can give me any information concerning the above-named lady—as to her date of birth, maiden name, date of marriage and death. She lived in the reign of King George III., I know, and was intimate with the king's second son, the Duke of York. One of the heralds of the College of Arms thinks the whole matter relating to her was threshed out in your paper.

S. B. TUDBALL.

The Queen, Bath Road, Bournemouth.

[See 1<sup>st</sup> S. iv. 396, 493; 4<sup>th</sup> S. xi. 484; xii. 454; 6<sup>th</sup> S. xi. 308, 373; 8<sup>th</sup> S. vii. 408. See also 'D.N.B.')

**EDMUND CRAVEN COLMAN** was admitted to Westminster School on 18 July, 1812. I should be glad to receive any information about him.

G. F. R. B.

**BUTCHER.**—Thomas Butcher was admitted to Westminster School on 15 January, 1776, and James Gunniss Butcher on 26 May, 1780. Can any correspondent of 'N. & Q.' give me particulars concerning them?

G. F. R. B.

**CURRENCY BEFORE COINAGE.**—That great monetary authority Lord Avebury writes: "The banking schemes of ancient Egypt were in copper, circulated by weight." There was no coinage, so some undefined weight of copper was the unit of barter. Well and good; but it is difficult to reconcile this with the conclusions of Birch and Wilkinson, for the latter writes of "the ordinary scales for weighing the rings of gold and silver that served for money." We are all familiar with the graphic scenes portraying the actual operation thus defined. Of course, the proportion of size is not evident; still the talent is reputed to have consisted of gold. Possibly copper was utilized for the construction of weights. Can this be explained?

A. HALL.

**SHAKESPEARE'S LETTERS.**—I possess a book, 8vo, 338 pages, which has a title-page as follows:—

"A Tour in Quest of Genealogy, through several Parts of Wales, Somersetshire, and Wiltshire, in a

Series of Letters to a Friend in Dublin, interspersed with a Description of Stourhead and Stonehenge, together with Various Anecdotes and Curious Fragments from a Manuscript Collection ascribed to Shakespeare, by a Barrister. London, published by Sherwood, Neely, and Jones, Paternoster Row. 1811."

The following is taken from p. 29:—

"On our return from the morning's ramble, I was tempted to enter an auction room, where, amongst other articles, books were selling, in the Catalogue said to have belonged to a person lately dead, who had left, as I was informed, very little more to pay for his lodgings, which he had occupied for three months only. He was a stranger, had something eccentric and mysterious about him, passed off for an Irishman, but was suspected to have been one from North Wales. I bought two or three printed books, and one manuscript quarto volume, neatly written, importing to be verses and letters that passed between Shakespeare and Anne Hathaway whom he married, as well as letters to and from him and others, with a curious journal of Shakespeare, an account of many of his plays, and memoirs of his life by himself, &c. By the account at the beginning, it appears to have been copied from an old manuscript in the hand-writing of Mrs. Shakespeare, which was so damaged when discovered at a house of a gentleman in Wales, whose ancestor had married one of the Hathaways, that to rescue it from oblivion a process was made use of by which the original was sacrificed to the transcript."

If genuine the extracts are very curious and interesting. What is known concerning this book, and what opinions have been expressed as to its authenticity? Also can any of your readers describe the process above referred to by which the "original was sacrificed to the transcript"? Has the whole manuscript ever been published?

T. TURNER.  
Norwich.

[The work is by Richard Fenton, for whom see 'Dict. Nat. Biog.' It is a humorous production, and may be classed with the Ireland forgeries. See 'N. & Q.' 3<sup>rd</sup> S. ii. 331. See also 1<sup>st</sup> S. viii. 190; 6<sup>th</sup> S. v. 279, 339; *Gent. Mag.*, xcii. ii. 644; Halkett and Laing's 'Dictionary of Anonymous Literature.' Fenton, 1746-1821, was known to Goldsmith, Johnson, Garrick, and, in later years, to W. Lisle Bowles and Sir Richard Colt Hoare.]

**"TIME WAS MADE FOR SLAVES."**—A writer in the *Belgian Times*, referring to the clocks at Antwerp, says that there is inscribed on one of them, "Time was made for slaves." Where can this inscription be seen, and what is the origin of the saying?

DUDLEY WALTON.

[The saying is first traced in Buckstone's burlesque 'Billy Taylor,' produced at the Adelphi about 1830. See 6<sup>th</sup> S. ix. 78.]

**MARYLEBONE CEMETERY.**—Lysons, in his 'Environs of London,' vol. iii. p. 253, mentions as standing in Marylebone Cemetery the tomb of Capt. Thomas Butler Cole, who died at

Portland Street in 1769, and "whose daughter Mary married James Winder." Is this tomb still in existence, or is there any lengthier record of its inscription? Any information which might lead to the identification of this Thomas Butler, who took the name of Cole without royal licence, will be valuable.

H. M. BATSON.

Hoe Benham, Newbury.

**HENRY VII.**—Wanted a history of this king and his followers before he ascended the throne of England.

E. E. COPE.

**"CLUBBING THE BATTALION."**—What is the earliest instance of this phrase, meaning a bungled movement on parade—getting the men mixed? 'Advice to Officers,' 1782, has the following:—

"A good adjutant should be able to play as many tricks with a regiment, as Breslaw can with a pack of cards. There is one in particular that I would recommend, namely, that of dispersing and falling in again by the colours; which you will find extremely useful whenever you contrive to club, or otherwise to confuse, the battalion."

The 'Oxford English Dictionary' gives only a reference to a speech in Parliament by Mr. Windham in 1806, in which he alluded to the phrase as an expression well known in the army.

W. S.

**AUTHORS OF QUOTATIONS WANTED.—**

And snatching, as they [sc. the years] go, whole fragments of our being.

A. O. PRICKARD.

Ubi libertas, ibi patria.

LUCIS.

**Stylies.**

LEGHORN.

(9<sup>th</sup> S. vii. 47.)

H. G. H. doubts the received opinion that Livorno has been corrupted into Leghorn by English sailors. In favour of the accepted view it may be stated that the form Leghorn is not French, German, or Italian, but exclusively English; also that sailors are especially prone to make foreign names intelligible in their own language—in fact, to originate folk-etymologies. A few instances may be given. Thus the old Greek name of Euripus, which became Nevripo, the narrow channel between the island and the mainland, was assimilated by Italian sailors into Negroponte, the "black bridge," which has been extended to be the modern designation of the island of Eubaea. Anse des Cousins, the "Bay of Mosquitoes," has been turned by English sailors into Nancy Cousins

Bay. They have also changed Ujung-Sâlang, the Malay name of an island off the Malay Peninsula, which means "Salang headland," into Junk-Ceylon, converting the meaningless vocables into syllables not wholly unfamiliar. This is much the same as has occurred in the case of Livorno. In like manner As Desiertas, the appropriate Portuguese name of some small uninhabited isles near Madeira, has been corrupted into The Deserters by English sailors, who have also turned Rio d'Angra, the "river of the bay," in West Africa, into Danger River—a very appropriate name. Mombaim, the name of a temple of Devi, the great mother, was turned by the Portuguese into the more intelligible sound Bombain, and the English in turn made it into Bombay. Galla, "the stone," the Singalese name of a rocky cape in Ceylon, was made by the Portuguese into Point de Galle, the "cock cape," and the town adopted a cock as its crest. By the change of Setubal into St. Ubes English sailors have canonized a new saint, and have given a local habitation to an old one by changing Hagenes, the Norse name of one of the Scilly Isles, into St. Agnes. Another Norse name, öngul's eg, the "isle of the strait," afterwards became Anglesey, the "isle of the Angles," which it never was. The Welsh name Aber-maw, the "town at the mouth of the Maw," was made intelligible to English ears by being converted into Barmouth; and a well-known case is that of Burgh Walter, so called because it was a castle of Walter of Douay, which, when the bridge was built over the Parret, became Bridgewater. Less familiar, perhaps, is the case of Martin Win-gaard, a Dutch sailor, whose name, given by Adrian Block to an island off the coast of Massachusetts, was afterwards turned by English codfishers into Martha's Vineyard.

ISAAC TAYLOR.

This is certainly not a nautical corruption. Not only is the old French name Ligourne, but Ligorno formerly disputed the spelling with Livorno in Italian, as Ligurnus did with Liburnus or Liburnum in Latin. I find the following three items in 'Il Perfetto Dittionario' (Italian and Latin), Venice, 1658: P. 269, "Ligorno, porto di Toscana: Liburnum"; p. 594, "Liburnum: Naue leggiara, & Ligorno"; p. 595, "Ligurnus, portus: Liuorno, porto." (See also 'Dict. de Trévoix,' Hofmann's 'Lexicon Universale,' Clavier's 'Introd. in Univ. Geographiam,' and Veneroni's 'Dict. Ital. et Franc.') We have a familiar example of the like consonantal mutation in the Italian *pargolo*; and as to the epenthetic aspirate, our ancestors had a pro-

voking habit of intruding it where it was not wanted : "Chommoda dicebant," &c. Here, however, there is no question of pronunciation, as in Catullus's epigram ; but in this connexion I take occasion to observe that the accentuation I have been used to all my life is Leg'horn—that of the etymology—not Leg'horn, which aggravates the corruption.

F. ADAMS.

H. G. H. may be glad to know of a note of mine on this subject, 9<sup>th</sup> S. iii. 484. After writing it I found that the late Alex. J. Ellis had treated the matter most exhaustively in his great work the 'History of Early English Pronunciation,' 1869. He quotes the same authority as I did, Rear-Admiral Smyth, to show that the English form of this name was derived from Greek and Italian spellings of the sixteenth and seventeenth centuries : Greek Legorno, Italian Ligorno, &c.

J. PLATT, Jun.

POEM BY THE LATE DR. E. HATCH (9<sup>th</sup> S. vii. 29).—The line

Saints of the marts and busy streets  
is found in a poem called 'All Saints,' printed in a collection of sacred poems entitled 'Towards Fields of Light,' by the Rev. Edwin Hatch, D.D., published by Hodder & Stoughton, 1890, p. 54.

A. L. MAYHEW.

"INSURRECTION" (9<sup>th</sup> S. vii. 66).—Commandant Weil informs us that Frederick II. writes in French of "les insurgés hongrois" for the general rising of Hungary on the side of the Crown.

EDITOR.

MARGARET OF BOURBON (9<sup>th</sup> S. vi. 289, 397, 492).—MEGAN will doubtless have noticed the mistake *ante*, p. 55. At that place the heading should read *Bourbon*, not "Bavaria," with references as above. C. S. WARD.

HORSES WITH FOUR WHITE STOCKINGS TOLL-FREE (9<sup>th</sup> S. vi. 507).—Your correspondent's query has suggested reference to some notes made for me many years since in India by Capt. W. Lee regarding the native view of marks on horses. I find that the *panch kalian*, or horse with five white points, a white face and four white stockings, the sort of horse good for a circus, is highly prized in India !

The following notes on the propitious and unpropitious marks may be of interest. These go very far, in the native mind, in the selection of a horse ; and at a fair a European, who looks to other points, may often pick up a good horse cheap, which no native will bid for on account of its unlucky markings.

One of the most important is the feather, or curl, to be found on the side of a horse's neck near the mane, sometimes on one side, sometimes on the other. If this, the *khaumri*, points forwards, i.e., towards the head, this is a horse to buy. But a feather pointing towards the tail is a *sampan*, or female snake, and this constitutes about as bad an *aib*, or blemish, as a horse can possess.

A forward curl on one side cancels a *sampan* on the other, and the horse will do. Two forward curls, one on each side, send up the value hugely, whilst no native will think of buying a horse which has developed two *sampans*.

Of all the propitious markings, the *deo-kunth* ranks the highest. This is a curl sometimes found at the bottom of the throat, near the chest. If this "god-like throat" mark exists, it cancels most of the other blemishes, even a couple of *sampans*.

The most serious of all blemishes is the *siyāh talu*, or black roof to the mouth, and with this even the *deo-kunth* will hardly help the horse through.

Another fatal *aib* is a small star on the forehead of the horse. Its fatality depends on whether it is small enough to be covered by the ball of a man's thumb. If it is of fair size and cannot be so covered, it has little evil significance ; but if it is diminutive, the horse is almost valueless for the native market.

Colours count for something. In Arabs, a blue grey, which as time goes on gets bleached white, ranks highest ; then bay with black points. Chestnut comes last, horses of this colour being generally supposed to be tiresome and vicious.

J. H. RIVETT-CARNAC, Colonel.  
Schloss Wildeck.

The following well-known sayings seem to be against rather than in favour of a horse with four white stockings :—

One white leg, buy a horse ;  
Two white legs, try a horse ;  
Three white legs, look about him ;  
Four white legs, do without him.

Four white legs, keep him not a day ;  
Three white legs, send him soon away ;  
Two white legs, sell him to your friend ;  
One white leg, keep him to his end.

STAPLETON MARTIN.  
The Firs, Norton, Worcester.

According to the following passage from 'Li Carretié,' by Frédéric Mistral, the Provençal poet, the freedom was not only of tolls, but of the rule of the road :—

"Pèr la règlo dou trin, l'avie pamens un vièi usage, qu'ero respecta de touti: lou carretié que

soun davans avié li quatre péd blanc, que davalesse o que mountesse, avié lou dre, paréis, de pas se leva dou trin. E d'aqui lou prouverbi : 'Quau a li quatre péd blanc, pou, se dis, "passa pertout."

"By the rule of the road there was nevertheless an old custom which was respected by all: the carter whose leader had four white stockings, whether going downhill or uphill, had the right, it appears, not to leave the road [that is the narrow paved part, when the rest was in a bad state]. And thence the proverb: 'Who has four white feet can,' it is said, 'pass everywhere.'

I hope light will be thrown on the origin of this privilege to four white feet. The old catch, "Why does a piebald horse not pay toll?" seems to show that it was not peculiar to France.

EDWARD NICHOLSON.

1, Huskisson Street, Liverpool.

THE ACACIA IN FREEMASONRY (9<sup>th</sup> S. vii. 9).—The "several Freemasons" who have been appealed to by MR. NORMAN must have been singularly unlearned in the traditional lore of the ancient order not to have been able to enlighten him. I am betraying no secret as a Past Master of thirty-five years' standing in generally informing the uninitiated that it is reputed to recall a tragedy; it signifies a remote, unknown, and liable to be forgotten site. To the vastly preponderating majority of the "brethren of the mystic tie" the words in the ritual, "and having planted a sprig of acacia to mark the spot," will recur as an all-significant reason why that particular shrub or tree should suggest association with funereal rites.

GNOMON.  
Temple.

According to Folkard ('Plant Lore') the acacia used by Freemasons is not a true acacia, but *Robinia pseudacacia*, or American locust tree. The practice of dropping twigs of this tree on the coffins of the brethren seems to have originated in America. The *Acacia seyal* is reputed to have yielded the shittim wood of Scripture, which was much used in the building of the Ark. Hence, perhaps, the reverence Freemasons pay to the acacia generally.

C. C. B.

I suggest that your correspondent, if a male, should join the Ancient Fraternity of Free and Accepted Masons, when the master of his lodge will, if a competent Mason, instruct him in the meaning of that and other symbols used in Freemasonry. In the meantime consult 'N. & Q.' 5<sup>th</sup> S. i. 57, 197, 316, 457; ii. 157; v. 276; 8<sup>th</sup> S. i. 433, 524.

BASIL A. COCHRANE.

MAJOR WILLIAMS'S VOYAGE TO CANADA IN 1776 (8<sup>th</sup> S. xii. 402; 9<sup>th</sup> S. i. 54, 89).—For the sake of ensuring an accurate record in

'N. & Q.' I should like to correct an error concerning Major Williams occurring at the last reference. Following the interesting note signed R. B. B., 8<sup>th</sup> S. xii. 402, there appears in this number a statement by F. A. W. relating to the voyage of the Charming Nancy to Canada in 1776, with a body of artillery on board under the command of a certain Major Williams. The name of this officer was not Edward, as stated by F. A. W., but Griffith Williams. Some account of him is to be found in Hadden's 'Journal kept on the Campaign,' and a few more details may be given here. He was an elder brother of George Williams, chief magistrate of Newfoundland, who married Marie Monier, of a French refugee family. This George and his wife were the grandparents of the late Sir Monier Monier Williams, and one of their sons, George also by name, accompanied Major Griffith Williams to America on this voyage in 1776, although he was at the time only eleven years of age. In the year following, at the capitulation at Saratoga, it was this small boy who carried the flag of truce to the camp of the victorious party. He was afterwards a colonel in the 20th Regiment and M.P. for Ashton-under-Lyne, and died in 1850. His uncle, Griffith Williams, died Colonel Commandant of Woolwich in 1790, leaving no male issue.

H. M. BATSON.

Hoe Benham, Newbury.

"CHURMAGDES" (9<sup>th</sup> S. vii. 28).—The dialect form of *chare* or *char* being *choor* in Hampshire (in the Isle of Wight *chur*), as in the counties west thereof, there can be no doubt that *churmagdes* were "such yonge Wemen .....called Charr Wemen.....as are in noe service." See 'H.E.D.' s.v. 'Charwoman.' Shakespeare refers to this type as

The maid that milks  
And does the meanest chares.  
'Antony and Cleopatra,' IV. xv. 75.

*Charmaid*, however, is not in the 'H.E.D.'

F. ADAMS.

THE AREA OF CHURCHYARDS (9<sup>th</sup> S. vii. 9).—Some light is thrown on the question of the origin of ancient churchyards by that which belongs to the extensive wold parish of Kirby Grindalythe in the East Riding of Yorkshire. The churchyard is large—amply sufficient for the requirements of the five or six *thorpes* and *bys*, the townships which the parish contains, and whose needs are served by the church and churchyard at Kirby, which is the most central, but not the largest or most populous of them. The noticeable thing at Kirby Grindalythe, which makes it

so instructive, is that outside the wall of the extensive churchyard there is evidence, chiefly to the west, of ancient interments. To explain them two theories may be advanced. One is that the churchyard was originally unenclosed, burials taking place anywhere on the wold in the neighbourhood of the church, only the portion more densely buried in being afterwards walled round. The other and more probable theory is that, before the erection of the church, or even perhaps in pre-Christian times, this central spot in Grindalythe, the "district of the green dale," was conveniently selected as the place for the interments of the people of the neighbourhood. Here, where the graves were thickest, a preaching cross was first erected, and afterwards, at some period before the Norman Conquest, the earliest church was built.

The churchyard at Kirby Grindalythe will, I think, help to throw light on the formation of some of the oldest churchyards, those of later origin being perhaps explicable by MR. GRISH's theory. Other churchyards with interments beyond the walls may exist elsewhere.

ISAAC TAYLOR.

It would appear that certainly so early as about A.D. 760 spaces of ground adjoining churches were enclosed and consecrated for burial, and by a canon of the ninth century every grave was to be esteemed sacred, to be adorned with the sign of the cross and to be preserved from trespass and violation by dogs and cattle. Many churchyards have a history far older than the churches which stand in them, being originally places appropriated to religious assemblies, divine service being performed there, until at length the church was added for greater honour and convenience. It has been noted as a curious fact that in a large majority of cases the churchyards are on the north side of the church and on the north side of the road leading to them. There is a superstition amongst many old-fashioned folk that the north side of the churchyard is less sacred than the rest of the consecrated ground. "To be buried there," wrote Durandus, the great fourteenth-century ecclesiastic, "is, in the language of the Eastern counties, to be buried out of sanctuary." Hence the position was largely appropriated to the graves of suicides, unbaptized persons, and excommunicates.

The Emperor Justinian made a law (possibly legalizing an existing custom) "that none shall presume to erect a church until the bishop of the diocese hath first been acquainted therewith, and shall come and lift up his hands to heaven, and consecrate the place to God by prayer,

and erect the symbol of our salvation, the venerable and truly precious rood."—Sir R. Phillimore, 'Eccl. Law,' p. 1761.

The service, therefore, for the consecration of a churchyard prior to the actual church erection involves the existence of a cross, possibly simply of wood. An Irish canon of the eighth century published by D'Archery seems more explicit, for it directs a cross to be set up wherever there is consecrated ground to mark the limits as well as the sanctity of the place. One of the constitutions of William of Blois, Bishop of Winchester, made in 1299, says: "Let a handsome cross be erected in every churchyard, to which the procession shall be made on Palm Sunday." For more interesting information upon the same subject see a paper by Mr. Crawfurth Smith, entitled 'The Churchyard and its Accessories,' contributed recently to the Architectural Association, 56, Great Marlborough Street, W.

HARRY HEMS.

Fair Park, Exeter.

LINES ON THE SKIN (9<sup>th</sup> S. vii. 27).—It may be of assistance to N. K. R. to know that the author of these lines was named Power, and was, I believe, a native of Atherstone. I believe they begin as follows, and not as quoted:—

There's a skin without a skin within,  
A covering skin and a lining skin,  
But the skin within is the skin without  
Doubled and carried complete throughout.

L. LLOYD.

IPPLEPEN, CO. DEVON (9<sup>th</sup> S. vi. 409; vii. 50).—I do not feel qualified to deal with the whole of the article at the last reference, but must protest against the effort to make out certain well-known Irish family names to be Semitic. Before venturing upon such delicate ground as this, MR. THORPE should at least have made his comparisons with the genuine Gaelic forms of these names, instead of with the English phonetic spelling of them. Thus, excluding McBeth, sometimes anglicized Beton, which is Scotch, and of doubtful origin, the correct Irish orthographies of the names in question are as follows: MacCarthaigh for McCarthy, MacDonnchadha for McDona, O'Caiside for Cassidy, O'h-Eilige for Healy, O'Mathghamhna for Mahony, O'Maoil-Eoin for Malony. Still older forms are to be found in the Ogham inscriptions, by the aid of which, for example, McCarthy can be proved to be derived from the Irish equivalent of the historic name Caractacus.

JAS. PLATT, Jun.

On this subject MR. PAYEN-PAYNE's note (7<sup>th</sup> S. ix. 6), to which the Editor refers, may

be read with profit. I would also call attention to a note by DR. NEUBAUER (7<sup>th</sup> S. iii. 96), in which many other identifications of English names with Hebrew words are propounded. He holds that London is the dwelling of Dan, and Guildhall the house of lepers (Geled). Scarcely one of his etymologies is more "funny" (to use MR. THORPE's word) than the identification of Apple- with Naphath. DR. NEUBAUER's note called forth at the time a reply in *Truth*, which took him seriously, and spoke of him impertinently. In revenge the doctor, as I remember, proposed to explain MR. LABOUCHERE'S name from Hebrew Labush-Or, "clothed in light," & non lucendo.

C. B. MOUNT.

"KITTY-WITCH" (9<sup>th</sup> S. vii. 9).—In *Folk-Lore*, 1898, vol. ix. p. 366, I inserted a query upon the above. I there assumed that they were simply loose women who held a species of carnival or saturnalia on a certain day, which does not now appear to be known, and suggested that originally the custom had some especial significance. Could it be that it alluded to some mediæval attack upon the town, wherein the women, in the absence of the men at sea, fought with and beat off the invaders? The men's shirts might simply be symbolical, or might have been actually worn on the walls to deceive the enemy. The account of any such invasion was unfortunately not forthcoming; the only semblance of such that I have been able to trace was the attack by the followers of Kett in 1549, but the story was probably older than this.

DR. W. ZINDEMA (*Folk-Lore*, 1899, vol. x. p. 246) stated that a parallel existed in the "Hartjesdag" at Amsterdam upon the Monday following August 15 (the Assumption of the Virgin Mary), when the men and women of the lower classes exchange their attire and spend the day drinking.

I have made considerable local inquiry without success, the custom apparently having fallen into desuetude some time prior to last century.

W. B. GERISH.  
Bishop's Stortford.

"HOOLIGAN" (9<sup>th</sup> S. vii. 48).—MR. PAUL TAYLOR, on making inquiry once concerning the source of this term, acquiesced in the statement ventured upon by a "gentleman in court" to the effect that it was probably attributable to a comic song in vogue several years ago at the lower-class music-halls, which was sung by the Brothers Hooligan (*Sun*, 18 August, 1898). This testimony, however,

21 November, 1900, will prove of value:—

"You are right about the 'Hooligans' several times in Australia, seven or eight years ago you refer to, and it was widely known with the Larrikins. The first verse goes like this and it has a rowdy, rousing chorus:—

There's a family living near us—

The Hooligans!

Always in some terrible fuss

Are the Hooligans.

Never known to tell a lie,

They'd sneak yer teeth and say 'Good-b'

They could drink the Carlton Brew'ry dr

Could the Hooligans.

*Chorus.*

Yah! the Hooligans;

Yarr-h! the Hooligans;

They are never quiet, no,

Always in some riot, so

Yah! the Hooligans;

They are the boys that kick up the n

In our back yard."

One can only hope the Editor of 'N' will not be so molested, but the writer signs himself Tomp, ends his intercommunication with the threat t "shall be happy to drop in and sing i

J. HOLDEN MACMIC

ROUTES BETWEEN LONDON AND (9<sup>th</sup> S. vi. 406).—I do not gather MR. HEMS is particularly interested in the above, but if he is he may know of three very interesting work I possess, which give all the contemporary routes:—

(i.) A Journey to Paris in the Year 1699. By MARTIN LISTER. The Third Edition. London: Tonson, 1699. 8vo.

(ii.) Le Parisien à Londres, ou Avis aux qui vont en Angleterre, &c., &c. AN MARADAN, 1789. 2 vols. 12mo.

(iii.) Galignani's New Paris Guide, or Companion through the French Metropolis of Paris, Galignani. 13th Edition. [The date of my copy, but appears to be circa 1820.]

EDWARD HERON-A

THE BATTLE OF FONTENOY, 1745 (8<sup>th</sup> 25).—The salute at Fontenoy was a famous. From your correspondent's would seem to be sadly forgotten. The old story is told by Voltaire. The French saluted were certainly not "Louis Dauphin, Marshal de Saxe, Duc de R &c." Saxe was so ill that he was unable to sit his horse, and gave his orders from When Ligonier's Guards came face to face with those of France, they saluted by moving their hats. The Count de Banne, the Duc de Biron, and the o

"Gentlemen," was the reply, "we never fire first. Fire yourselves!" Fontenoy was a defeat, but, like most defeats, there was little that the losers need be ashamed to remember.

The seven Irish regiments were in red, with white breeches. One would suppose that this colour had remained since the days of Sarsfield. The Royal Regiment of Ireland (1,400 strong after Limerick, of whom all but about seven were true to their cause) probably wore red coats. Certainly at Cremona (1702) the immortal brigade would have donned red coats had they had time to don any coats at all. But red must have been something more than a tradition in the French army in 1745. The famous Mousquetaires were only "Gris" and "Noir" from the colour of their horses. The "Noir" were formed from the cardinal's guards, whose colours, as those of the League before them, were scarlet. The Irish exiles doubtless retained their distinctive uniform till 1794, when six regiments were received into British service, to be soon disbanded.

We badly want a history of the Irish Brigade. No Englishman, of course, could write it impartially, but Judge O'Connor Morris, for instance, might well set his hand to the work.

GEORGE MARSHALL.

Sefton Park, Liverpool.

**ETYMOLOGY AND WHIST** (9<sup>th</sup> S. vii. 23).—It may interest PROF. SKEAT to know that long before Dr. Johnson's 'Dictionary' appeared in 1755, Bailey, in his 'Dictionary' (my edition is of 1727), gave the correct derivation of *surcease*, Fr. *surseoir*, past part. *sursis* (cf. *asseoir*, *assis*). It is strange that Dr. Johnson overlooked this: probably a case of *Homerus dormitans*. It is well that PROF. SKEAT has called attention to this.

MICHAEL FERRAR.

Little Gidding, Ealing.

**MONOLITH WITH CUP-MARKINGS IN HYDE PARK** (9<sup>th</sup> S. vii. 69).—I have seen it laid down, but where I cannot recollect, that the monolith which COL. CARNAC mentions is an ancient emblem of phallic worship. Is this correct? Can COL. CARNAC tell us where the other similar stones are placed?

W. H. QUARRELL.

**SIMON FRASER** (8<sup>th</sup> S. x. 156, 223; 9<sup>th</sup> S. vi. 157, 338, 433; vii. 16, 51, 75).—It is a mistake to suppose that, "as mentioned in the 'Table Book,' there was a second likeness of Lovat, a full-length etched by Hogarth." There is no such etching in existence. The error has, perhaps, had its origin in the fact that there

were later copies by other hands from sketches made by Hogarth at the trial of Lovat, formerly in the possession of Horace Walpole. Information of this kind, in such books as Hone's and Knight's, is usually secondhand, and rarely to be trusted for technical accuracy. It is better to seek for that, in the present case, for example, in the works of J. Nichols and S. Ireland.

JULIAN MARSHALL.

Facing p. 16, vol. ii. of the 'History of English Dress,' by Georgiana Hill, may be seen a portrait engraved on steel of "Simon Fraser, Lord Lovat, Chief of the Clan Fraser," and underneath is engraved "Le Clare pinxit: Cook sculpt" (London, Richard Bentley & Son, 1893). The portrait is a half-length, and represents him habited in complete armour, excepting a large flowing wig covering his head and falling on his armour. Where the original picture is I cannot say, but I have an idea that the engraving has done duty in former years in other publications.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**LINCOLN'S INN FIELDS** (8<sup>th</sup> S. iv. 425; 9<sup>th</sup> S. vii. 13).—The angle-post referred to by MR. HEBB as being formerly in Holywell Street is now to be found in the Guildhall Museum.

ANDREW OLIVER.

"**VIVA**" (9<sup>th</sup> S. vi. 266, 311, 391, 451; vii. 18).—It is not quite true that one never hears "New" for "New College" from a New College man, though it is true that the abbreviation is considered improper. A fourth-year man recently down from Oxford shows me a note from a New College tutor in which the sentence occurs, "I hope to see you at New this evening." I have compiled a long list of Oxford undergraduate slang, but it is perhaps hardly of sufficient general interest for these columns.

C. C. B.

**USK CASTLE** (9<sup>th</sup> S. vi. 489).—I transcribe the following from Wirt Sikes's 'Rambles and Studies in Old South Wales,' published in 1881. While confirming the tradition, it leaves MR. PAGE's request for proof unanswered:—

"It [i.e., Usk] is a castle among castles, even in Wales, because in one of its rooms the hump-backed tyrant Richard III. was born. I am perfectly aware that this fact is denied by the over-particular nowadays; but there is no comfort to be had in this world if we do not put down these iconoclasts, who have shattered William Tell's arrow and pared the apple story to an empty core, who have ground Pocahontas and Barbara Frietchie under the same ugly millstone, and who will presently prove that Washington never crossed the Delaware. The proud, shy, subtle, and bloody Richard was born

in the fifteenth century, and let us believe he was born here; it is certain he married Ann Nevil, whose father was Lord of Abergavenny Castle under Henry VI."—P. 70.

The erudite United States consul is silent as to Edward IV.'s alleged birth in the castle.

C. K.

The following translation from William Wyrcester, as rendered by Hearne, may assist my esteemed friend MR. PAGE:—

"The Generation of the most Illustrious Prince, Richard Duke of York," &c. .... "The Lord Edward, the second son of the Illustrious Prince Richard, was born in the City of Rouen, on the 27th April in the year 1442, in the afternoon, the 14th hour and 45 minutes (45 minutes past 2 o'clock A.M., April 28th)."

In a note, apparently by Hearne, quoting the text of the 'Annals,' our author says that Edward was born "on Monday the 28th April, 1442" (not saying where), two hours after midnight, and adds naïvely: "Qui conceptus est in camera proxima capella palacii de Hatfield" (p. 462).

In the 'Annals,' written subsequently to the 'Account of the Generation of the Family of York,' W. Wyrcester records, "On Monday the 2nd of October [1452], Richard (son of Richard, Duke of York) was born at Fotheringay." I extract from 'The Chronicles of the White Rose of York' (London, Bohn, 1845), notes, pp. 213-4.

GНОMON.

WHIFFLERS AND WHIFFLING (4<sup>th</sup> S. xii. 284, 354, 397, 416, 525).—The whiffler is mentioned near the beginning of the fifth act of 'Henry V.', where "the deep-mouthed sea" is "like a mighty whiffler 'fore the king." We are told that the whiffle was originally a kind of axe, but that the whifflers in Norwich carried a sword of lath or latten. I find in chap. viii. of the appendix to George Borrow's 'The Romany Rye' the following passage:—

"Nobody can use his fists, without being taught the use of them, by those who have themselves been taught, no more than any one can whiffle, without being taught by a master of the art. Now let any man of the present day try to whiffle. Would not any one, who wished to whiffle, have to go to a master of the art? Assuredly! but where would he find one, at the present day? The last of the whifflers hanged himself about a fortnight ago on a bell-rope in a church steeple of 'the old town,' from pure grief that there was no further demand for the exhibition of his art, there being no demand for whiffling since the discontinuance of Guildhall banquets. Whiffling is lost. The old chap left his sword behind him; let any one take up the old chap's sword, and try to whiffle."

Borrow was a Norfolk man, and 'The Romany Rye' appeared in 1857. One sees

who twirls an ornamental staff, sometimes throwing it in the air and catching it again. The 'Century Dictionary' gives us: "Drum-major. One who directs the evolutions of a band or drum-corps in marching (U.S.)." In the English Army Regulations (1844), "The Music of Slow and Quick Time is to be practised under the direction of the Drum-Major" ('H.E.D.'). In the U.S. army the motions of the drum-major's staff, held vertically or horizontally, are signals for the conduct of the line of march. In processions not of a strictly military character the drum-major performs many fantastic tricks with his staff, and is apparently an unintentional copy of the ancient whiffler.

RICHARD H. THORNTON.

Portland, Oregon.

COLUMBARIA, ANCIENT DOVE OR PIGEON COTES (9<sup>th</sup> S. vi. 389, 478; vii. 15).—I believe I am correct in stating that there is an old dove-house on the boundary of Little Glemham Park, Suffolk. The "commodious Manor House of Clopton Hall" was advertised to be sold at Garraway's Coffee-House in 1806, with "forecourt, gardens, fishponds, orchard, dove-cote, farmyard, and suitable outbuildings." In the *Sun* newspaper of 4 September, 1799, the lease of Crawley Farm, Witney, Oxfordshire, was advertised to be disposed of, and among the attractions mentioned is a "dove-house." In conclusion I quote from Selden's 'Table-talk,' under 'Conscience':—

"Some men make it a Case of Conscience, whether a Man may have a Pigeon-house, because his Pigeons eat other Folk's Corn. But there is no such thing as Conscience in the Business; the Matter is, whether he be a Man of such Quality, that the State allows him to have a Dove-house; if so, there's an end of the business; his Pigeons have a right to eat where they please themselves."

H. SIRR.

There is a large columbarium at Alciston, part of which is now used as a chicken-house, the remainder being roofless. There is also a circular one opposite Patcham Church. Both are in Sussex.

W. SHARP.

"OWL IN IVY BUSH" (9<sup>th</sup> S. vi. 328, 396; vii. 16).—I have a copy of the second edition of Ray's 'Proverbs,' Cambridge, 1678, and under letter O in the 'Alphabet of jocular, nugatory, and rustick proverbs' the following is given:—

To look like an owl in an Ivy-bush.

W. S.

"TWOPENNY TUBE" (9<sup>th</sup> S. vii. 29).—I remember reading in the *Daily Chronicle*, a

ductor had originated the nickname "Two-penny Tube." W. CURZON YEO.  
Richmond, Surrey.

D'AUVERGNE FAMILY (9<sup>th</sup> S. vii. 68).—The Marquis de Monclar has been good enough to send us a notice on the possible relations of the D'Auvergnes with the Duchy of Bouillon, from which it is clear that no Jersey Dauphine could have the slightest right to the title of Prince de Bouillon. The last duke died in 1806, and the Congress of Vienna rejected the claims of two French nobles to the duchy on grounds of date which would have been still more fatal to the Jersey Protestant family. EDITOR.

VAN DER MEULEN (9<sup>th</sup> S. vii. 87).—There are many of his sieges (Dutch wars of Louis XIV.) at Versailles which answer to the description. D.

RHODODENDRONS AND OLEANDERS (9<sup>th</sup> S. vii. 88).—The oleander grows wild in Palestine; not so the rhododendron. But perhaps the oleander was once called "rhododendron," which, otherwise than botanically, it is.

D.

HERALDIC (9<sup>th</sup> S. vi. 170).—It is asked, "Do American families keep up heraldic bearings?" I answer, Certainly. Indeed, it would be strange if they did not, seeing that they are the descendants of peoples (European) with whom the bearing of arms has been a custom for centuries. The custom of bearing coat armour reached America with the arrival of the earliest European colonists, and here it has continued ever since. There is no difference between Americans and Europeans so far as the mere bearing of arms goes, but in the manner in which arms are borne by the two kindred peoples there is a total difference.

In Great Britain and other parts of Europe the bearing of arms is regulated by special laws; here there are no such laws; hence arms are borne at the individual will of any citizen of the United States. The consequence is, that while some coats are borne in accordance with the laws of heraldry, others are not; but, after all, Americans are not singular in that, as everybody knows.

The above refers, of course, to the white Americans of European origin and to family arms. The arms of the United States (as a nation), of the different states, and their cities rest on a distinct legal basis, having been assumed by legislative acts. Some of them are heraldic in design, others are not, but all are known to the law, and by it exist,

while the existence and recognition of individual or family arms are but matters of custom—a custom, however, too ancient and too firmly implanted in Americans to be eradicated. Of course, well-bred men never make a great display of coat armour; you will not see it blazoned large upon their coaches; but if you are asked to their houses you may find it engraved upon their plate or within the covers of their books.

I know of no roll of arms devoted exclusively to Pennsylvania families, but Glenn's 'Merion in the Welsh Tract' gives some arms with pedigrees, chiefly pertaining to offshoots from the ancient Cymric families.

## PENNSYLVANIAN.

P.S.—I find that Zieber's 'Heraldry in America,' published by the Bailey, Banks & Biddle Company, of Philadelphia, in 1895, gives some arms borne by Pennsylvania families. 'America Heraldica,' Brentano Bros., New York, 1886, does the same, but the number given is not large.

AGE OF MATRICULATION (9<sup>th</sup> S. vi. 508).—Instances of early matriculation have been collected at 7<sup>th</sup> S. ix. 388, 516; x. 117, 198.

W. C. B.

DUTTON FAMILY (9<sup>th</sup> S. vi. 409, 517; vii. 54).—Since I last wrote on the Dutton family, I have read what Ormerod says about the legend of the four esquires in his 'Miscellanea Palatina,' 1851 (not published). That most competent antiquary is clearly of opinion that there is no authentic foundation for the story. This is what he says (p. 43):—

"It is proper to add that Dr. Gower has stated in his 'Sketch of Cheshire Materials' (p. 47) that Dutton and the other Esquires of Lord Audley added 'frets' to their arms out of deference to the wish of Lord Audley in 1356, but this remark is appended to a citation from Daniell (Kennet's collection) without any authentication. If correct, it would not disprove use by Dutton; but it is observed by Lyons that neither Dutton, who was Sheriff of Cheshire in 1356, the year of Poictiers, nor any other of the traditional Esquires are even named as such by Froissart, or by any of the old English historians."

It is much to be wished that MR. STEWART could find out when and where the story first appeared. The details have all the air of truth, but at present it is one of those legends which those know most about who are furthest removed in point of time from the indicated date.

SHERBORNE

I suppose the authority for the statement quoted from the 'Complete History of England' is Berners's 'Froissart.' But what proof is there that Dr. Gower's further information about the origin of the "fret"

on the arms of the four esquires is correct? The reference is Berners's 'Froissart,' chaps. clxv., clxvii., and clxix. ("Tudor Translations," 1901, vol. i. pp. 381-2, 383-4, 385-6).

S. L. PETTY.

Ulverston.

WILLIAM MORRIS AS A MAN OF BUSINESS (9<sup>th</sup> S. vi. 406, 495; vii. 54).—Dr. Swift's question as to dinner has a parallel in one asked by a Scottish cook, and told in my hearing by the late Dr. Littledale. It was Friday, and no fish had been prepared for him: the cook, on being remonstrated with, scornfully inquired if "the Almighty hadn't other things to do than to be keeking intil Dr. Littledale's stomach to see if it contained fish or fowl." But it is somewhat unlucky to speak of Dr. Swift as though he had no regard for detail, and thus bracket him with "the foolish man in Job," for never was there a writer who had more absolute knowledge and command of detail in most unexpected quarters. See all through his works, especially in 'Directions to Servants.' And his daily life, his devotions, his money matters, his regulation of his cathedral, were all exact and particular to a hair.

IBAGUÉ.

I must confess that the parallel which I pointed out is not exact. The maxim of La Rochefoucauld has no relation to detail. It relates to trifles.

E. YARDLEY.

MOVABLE STOCKS (9<sup>th</sup> S. vi. 405; vii. 14).—The stocks at Beverley were movable, and fitted into sockets near the market cross. They are dated 1789, and are preserved in a chamber at St. Mary's Church at Beverley. They were used as recently as 1853. (See Andrews's 'Bygone Punishments,' 1899.)

W. B. GERISH.

Bishop's Stortford.

#### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Index Bibliographique.* Par Pierre Dauze. (Paris, Répertoire des Ventes Publiques Cataloguées.) On the appearance of the third volume of the 'Index Bibliographique' of M. Pierre Dauze, one of the most indefatigable and trustworthy of French bibliographers, we drew attention to the merits of the work and the difficulties that impeded its appearance (see 9<sup>th</sup> S. iii. 39). That these difficulties, though combated, have not been overcome is shown in the fact that the fourth volume, not long issued, carries the record no further than 30 September, 1897. The present volume is, however, much larger than its predecessor. the 470

penultimate volume is continued in this, no better system being, indeed, to be obtained. The lots, 8,441 in all, numbered consecutively from the previous volume, are entered under the names of the sales and in the order in which these took place, the number in the sale catalogue being given at the end of each paragraph. No. 12,151 thus appears in the sale of M. E. L. Champon. It consists of the 'Œuvres Diverses' of M. de Cyrano Bergerac, Paris, Charles de Serky, 1658-64. The separate works comprised in the volume are mentioned; its condition, in a morocco binding by David, is described; and its number in the sale catalogue (1,017) is given in brackets. Then follows the price, 33 fr. In order to trace the work, the purchaser of the 'Index Bibliographique' looks under Cyrano de Bergerac, where he is referred to the number 12,151, which, as the enumeration is consecutive, is easily found. So different are the prices obtained for books in Paris and in London that a study of this work for all concerned with the sale of books is almost indispensable. It is greatly to be recommended also to the bibliophile, who always loves to find, or to believe that he has obtained, a rarity. The bibliographer will find his way to the work without our direction. Facilities of intercourse have a tendency to approximate prices in the two capitals, but the disparity remains remarkable. A difference between the volume of M. Dauze and 'Book-Prices Current,' with which we have previously compared it, is characteristic: English books are of rarest occurrence in French sale catalogues, while in English catalogues French books are abundant. Every effort is made in the preliminary matter to render the work intelligible to Englishmen, and all abridgments and technical terms employed are therein supplied, together with their English equivalents.

*Voyages of the Elizabethan Seamen to America.* Edited by Edward John Payne, M.A. Second Series. (Oxford, Clarendon Press.)

SEVEN years have elapsed since Mr. Payne issued the first volume of his selections from 'The Principal Navigations' of Hakluyt, a work the appearance of which we warmly welcomed (see 8<sup>th</sup> S. v. 339). That volume contained the voyages of Hawkins, Frobisher, and Blake. It had a prefatory chapter giving a trustworthy and an animated account of the early phases of maritime discovery. A second series, now issued, is occupied with the voyage of Sir Humphrey Gilbert, whose evil star conquered all the benign influences of the "Virgin Queen"; the voyages of Amadas and Barlow; the two voyages of Thomas Cavendish—or, as Hakluyt uniformly prints it, Candish—the first one of the most prosperous ever undertaken, the second no less hapless, ending in the death of the captain or "general"; and Raleigh's 'Discovery of Guiana.' An introduction, neither the least interesting nor the least stimulating portion of the work, deals with the characters of the various navigators and the results of the explorations, while short prefaces to each of the voyages supply connecting links between the various portions of the work. To those who do not possess 'The Principal Navigations, Voyages, Traffiques, and Discoveries of the English Nation' of Hakluyt, or any of the various reprints, these volumes offer, in a convenient and an attractive form, an appetizing selection from the

a few coarse words or phrases, the separate works are faithfully reprinted, and a few explanatory notes prove that the whole is intended for a popular edition. Gilbert is the most pious of phrase where all are pious, and Cavendish the most open in the avowal of the cruelties practised. The piety, though it had little influence in colouring actions, was neither hypocritical nor skin-deep. As is said, "Few passages in English story are better known than that part of the present narrative which describes Gilbert as sitting abait on the deck of the Squirrel, with a book in his hand, cheering those in the Hind by reiterating, 'We are as near to heaven by sea as by land.'" The wanton destruction of property and life, comprehensible enough in the case of the Spaniards, is equally injudicious and incomprehensible; and the use of thumbscrews to extract knowledge the victims in many cases did not possess must have led to many a fruitless undertaking. Raleigh is careful to insist on the moderation and fair dealing which he observed towards the natives. His account is not, however, always convincing. The volume concludes with Cavendish's last letter written to Sir Tristram Gorges, a very interesting and painful document.

THE first part has appeared of a reissue of *Cassell's Illustrated History of England*. This part, which, extending to eighty pages, is a marvel of cheapness, is profusely illustrated, and contains one coloured engraving presenting the signature of Magna Charta. Many of the illustrations are full-page. The same firm issue a memorial number of their *Penny Magazine*, 'Victoria, Queen and Empress,' which seems destined to an immense circulation.

THE *Poster and Art Collector* begins this year a new volume. A marked improvement in the character of the illustrations is apparent, and many of the contributions have value and interest both artistic and antiquarian.

THE *Library* supplies a capital portrait of M. Léopold Delisle, the *doyen* of librarians, accompanied by a short memoir. In 'On Certain Quotations in Walton's "Angler,"' Mr. Austin Dobson proves that Isaac Walton was not influenced by the advice of the celebrated Dr. Routh, who, it is true, was not born till a couple of centuries later, to verify his quotations. So far astray does Walton go in this respect that when his memory fails him he avowedly improvises. It must be remembered that in his day facilities of verification were not many. Mr. W. Y. Fletcher has a good paper on 'Collectors of Broadsides,' the most eminent of whom in these later days is the Earl of Crawford. Writing on 'The Juvenile Library,' Mr. W. E. A. Axon draws attention to early contributions of T. L. Peacock, Fox, the famous member for Oldham, and De Quincey. These are curious and interesting. Mr. Robert Proctor writes concerning the latest additions to our knowledge of 'The Gutenberg Bible.' Some good reproductions are given by Mr. Oscar Jennings of initial letters from incunabula and early works of the sixteenth century. Mr. H. R. Plomer tells the sad story of Stephen Vallenger, and Mr. A. W. Pollard sends 'A Meditation on Directories' and 'Notes on Books and Work.'

*The Journal of the Ex-Libris Society.* (Black.)—The latest number of this periodical, still edited

by Mr. W. H. K. Wright, gives the particulars of the recent winter meeting, and quotes in full the speech delivered by Sir James Balfour Paul, the Lyon King of Arms. From this it seems that the condition of the Society is still prosperous, and that the opposition, concerning which some rumours had been heard, is wholly trivial in influence. Some discussion took place at the meeting as to the expediency of converting the *Journal* of the Society into quarterly. This seems an excellent idea. It is scarcely possible for one man, however exemplary may be his assiduity in the discharge of his functions, to bring forward with punctuality a dozen publications in a year. This task has, however, been imposed on Mr. Wright for a decade.

THE most interesting article in the *Fortnightly* consists of Mr. Andrew Lang's comments on 'The Golden Bough.' While yielding a warm tribute to Dr. Frazer for the erudition displayed in his book, to which we referred but a fortnight ago (see *ante*, p. 79), Mr. Lang dissents from the main argument, and also from some subsidiary conclusions. As the author of 'Custom and Myth,' 'Myth, Ritualism, and Religion,' and other works of the class, Mr. Lang is entitled to speak. We claim no capacity to enter into the fray, but shall watch with keen interest for Dr. Frazer's rejoinder. To this extent are we partisans of his, that we shall be sorry to have to give up the ingenious and beautiful theory he has originated and eloquently expounded. Mrs. (?) Virginia M. Crawford writes on Coventry Patmore, and, though warmly eulogistic, substitutes the language of sanity for that of extravagance, which has been constantly employed in speaking of him. It seems like a return to common sense to hear that distinction of thought sometimes failed him in verse, and that his ear would at times "be satisfied with the commonest, the most obvious of rhymes, and he could tolerate a triviality of language quite out of harmony with his theme." Mr. Maarten Maartens sends a brilliant picture of feminine perversity, and George Paston gives some 'Eighteenth-Century Love-Letters,' which have a rather sorrowful interest. Mr. Rudyard Kipling's 'Railway Reform in Great Britain,' which opens the number, is a vastly amusing squib.—Alone, so far as our observation extends, among monthly magazines, the *Nineteenth Century* appears with a mourning cover and with several pages also in mourning. It has a sonnet on the illustrious dead by Sir Theodore Martin, and some further praise of the praised of all. Sir Wemyss Reid also, in his customary monthly record, writes on 'The Queen,' and is severe upon "the Ministry of Miscalculations," attributing her death—in part, at least—to the recent strain upon her powers. It is not often that the public is afforded such an insight into the life of an Oriental potentate as is furnished in 'My Ways and Days in Europe and in India,' by the Maharajah Gaekwar of Baroda. His Highness' time is, according to his own account, fully occupied, and the record of his proceedings, public and private, is most honourable. Dr. A. Smythe Palmer, in a notable contribution to primitive culture and general scholarship, asks, 'What were the Cherubim?' Not easy is it in a phrase or two to sum up his conclusions. In their primitive conception, however, they were, he says, "personifications of those winds favourable to vegetation which were chosen to protect and guard a sacred enclosure as the embodiments of benedic-

tion." This supremely valuable paper is an outcome of Dr. Smythe Palmer's favourite Babylonian studies, to which readers of 'N. & Q.' are more indebted than most of them are aware. Under 'Our Absurd System of punishing Crime,' Mr. Robert Anderson, C.B., pleads for more severe punishment of habitual criminals, and condemns the hysterical pseudo-sentimentalism to which we are subject. Prof. Fleming shows, in a paper humiliating to an Englishman to read, what are the official obstructions to electric progress.—In the *Pall Mall* the late Charles Yriarte deals with 'The Rise of the Romantic School in France.' This is naturally illustrated from the works of Géricault, Delacroix, Diaz, Rousseau, Couture, Corot, Daubigny, and other eminent painters. An account is given of 'The Order of "the Onions,"' which would now be called a log-rolling society, and such matters as the dress of the *rapins* are treated. Mr. George A. Wade gives a full description and history of 10, Downing Street, a place the mention of which is apt to produce a tingling sensation in the cheeks of Englishmen. 'The Dress [female] of the Nineteenth Century' is illustrated from photographs by Mrs. Lallie Charles. Mr. A. G. Hales depicts 'The Life of a War Correspondent.' Mr. Quiller-Couch, writing on 'The Novel in the Nineteenth Century,' is bright, as he is bound to be, but indulges in those frivolous comparisons between things essentially unlike which are a vice of modern criticism. Mr. Alfred Kinnear, in 'The Ways of the World,' is amusing.—'Lawful Pleasures' is the title Mr. George M. Smith gives, in the *Cornhill*, to the legal trials he has undergone in his long experience of management or proprietorship of various periodicals. He has been singularly fortunate. We remember being present by subpoena at more than one of the legal cases he describes, and feel that the result in one case, at least, would have been different had not the conduct of the defence grossly and grievously miscarried. In none of the cases was Mr. Smith personally responsible for any offence. Sir Herbert Maxwell edits the second part of 'More Light on St. Helena,' by Miss Dorothy Mansel Pleydell. The present instalment is pleasanter reading than was the previous. Mrs. Richmond Ritchie continues her 'Blackstiel Papers.' A vigorous and stirring account, by the Rev. W. H. Fitchett, of 'The Great Mutiny' is occupied with the revolt at Delhi. 'On the Pleasures of Texture,' by Mr. Oscar Eve, is occupied with the pleasures of touch. We can scarcely agree with the writer in his conclusion that "the employment of the touch sense as a means of artistic pleasure" involves in its pursuit no expense, but should hold, on the contrary, that indulgence in it is one of the costliest of enjoyments. Much that is of immediate and vital interest is involved in other papers, with which we may not deal.—The contents of *Scribner's* are few, but important. 'Russia of To-day: Central Asia,' is finished. It ends with a gratifying, if rather unexpected, tribute to the civilizing influence in Asia exercised by that power. That most picturesque of existing French medieval cities, Carcassonne, is considered, and some admirable illustrations offered of a place which, better than almost any other, preserves for us the features of feudal Europe. 'Punishment and Reward in China' deals satisfactorily with one of the

cern us, but are of great general number is excellent, but reaches us further comment.—In the *Gentleman Cordley* writes on 'Shakespeare's Georgiana Hill on 'Diplomatic Eti Seventeenth Century,' Mr. H. M 'The Plays of John Ford,' and M Rubinstein. 'The Revolt of the Siste Jebb, presents the struggles of the Royal. 'Tales of the Mist' consists of dangers and escapes on the Cu-Westmoreland hills.—Madame de St. in, in *Longman's*, of No. V. of M 'Women of the Salons.' A vivacious given of this remarkable woman, so of her epoch, whose chance of position she once occupied depends on Mr. John Isabell gives a very interesting account of 'Fishes and the 'At the Sign of the Ship' Mr. Lang with Dr. Frazer's 'Golden Bough,' treats more fully in the *Fortnightly* breaks out into narrative, and the eminently melodramatic story of 'T Spot,' which should surely furnish a dramatist.

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H. B. S. ("Disraeli").—"The Ear field," by Froude (seventh edition, 1871) probably as good as anything extant, the real intimate biography is not though in the hands of Lord Rowthorn of no edition of Disraeli's letters.

NEMO.—

Great is the crime in man or woman Who steals the goose from off the But who shall plead that man's case? Who steals the common from the Authorship unknown. See 7<sup>th</sup> S. vi 273.

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LONDON, SATURDAY, FEBRUARY 16, 1901.

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## Notes.

## EXECUTIONS AT TYBURN AND ELSEWHERE.

UNCERTAINTY exists as to the period when executions first took place at Tyburn, and as to the actual site of the gallows. The subject was before the readers of ‘N. & Q.’ in 1<sup>st</sup> S. ii., 2<sup>nd</sup> S. iii., and 4<sup>th</sup> S. ii., and on the second of these occasions reference was made to the execution of William Fitz Osbert, called “Longbeard,” at Tyburn, in 1196. This being an early period in London history, during which the usual place of death was at the Elms of Smithfield, I have carefully examined all mention of the execution by chroniclers and historians, and think it may be well to record the evidence in ‘N. & Q.’, rather than leave it to oblivion in my note-book.

First, as to the site in Tyburn. The area of the ancient Domesday manor is undetermined, and its extension along the old Roman Way (now Oxford Street) is still an unsettled question. Its eastern boundary, corresponding with Tottenham Court Road, is accepted, but its western limit is disputed. For although another Domesday manor, viz., Lile-

stone,\* may be proved to have reached down to the same Roman Way, and to have extended along it from the bourn, where is now Stratford Place, to the other Roman Way corresponding with Edgware Road, yet there is very good reason to believe that Tyburn manor stretched westward across the Westbourne (or Bayswater) district. Could this be established, it would appear that Lilestone was an intersecting manor, and that Tyburn manor lay both eastward and westward of Lilestone. But this difficult question, which awaits further research for its solution, I do not venture to discuss, and refer to it only as affecting the place of the earliest Tyburn executions.

In this connexion I suppose it is generally imagined that at the execution of Longbeard and others the gallows were erected in the vicinity of the hamlet which clustered around—or at least was not far removed from—the little church of St. John† by the side of the old road where it was crossed by the Ey Bourn or Ty Bourn. Yet as this place was so far from London (some three miles from the Tower) when we have first mention of Tyburn as the place of execution, it has been suggested that the gallows may have been set up just within the limit of Tyburn manor—that is to say, just beyond the walls of St. Giles’s Hospital, where it is certainly known a later execution did take place. This would have reduced the distance by a mile. On the other hand, a valued contributor to these pages—who allows me to ventilate the idea—thinks it possible that at the meeting of the Roman Ways, where is now the Marble Arch, the powerful lords of Tyburn, the De Veres, may have exercised their manorial right of the gallows, and that the place thus established may have become that of executions generally. This, of course, involves the conclusion that the site was in Tyburn manor. Those who do not so hold conjecture that the name which here distinguished the road, the lane, and the turnpike was brought thither by the gallows from the hamlet, whence they were removed as London grew. It may even be thought that “Tyburn” became a name for the gallows, as “The Elms” had formerly been.

It was on 6 April, 1196 (7 Richard I.), that William Fitz Osbert, called Longbeard, the patriot-rebel who suffered for resistance to onerous taxation, was dragged at the tails of horses from the Tower to Tyburn, and there hanged on a gibbet. Whether this inhuman

\* =Lisson.

† The predecessor of Marylebone Church.

cruelty was prolonged over the distance of three miles to Tyburn village, or of three and a half miles to the meeting of the old roads, could scarcely have made a difference to the poor victim, who must have been—or so let us hope—relieved of consciousness. How is the barbarity recorded? The contemporary chronicler Ralph de Diceto, Dean of St. Paul's, has “equorum ministerio per medium civitatem trahitur ad furcas prope Tiburnam.” Roger of Wendover, another contemporary, uses the same words, and therefore may be thought to have borrowed them, though in doing so he confirmed the record. He merely seeks to improve the Latinity of the place-name, which very curiously he renders *Tiburcinam*. From these two contemporary chroniclers is derived the fact that Longbeard was hanged at Tyburn, wherever in that manor may have been the very site of the gallows. Any other evidence is less important than theirs; and Tyburn being clearly named as the place of execution, it is difficult to understand how any historians, e.g., Stow and Lambert, if indeed these chroniclers were before them, could have substituted Smithfield for Tyburn. The chroniclers would not have written Tyburn if they meant Smithfield.

Gervasse of Canterbury, another contemporary, has simply “ad ulmos tractus,” without any positive designation of the place. And as “The Elms” so long indicated the common place of death at Smithfield, was, indeed, a name for it, it is probable that the words of Gervasse have been misunderstood. It may be that by “Elms” he simply meant gallows, for it is evident that the tree’s name was so applied. Also it can be shown that elms (which abounded in the London district) grew at Tyburn, for a later chronicler, Adam Murimuth, recording the execution of Mortimer in 1330, places it in one MS. “apud Elmes,” and in another “ad ulmos de Tybourne” (ed. Sir Edw. Maunde Thompson, p. 62).

William of Newburgh, also a contemporary recorder of Longbeard’s execution, has merely “patibulo appensus est”; and similarly Roger of Hoveden, “trahitur ad patibulum.” Matthew Paris, a later chronicler, has “ad ulmetum per medium Londoniæ trahitur..... et suspensus est per catenam in patibulo”

Now let us see how the historians read the chroniclers. Holinshed (1577) has:—

“William with the long beard (*alias* Fitz Osbert) was from thence [the Tower] drawn with horses to the place of execution called the *Elmes*, and there hanged on a gibbet.”

*Thus the Tudor historian does not name the*

place; neither do the later historians Speed, Hume, Henry, Turner, Stubbs, or Freeman. Palgrave (Introduction to ‘Rotuli Curiae Regis,’ 1835) has:—

“William [Fitz Osbert] was dragged over the rough and flinty roads to *Tyburn*, where his lacerated and almost lifeless carcass was hung in chains on the fatal elm.”

It is clear that this writer had decided that “the fatal elm” or gallows was at Tyburn. Lingard also (1849): “Fitz Osbert was hastily tried, condemned, dragged at the tail of a horse to the *elms at Tyburn*, and hanged in chains with nine of his followers.” Our latest authority, the ‘Dictionary of National Biography,’ is, so it appears to me, scarcely fair in its deduction: “William Fitz Osbert..... was dragged through the city to the *Elms* (at Smithfield), and there hanged in chains.” The parenthesis is the dictionary’s, and cannot be said to be warranted, for, as we have seen, Gervasse, the contemporary, although he has “the Elms,” does not say they were at Smithfield, nor does M. Paris (though Mr. Luard, his editor, has thus annotated) nor yet Holinshed, who uses similar terms. The dictionary ignores the contemporary record of Ralph de Diceto and Roger of Wendover to the effect that Fitz Osbert was hanged at Tyburn; and I think it must be allowed that, viewing their record, Palgrave and Lingard have properly concluded that the place was Tyburn, although it is difficult, if not impossible at present, to determine the very site of the gallows.

W. L. RUTTON.

(To be continued.)

#### JESSE AND SELWYN.

IN 1843 John Heneage Jesse published ‘George Selwyn and his Contemporaries.’ It contained a large number of letters addressed to Selwyn, and very few (I think only eight) from Selwyn. The latter are such as might very probably have been written in draft and then copied; one is endorsed as a copy.

As the publication of Selwyn’s letters to the Earl of Carlisle, first by the Historical MSS. Commission, and since by Mr. Roscoe, has again directed attention to Selwyn, it may be well that I should state what I have heard concerning the source of Jesse’s publication.

Early in the last century—probably about 1825 or a few years afterwards—some papers, relating, I believe, to the private estate of George III., were wanted, and as it was supposed that they might be at the office of the Commissioners of Land Revenues, Works, and Buildings, my father, who was then a junior

clerk in that office, was directed to make a search for them. In the course of that search he came upon two locked boxes which gave no external indication of their contents, and about which no one knew anything. They were opened, and were found to contain papers relating to Selwyn, who had been Surveyor-General of Crown Lands, &c., and to have inside the lids directions in his handwriting that in case of his death they should be delivered to his executors. They, or the survivor or representatives of them, were duly informed, but failed to take away the boxes, which remained at the Office. It was from these papers, as my father told me, that the letters published by Jesse were derived. In the preface he says :—

"To those who have kindly and liberally permitted the editor to avail himself of the letters in their possession, the editor takes this further opportunity of expressing his sincere thanks."

But my father's impression was that the publication was unauthorized, and was resented by the Carlisle family. Of this, however, I have no proof.

In the first paragraph of his preface Jesse refers to Selwyn's habit of preserving, "not only every letter addressed to him during the course of his long life, but also the most trifling notes and unimportant memoranda." The contents of the boxes were of this miscellaneous character. A few unimportant documents were taken by my father, and are now in my possession. The only one of any interest is a scrap in the handwriting of Horace Walpole, which is as follows :—

DEAR SIR.—Do send me the 3<sup>d</sup> vol. of Rousseau; take care, for a few leaves of this 2<sup>d</sup> are loose. I am this instant going to Strawberry-Hill; I don't know how to ask you to go and dine there, but if you should like it, I will bring you back as soon as we have dined.

Yrs. &c.  
H. WALPOLE.

I am not sure whether the second word is Sir, or Sn, or St.

Whether Jesse returned the MSS. he had made use of I do not know. From what is said in Mr. Roscoe's letter to the *Athenaeum* it would seem that he did not.

Some of the Selwyn papers still remain at the Office of Woods; but as there is a question who is entitled to them, the public are, very properly, not allowed to examine them. Probably Jesse published all that were of interest and fit for publication.

Edward Jesse, J. H. Jesse's father, was a clerk in the Office of Woods, &c. He was appointed Deputy-Surveyor of Royal Parks and Palaces before 1830. Whether he then ceased to be a clerk in the Office I do not

know, nor whether J. H. Jesse was a clerk in the Office before he obtained a clerkship in the Admiralty.

J. F. ROTTEN.

#### THE FATHER OF EUSTACE FITZ JOHN.

My suggested identification of the father of Eustace fitz John in 'N. & Q.' nineteen years ago (5<sup>th</sup> S. xii. 83), which the writer of the article on Eustace in the 'Dictionary of National Biography' was afraid to adopt, has been recently confirmed by some new particulars to be found in Mr. Round's valuable 'Calendar of Documents in France,' Rolls Series, published last year (i. 253).

The received pedigree of the Burkes is completely overthrown; it was obviously fictitious, and can now be replaced by one on a sure foundation, but still showing a hitherto unsuspected connexion between Eustace and William fitz Aldeline.

It is the mill of Viem (Vains, near Avranches), given to the monks of Mont St. Michel by Robert, Count of the Normans, which has revealed these facts, or rather confirmed my suggestions. It appears that at the time of the count's death in 1035, when he was returning from Jerusalem, Abbot Suppo (1033, ob. 4 Nov., 1061), in spite of the opposition of the monks, sold this mill to Ranulf the moneyer. "But afterwards, in the time of Abbot Ranulf (1061-8), the mill came to Gualaran, son of [the above] Ranulf—other heirs failing"—as the memorandum, not contemporary, asserts, "and was bought [back] from him at a high price. Some fifteen years, more or less, later [1076], the said John [fitz Richard] suddenly claimed the mill and seized it without making any proof of his right, the Abbot Ranulf vigorously resisting." The matter was brought before the king by the abbot, who obtained judgment in his favour. This is undoubtedly the John fitz Richard I took to be the nephew of Waleran and father of Eustace fitz John long ago, and whom I think so still—the John "monoculus" of the printed pedigrees, so called from a misreading of a passage in the 'Chron. of Roger de Hoveden,' where his son Eustace is described as "lucus et proditor nequam," unless, indeed, both were one-eyed.

If we could trust the memorandum in the 'Register of Malton Priory' made in the time of John de Vesci (1254-88), John had a brother named Serlo—viz., Serlo de Burgh or de Pembroke—but what we know about him from the history of Fountains Abbey would place him a generation later. I cannot explain the reason why John fitz Richard should have given the tithes of Saxlingham, in Norfolk, to the distant abbey of Gloucester,

unless he were related or indebted to the Abbot Serlo, who until 1072 had been a monk at Mont St. Michel. If not a brother of John, Serlo must have been some relative, for a few days after the death of Eustace in Wales, Henry II. confirmed all the lands of Serlo to Eustace's son and heir, William "de Vesci."

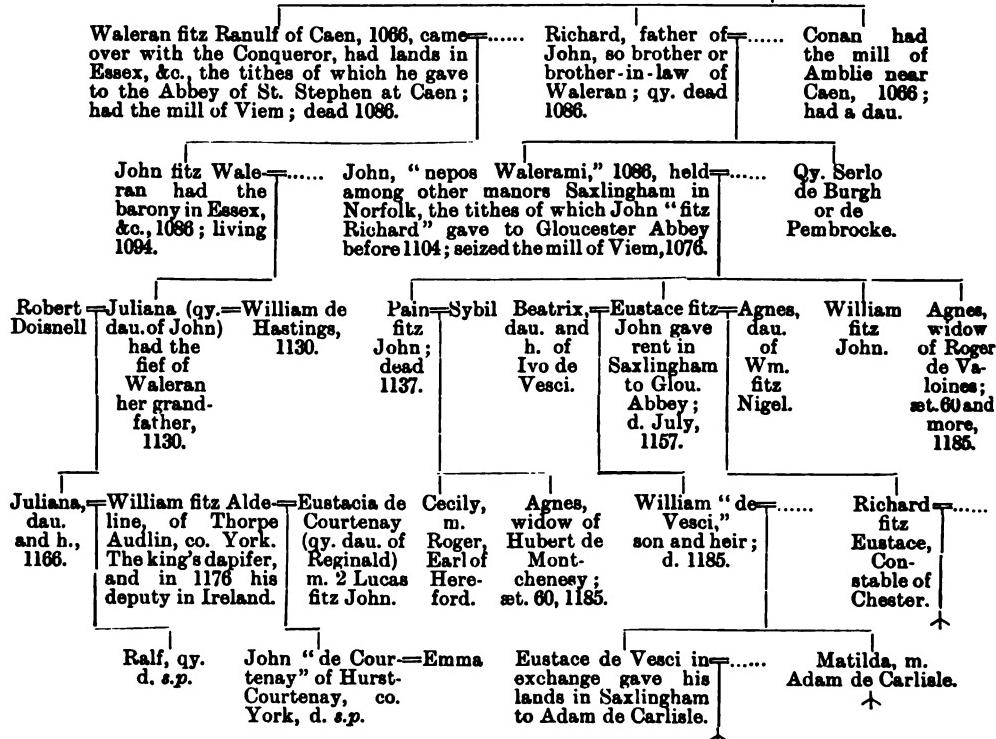
It may possibly be new to some readers of 'N. & Q.' that William fitz Aldeline was a Yorkshireman, and not in any way connected with William de Burgh, with whom he had long been identified by the heralds. Who he really was I found many years ago from Harl. MS. 800; and the late Mr. Holmes, editing this MS. for the *Yorks. Archaeological Journal*, xii. 139, did the same in 1894. The anonymous author of 'The Norman People'

has identified Aldeline, William's father, with a contemporary namesake at Aldfield, near Ripon, but it has yet to be proved, and he knew nothing about his being lord of the manor of Thorpe Audlin, near Pontefract, so called after him to this day.

It may be worth while mentioning here that Aldelm is a very old misreading of the letters *m* for an *n*, a thing easily done in mediæval MSS.

I append a pedigree necessary to make all this more clear. It is only Serlo de Burgh and Agnes de Valoines who do not stand very satisfactorily the test of probable dates. Agnes must have been much more than sixty in 1185 ("plusquam" in the record), and her niece Agnes was then sixty.

Ranulf the moneyer (of Caen) bought the mill of Viem, 1035—.....



A. S. ELLIS.

Westminster.

"BANDY-LEGGED" = "KNOCK-KNEED." — The old maxim, "Don't be too sure about anything," applies here. Ninety-nine men out of every hundred would say at once that "bandy-legged" = "bow-legged" — i.e., with the concavity inwards—but the 'E.D.D.' does not admit this fact. Its assertion is in accordance with the heading given. From the point of view of the aforesaid ninety-nine, the 'H.E.D.' makes matters

worse, for it asserts, in parenthesis, that Hulcet identified "bow-legged" with "knock-kneed." The resulting situation is so distressing to one's ideas as to be almost pathetic, and there does not seem to be any definite conclusion to the question as to how one stands in this case. Such etymology as there is for "bandy" is on the side of "knock"; and if the question of the term as applied to a dog's legs be taken up, there is no decisiveness in this respect, because dogs have two pairs of legs, the fore legs bowed and the hind legs knocking, as regards the hocks. While one cannot be too grateful for full and exact information, it is sad to see one's lifelong ideas sharing the fate of Troy and "the Maypole in the Strand." One has doubts of the Gow Chrom. "Time will doubt of Rome."

ARTHUR MAYALL.

"BILLYCOCK" HAT.—It is odd to find the *Edinburgh Review*, in its first number of the century, giving the stamp of its authority to the following etymological crotchet (pp. 103-4) :—

"Later, Mr. Thomas William Coke, famous in Norfolk, and afterwards Lord Leicester, brought his hounds into the county [Essex]....Mr. Coke himself, besides being a fox-hunter, is now remembered by many as a friend of agriculture; it is, however, forgotten by most persons that he was the inventor of the 'Billy Coke' hat."

"Forgotten"! How many persons ever knew it? We have, indeed, evidence, on the canvas of Gainsborough, that Coke wore a broad-brimmed hat; but broad-brimmers were invented long before Coke was born (1752), and at the commencement of the reign of George III. (1760) cocked hats were worn with an average breadth of brim of  $6\frac{2}{5}$  inches (see Planché's 'British Costume,' 1847 ed., p. 400). In default of a view of Gainsborough's painting, I cannot know what was the exact shape or set of Coke's hat. It is hard, however, to believe that he was its "inventor" or designer; and the assertion in Brewer's 'Phrase and Fable' that the "Coke hat" is still known among hatters does not prove that hats of the pattern worn by Coke were named after him by his contemporaries, far less that there was ever such a designation as a "Billy Coke" hat. The notion is incredible, for when anybody possesses two Christian names the first in order is that by which he is called, except in very rare instances. Thomas William Coke would therefore have been, among his familiars, Tommy Coke. But to break through rule is an easy feat for the etymology-gueser; and in the present case the next step, the assumption of a corruption of "Billy Coke" to "billycock,"

is equally easy. Dr. Murray either ignores or passes over all this, merely hazarding a suggestion that "billycock" is a corruption of "bully-cock," a term certainly applied to cocked broad-brimmers in 1721. Unfortunately, he is unable to adduce any example of "billycock" antecedent in date to 1862. Such a corruption is, at any rate, more feasible than that affirmed by the late Dr. Brewer, and there is a possibility of earlier instances of "billycock" coming to notice; but we may be quite sure that "Billy Coke" never had existence save in the etymologaster's crooked conceit—the same conceit that fabricated *buffetier*, to cite a notorious instance of word derivation.

F. ADAMS.

"BETTER TO HAVE LOVED AND LOST."—What Dr. Currie considered "the last-finished offspring of Burns's muse" was his tender and haunting address to Jessie Lewars—the steadfast friend of his declining days—under the title "A health to aye I loe dear." The following stanza of that lyric is expressed with the poet's customary felicity of diction and decisive intensity of feeling :—

Altho' thou maun never be mine,  
Altho' even hope is denied;  
'Tis sweetest for thee despairing  
Than ought in the world beside.

There is no intention of saying here that the author of 'In Memoriam' drew upon Burns for the sentiment of one of his most popular stanzas; nor shall surprise be expressed even at an admission of inability to grasp kinship of idea in the two passages. But there need be no hesitation in asserting that the luxurious tension of hopeless love is not better depicted anywhere than in these thrilling lines of Burns. THOMAS BAYNE.

"MANURANCE."—In my copy of the 'Tithe Award for Sedgeford' this word twice occurs in the sense of tenure or occupation. Johnson (1755) says of it, "an obsolete word, worthy of revival." Probably it never was quite obsolete, as its use in 1842 serves to show; but none of the more modern dictionaries gives it, and the editors of the 'H.E.D.' may be glad to know of this instance of its survival.

HOLCOMBE INGLEBY.

FORECOURT, &c., ASHBURNHAM HOUSE, WESTMINSTER.—The mention of the forecourt to Clopton Hall in my reply to the query re 'Columbaria' (*ante*, p. 116) calls to my mind the paved forecourt at Ashburnham House, Westminster, and naturally also brings back recollections of the house as it appeared in 1881, before alterations, when I made measured drawings for study. I have

always regretted the removal of an old entrance gateway with a porter's room, through which one passed into the forecourt paved in geometric pattern with two kinds of stone of differing tint. When the entrance door and the garden door at the back stood open in summer time, it was pleasant to catch a glimpse suggesting the terraced garden beyond the partly paved court at the back. There was an interesting classic summer-house built against the garden boundary (the wall of the south cloister walk), directly opposite the doorways of the house—an ideal place to sit in—and I regret that this feature was also removed.

The external accessories of this house, linking it so well with the past, seemed to me to give it an additional interest, but I suppose the paved forecourt must remain as it was.

H. SIRR.

**HUMAN REMAINS FOUND ON ROOD-LOFT STAIRS AT MACHEN, MONMOUTHSHIRE.**—I quote from the *Echo* of 16 October, 1900:—

"During the renovation of the ancient church at Machen, near Newport, some plaster was removed from the west side of the building and two built-up doorways were disclosed. On pulling down the masonry, stairways leading to the rood-loft were discovered, and within the space two human skeletons were found. The church records do not throw any light on the matter, except that for over 200 years nothing seems to have been known of the existence of the stairways."

Some further corroboration of this rather strange discovery would be useful.

W. B. GERISH.

Bishop's Stortford.

**MEMORIAL TO JOHN RUSKIN.**—A memorial to John Ruskin has been placed in the church of St. Paul, Herne Hill. It consists of a tablet of coloured marble, with inscription, surmounted by a medallion portrait in white marble by Mr. Brindley. The inscription is as follows:—

"John Ruskin, M.A., D.C.L., LL.D., born in Bloomsbury, Feb. 8, 1819. Brought to 28, Herne Hill by his parents in 1823. He dwelt in Herne and Denmark Hill for fifty years. His later days were chiefly lived upon the shore of Coniston Lake, yet under the roof where he grew up he had a home in this parish to the end, the house having passed into the possession of his cousin and adopted daughter Joan and her husband Arthur Severn. Died at Brantwood, Jan. 20, 1900. Buried at Coniston, Jan. 25, 1900. 'The words of the wise are as goads, and as nails well fastened are the words of masters of assemblies.'

N. S. S.

**HANDEL: A RELIC.**—A precious relic of Handel was shown by Mr. Shedlock last Saturday at the meeting of the Incorporated

Society of Musicians. The relic is a book of harpsichord pieces, written by Handel's friend Johann Krieger, organist at Zittau for more than half a century, and published at Nuremberg in 1699. The copy was presented to Handel by the composer. It is one of the earliest examples of music printing extant, and was evidently greatly cherished by Handel. Mr. Shedlock traced its history, showing how it was given by the great composer as a rare gift to his friend Bernhard Granville, brother of Mrs. Delany, from whom it descended to Major Bevil Granville, who himself lent it to Mr. Shedlock. On the title-page it is described as "Annuthige Chavili Terburg"; and at the end of the preface, which is in the old German character, are the words "Zittau, 20th December, 1699. Christ year running to an end." N. S. S.

**BOOK OF COMMON PRAYER.**—Now that a reprint of the Book of Common Prayer has again become necessary, it would be interesting to know why Messrs. Eyre & Spottiswoode have in very recent years altered the punctuation of the Lord's Prayer. In all older issues the King's Printers and the Oxford and Cambridge Presses alike printed: "Thy will be done in earth, As it is in heaven." For some reason or other the first named now print: "Thy will be done, in earth as it is in heaven." The initial capital, which in the Prayer Book marks a pause and a fresh lead by the minister, is abandoned in the word "as," while the point is placed after "done," instead of after "earth." The result, when the minister is reading or singing from a five-year-old service book, while the choir and congregation are provided with new books, resembles the confusion which is caused when the clergy ignore (as nine-tenths of them do) the same pauses marked by capitals in the confession in the Communion Service. In the latter the capital initials do not all follow points, and it is hard to say for what those who ignore them think they are there.

A. T. M.

**HEADS OR TAILS.**—A legal correspondent of the *Standard* (28 Jan.), discoursing of the privileges of our queens consort, says:—

"It is necessary to mention one other curious class of property which is vested in the Queen Consort. The sturgeon and the whale are known as Royal fish, and when they are cast upon the coast of England they are both usually said to belong to the Crown. This is not strictly true. The sturgeon belongs to the King, but in the case of the whale the fish is divided between the King and his Consort. The King takes the head and the Queen the tail. The old writers justify this division

on the ground that the Queen needs the whale's tail to furnish her wardrobe with whalebone!"

The old writers should have known that baleen (to adopt the spelling of Ogilvie's 'Comprehensive English Dictionary') comes from the head and not from the tail of the whale, which, *pace* the legal correspondent, is not a fish at all.

ST. SWITHIN.

SIR T. LODGE AND SIR J. WHITE, LORD MAYORS OF LONDON.—It appears from a curious and interesting contemporary entry, doubtless in the autograph of John Stow, the antiquary, which I recently chanced to meet with at fol. 46 b of a MS. of a miscellaneous character, chiefly by earlier hands contained in the Archiepiscopal Library at Lambeth, and numbered 306, that the first Lord Mayor of London who wore a beard was Sir Thomas Lodge, and also that his immediate successor in the mayoralty, Sir John White, not only did the like, but was the first to discard the ancient four-cornered "bonnet," as worn by all his predecessors therein, in favour of a round cap, weighing less than four ounces. Thinking it will interest your readers, I give a transcript as follows :

"1563

"syr Thomas lodge beyng mayr of london ware a beard, & was y<sup>e</sup> fyrt that (beyng mayr of london) evar ware any y<sup>e</sup> whiche was thought to mayny people very straynge to leve y<sup>e</sup> cumly aunsyent custom of shavynge theyr beards, nevartheles he ware y<sup>e</sup> comly auncient bonet w<sup>t</sup> iiiij cornars as all other his predyssowrs had done before hym, this S T. lodge brakse [=bracks=brags] and professe to be banwe rieoute [=bankrupt, Fr. *banqueroute*=bankruptcy] in his maioraltie to the grete slandar of y<sup>e</sup> citie but y<sup>e</sup> next yere aftar ser John whit beyng mayre ware bothe a longe beard & all so a round cape [sic=cap] y<sup>t</sup> wayed not iiiij ounces whiche senyd to all men (in consyderacion of y<sup>e</sup> auncient bonyt) to be very vncomly!"

The words from "this S T. lodge" to "y<sup>e</sup> citie" (inclusive) appear to have been subsequently added by Stow, and probably taken from another entry by him at fol. 70 a of the same MS., under the like date, in which it is stated (*inter alia*) that "ser Thomas lodge (to y<sup>e</sup> great slaunda' of y<sup>e</sup> wholl city) in y<sup>e</sup> ende of his maioraltie proffessyd to be banqewpte."

This Sir Thomas Lodge, it may be added, had during his mayoralty a somewhat serious quarrel with Queen Elizabeth respecting the conduct towards him of a citizen, one Edward Skeggs, in his (the latter's) office of her Majesty's purveyor, and was in consequence ultimately fined and compelled to resign his gown. The above statement as to Lodge professing to be bankrupt no doubt bears

reference to this matter. According to Heath, he was father of the dramatic writer contemporary with Shakespeare. His will was proved in 1585 (P.C.C. Brudenell, 29), the sentence as to same being entered at fol. 26 of same register.

W. I. R. V.

THE MINT PRICE OF GOLD.—The present Mint price of gold, as we all know, is 3l. 17s. 10*½*d. per ounce. It has stood at that figure since the last reduction of the guinea, that to 21s. in 1717. By a table published in Harris's 'Essay on Coins' (part ii. p. 2), it appears that the weight of 20s. in tale—that is to say, of the pound sterling in silver, as fixed by 43 Elizabeth—was 3 oz. 17 dwt. 10 gr. As the provisions of 43 Elizabeth were in force in 1717, when the transition to the gold standard in England may be said to have been definitely effected, one's first impression, on glancing at these figures, would naturally be that there is an organic connexion between them, or perhaps that they are different expressions of the same fact. Their similarity, however, appears to be due to the purest coincidence. The pound sterling in tale, which was at the Conquest 11 oz. 5 dwt. troy—it was the Tower pound—was brought down, by successive reductions, by the end of Elizabeth's reign, to the abovementioned figure, 3 oz. 17 dwt. 10 gr., and remained at that figure till the date of the adoption of the present monetary ratio between gold and silver, which fixed the silver price of the ounce of gold at 3l. 17s. 10*½*d.

WILLIAM WARRAND CARLILE.

Haillie, Largs, Ayrshire.

#### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"LE TRECENTE CARICHE."—In a letter of 1651, from a schoolboy to his brother at Oxford, I find

"they have bin more fruitfull unto me, then that field in Sicily, called le trecento cariche, the field of three hundred Loads, so called because it returns the Sower, three hundred for one year."

I presume this field is a commonplace derived from some book of extracts or reading-book of the time. Can any of your readers guide me to the source of it?

J. R. MAGRATH.

Queen's College, Oxford.

SERGEANT BETTESWORTH.—May I ask if some one of your many readers can give the

Christian name of Serjeant Bettesworth, the "booby Bettesworth" commemorated by Swift, whose biographers have much to say of him, but do not sufficiently identify him?

EDWARD B. TYLOR.

Oxford.

"THE THIRTEEN CLUB."—I shall feel obliged if you can tell me how I can obtain this recitation.

H. B. STUNT.

12, Akerman Road, Brixton, S.W.

"PUT A SPOKE IN THE WHEEL."—What is the original meaning of the expression, "I will put a spoke in his wheel"? Did it first mean to help or to injure a man? I think now it is popularly used in the latter sense.

HAROLD LEWIS.

Bristol.

[“Both which bills were such spokes in their chariot wheels that made them drive much heavier.” See 1<sup>st</sup> S. x. 54. See also 1<sup>st</sup> S. viii. 269, 351, 578; ix. 601. The phrase certainly implies the idea of an obstruction.]

STANBURY OF DEVON AND CORNWALL.—Any notes respecting this ancient family will oblige. Some years ago an elaborate pedigree was compiled for a member of the family, but all trace of it is lost. Perhaps some one may know whether it still exists.

R.

"BULL AND LAST."—Can any one curious in signs explain the meaning of this sign at a public-house in the Highgate Road? It is not named in the 'History of Signboards,' by John Camden Hotten, 1866, nor in the 'Tavern Signs' in the various volumes of 'N. & Q.' EVERARD HOME COLEMAN.

71, Brecknock Road.

MOHUN OF WOLLASTON.—Pedigree wanted.

(Mrs.) J. H. COPE.

Sulhamstead, Berks.

HAMILTON.—I want information on the subject of William Hamilton, of Liscrooney, King's County, whose daughters Elizabeth and Jane (coheiresses) married respectively a father and son, i.e., Sir Thomas Crosbie and David Crosbie, successive owners of Ardfert Abbey. David died in 1717. I am anxious to know to which particular branch of the Hamilton family William Hamilton belonged, and should be glad also to learn the name of his wife and those of her parents.

KATHLEEN WARD.

Castle Ward, Downpatrick.

HIGH AND LOW: CONSERVATIVE AND LIBERAL.—I was recently conversing with an octogenarian labourer concerning the election, and I noticed that he never once used either of the words which in the present

day designate the two great political parties. The only terms he knew them by were "The High Party" = Conservatives, and "The Low Party" = Liberals. Were these titles at all general at the beginning of last century?

JOHN T. PAGE.

West Haddon, Northamptonshire.

FORTH FAMILY AND ARMS.—In the Office of Arms in Dublin Castle the arms and crest described below are on record to "Cap<sup>t</sup> Sam<sup>t</sup> Forth of Col<sup>l</sup> Wolesley Reg<sup>t</sup> of Horse." Arms, Ermine, a harp or between three martlets, two and one, gules. Crest, On a wreath or and gules, a naked dexter arm embowed, encircled by a coronet or, the hand grasping a broken sword, hilted of the same. The date of the arms is, I am officially informed, temp. William III. One of my great-grandfathers was John Forth, Lieutenant R.N., who died in 1790, aged seventy. He used, on an armorial seal, arms and crest the same as those above described (except that the harp is crowned and the crest issues out of a mural crown instead of a wreath); the arms impaling the following: Arms, A saltire gules (or argent?); on a chief azure three crescents fesseways. Motto (on scroll below the shield), "Le fort se soumettra jamais." The family legend recounted to me years ago was that the Forth arms were granted to a Samuel Forth for service to his king in battle, whence the charge of the royal harp of Ireland; also that for the same service the king made him a knight banneret on the battlefield, whence, perhaps, the coronet on the crest. Is anything known of this Capt. Samuel Forth, of Col. Wolesley's Regiment of Horse, in connexion with any battle fought by William III., either in Ireland or in the Low Countries? Also, To what family appertained the arms impaled with those of Forth on my great-grandfather's seal described above?

JOHN H. JOSSELYN.

Ipswich.

MACKINTOSH.—I want the names of the wife and all the children of Alexander Mackintosh (third son of Laughlan Mackintosh, of Deviot, and Anne, daughter of Colin Mackenzie, of Redcastle, married in 1687). Can any correspondent of 'N. & Q.' kindly assist me?

WM. JACKSON PIGOTT.

Dundrum, co. Down.

JOURNALISTIC ERRORS.—Why do our journalists so often make blunders when dealing with matters literary? Thus the late George Augustus Sala, in his interesting article published in the *Daily Telegraph* of 24 January,

speaks of 'For the Term of his Natural Life,' by Marcus Ward (*sic*), a mistake also made in the last summer number of the *Argosy*. A week or two ago in the *Cheltenham Examiner* the writer of the 'Lady's London Letter' spoke of "Gabrielle d'Annunzio" as if that famous decadent were a woman. A writer even more recently in the *Free Lance* ascribes Washington Irving's phrase "the almighty dollar" to Lincoln. And so on.

## CRITICASTER.

[They have not time—often, too, not the equipment—to be accurate.]

**BYFIELD FAMILY.**—Richard Byfield, vicar of Stratford-on-Avon, left two sons—Nicholas, born 1579, died 1622 (father of the well-known Adoniram Byfield), and Richard, born 1598, died 1664. Can any of your readers tell me how Nathaniel Byfield, born 1607, died 1664, was related to the vicar of Stratford? Was he his son?

J. H. W.

**DAVENPORT-HULME.**—I should be glad to know whether James Davenport-Hulme, M.D. (1772-1848), of Manchester, has any descendants now living. He had five children, who all died unmarried except John Rhodes Davenport-Hulme, M.D. (born 1803; died 1871, at Durban, Natal), who married, 1833, Maria, daughter of James Walkden, of Mansfield, Notts, solicitor, and who in 1834 was appointed a special magistrate to Jamaica, where his three children, John Rhodes, James Walkden, and Elizabeth Anne, were born. I also wish to know whether James Davenport-Hulme's sisters, Anne Hulme, wife of Thomas Brookes, of Manchester, and Hannah Hulme, wife of Joseph Deville, have left descendants. These particulars are from Sleigh's 'History of the Ancient Parish of Leek.'

ALEYN LYELL READE.

Park Corner, Blundellsands.

"**SO LONG.**"—What is the derivation of this expression, much used now as a salutation?

H. G. H.

[See 6<sup>th</sup> S. ii. 67, 194, 496; iii. 18, for various explanations.]

**WAUROM.**—In an apprenticeship indenture dated 1688 one of the parties is described as "of Waurom in the county of Hertford, yeoman." Being unable to trace such a place in any gazetteer, history, or directory, I should be grateful for an explanation.

M. F.

**FRIAR'S CRAG, DERWENTWATER.**—This crag is popularly called Square Coppy End. Can any light be thrown on the derivation and meaning of "Coppy"? Is it at all connected

with kopje? It may be mentioned that in the local dialect a footstool is a "coppy-stühl."

COCKSHOT.

**DURATION OF LIFE IN SEEDS.**—There is a saying in Kent that ox-eye seeds and thistle seeds live for ever. We also know that wheat will germinate after centuries of death in life in mummy-wrappings. Is this long duration of life in seeds unusual? Is it known how long the vitality will last in the seeds of *Bellis perennis*, the common daisy of our lawns and fields?

MEGAN.

[For 'Mummy Wheat' see 8<sup>th</sup> S. i. 224, 363, 479; ii. 55, 187, 296; iii. 246; 9<sup>th</sup> S. iv. 274; and references further back.]

**HUITSON FAMILY.**—Any notes as to the Huitson or Huteson family will be thankfully received. Col. John Huitson (eighteenth century) bore coat armour, but no crest. I have looked through several works on crests, but am unable to find one assigned to the name. Perhaps some of the readers of 'N. & Q.' might assist me in this, and also tell me the origin of the name, which is said to be Danish.

R.

**JAMES JUSTINIAN MORIER.**—Is there any reason why in the list of his works in the 'Dictionary of National Biography' 'The Adventures of Hajji Baba of Ispahan in England' (London, 1828, 8vo, 2 vols.) is omitted? This book was reviewed by Sir Walter Scott in the *Quarterly Review* for January, 1829 (vol. xxxix. 73-99). It was published by Bentley in 1835 as No. xlv. of his set of "Standard Novels," and a cheap edition of it in yellow boards was produced by Ward & Lock in 1856. In the same list no mention is made of Morier's 'Oriental Tale,' Brighton (1839), 8vo. For 'Martin Troutroud, or the Frenchman in London,' read 'Martin Toutrond: a Frenchman in London in 1831.'

G. F. R. B.

**CHINESE DISCOVERY OF AMERICA.**—Can any one inform me if there is any trustworthy evidence of a Chinese document having been found in one of the Government buildings of Pekin during the present occupation of the city, this document giving an account of the American continent having been discovered by the Chinese at a period long anterior to the time of Columbus? I rather think I saw a notice of the above in one of the English papers within the last three or four months.

ELAND.

**WALLER FAMILY.**—Has the connexion ever been found between Alured de Waller, of Newark, who died in 1183, and the family of

Waller which was settled in Kent in the fourteenth century? Any details of these Kentish Wallers before 1556 will be valued, including the parentage and descent of their various wives. I have copies of Berry's pedigrees of Waller in his Kent and Hants genealogies.

H. M. BATSON.

Hoe Benham, Newbury.

"NUNTY."—I daresay there are many of your readers who have never heard of the word *nunty*. In dialect it is used in many parts of England from Northumberland to Sussex. It is known in Cumberland, Yorkshire, Nottinghamshire, the counties of Lincoln, Leicester, Northampton, Warwick, Shropshire, in East Anglia and Kent. It is used in a bewildering number of senses which are difficult to refer to an original radical meaning. It is generally applied to dress, when it may mean stiff, formal, old-fashioned, precise, neat, trim, also dowdy, slovenly, shabby, scanty. It is also used of persons, when it may mean dapper, chubby, fat, stout, thickset, short; or it may mean ill-tempered, angry, cross, sulky. It also has the meaning of handy, convenient, snug. Can any of your readers suggest what was the ground idea of this word *nunty*, which has such a surprising development of apparently contradictory senses? I can find no evidence that the word was ever used in literary English, nor can I find anything to illustrate it from the cognate languages. I should be glad to discover the etymology of this Protean adjective.

A. L. MAYHEW.

Oxford.

### Beglies.

#### NATURE MYTHS.

(9<sup>th</sup> S. vi. 441; vii. 35.)

I WISH to add to CANON TAYLOR's interesting set of these one of the myth of Briareus, which flashed upon me a few years ago as I saw Briareus in the sky, brandishing his score ("hundred" is merely a poetical exaggeration) of long black arms out to the very horizon, and obviously feeling for something there with their flickering taper ends. Our vulgar age calls him an Aurora Borealis. On this occasion his body was exactly like that of a giant cuttlefish slightly south-east of my meridian, with streams of luminous sepia pouring into his centre like torrents over a precipice, and the waving arms, like those of some titanic devil-fish, extended in every direction across the sky to the limits of sight, the finger-like ends "wiggling," as the boys say, most suggestively. It was evident that

not all the gods on Olympus together could have stood up against him, and apparently he was reaching for them.

While on this subject, may I add that it seems to me Mr. Spencer takes a wrong view of the process involved, in disfavouring nature myths on the ground that they imply an intellectual curiosity about causes and effects which savages do not possess? The savage who saw what looked like a ship, a city, a monstrous beast or reptile, or a many-armed lively being reaching after some one or something up in the sky, and called it the Argo, or Asgard, or the Chimæra, or Briareus, was not conscious of any abstruse logical process, or of any more intellectual curiosity than if he saw a new animal on the mountain side and called it by some new name to describe or identify it. He was simply naming a thing he supposed he saw; he could hardly help trying to do it. What other explanation was there possible to him than that these were real objects, only far away and gigantic and supernatural? And once placed in the category of realities, what more natural and inevitable than for story-tellers to develop increasingly minute accounts of their relations and adventures? these, of course, following the form and fashion of the earthly experiences known to the relaters F. M.

"SHIMMOZZEL" (9<sup>th</sup> S. vi. 266, 371; vii. 10).—In his interesting letter at the last reference MR. DAVIS says, "Connexion between a cab and the Hebrew noun for blackguard is difficult to understand or follow." The explanation is given by Henry Mayhew in the third volume of his 'London Labour and the London Poor,' p. 361. "The hansom," he says, "are always called *showfulls* by the cabmen; *showfull* in slang means counterfeit, and the *showfull* cabs are an infringement on Hansom's patent." *Shoful* is applied in English slang to other things besides cabs, but always with the same connotation of worthlessness. It is applied to forged bank-notes ("shoful-finnufs" or "shoful-pennifs"), to bad money, to mock jewellery, to plate that masquerades as silver, to patched clothing, to a racketeers beershop, to an unsteady woman, &c.

JAS. PLATT, Jun.

CHAVASSE FAMILY (9<sup>th</sup> S. vii. 48).—In 1828 Thomas Chavasse was in practice as a surgeon at 23, Temple Row, Birmingham. This Thomas Chavasse was M.R.C.S. Eng. and L.S.A. 1822, F.R.C.S. 1844. He subsequently lived at Wylde Green House, Birmingham, at which address his son (at present of 22, Temple Row, Birmingham) Thomas Frederick Chavasse

lived. Dr. T. F. Chavasse is M.D.Edin. 1878, M.B. and C.M. 1876, F.R.C.S.Edin. 1878, M.R.C.S. and L.S.A. 1876. He is J.P. for the county of Warwick. Pye Henry Chavasse, widely known as author of books for mothers, was in practice at 12, The Square, Birmingham. He was M.R.C.S. and L.S.A. 1833, F.R.C.S. 1852. Samuel Chavasse was M.R.C.S. 1842, and practised at 100, New Hall Street, Birmingham. Howard Sidney Chavasse is in practice at Sutton Coldfield. He is L.S.A. 1893, and L.R.C.P. and M.R.C.S. 1894. The Rev. Francis James Chavasse was of C.C.C., Oxford, B.A. 1869, M.A. 1872, deacon 1870, ordained priest 1871 by the Bishop of Manchester, Commissioner for Travancore 1890, for Kiushiu 1893, Examining Chaplain to the Bishop of Exeter 1895, Principal of Wycliffe Hall, Oxford, 1889, Lecturer in Pastoral Theology at Cambridge 1898. He resides at Wycliffe Lodge, Oxford, and was formerly curate of St. Paul's, Preston, 1870-3; vicar of St. Paul's, Upper Holloway, 1873-8; rector of St. Peter-le-Bailey, Oxford, 1878-89; Select Preacher at Oxford 1888-9, and at Cambridge 1893.

The Rev. Horace Chavasse was of Worcester College, Oxford, B.A. 1824, M.A. 1827, and was ordained deacon in 1826 and priest in 1828. He was instituted to the vicariate of Rushall, near Walsall, in 1842.

The Rev. Ludovick Thomas Chavasse was of St. Peter's College, Cambridge, B.A. 1851, M.A. 1854. He was ordained deacon by the Bishop of Manchester in 1852, and priest the following year by the Bishop of Worcester. He was inducted vicar of St. Saviour's, Camberwell, 1867, and was formerly curate of Christ Church, Birmingham; Wendover, Bucks; St. Peter's, Coventry; and St. Matthew's, Denmark Hill. He was vicar of Rushall, Staffs, from 1862 to 1867.

CHAS. F. FORSHAW, LL.D.

Bradford.  
The ancestor of the family was a Frenchman, a Roman Catholic, and godson and secretary to Lord Derwentwater. I have a pedigree of the earlier members of the house and of such of the later ones as are ancestors of my own. Such biographical details as I also have are at Mr. SMITH's service, if he will communicate with me concerning those persons about whom he desires information.

J. SARGEAUNT.

Reform Club.

CHARLES LAMB AND 'THE CHAMPION'  
(9<sup>th</sup> S. vi. 442; vii. 12).—Solomon wrote the 'Guide to Health.' "An entire, new and elegant edition, in one pocket volume, with an elegant portrait of the author, price only

3s., of that interesting publication entitled 'Solomon's Guide to Health,' published by Mathews, 18, Strand, and all Booksellers," was advertised on 3 January, 1801, with an "extract of the character given of this work in the *Sun, Star, Courier, Albion, Times, Daily Advertiser, Morning Chronicle*, and most of the literary journals in Europe. We have the satisfaction of announcing another edition of Dr. Solomon's incomparable 'Guide to Health,' a book which has met with the most extensive sale of any medical production we ever heard of. The best and most approved remedies are pointed out for the various disorders on which it treats, as well as directions for general health, highly interesting to persons of every denomination."

B. D. MOSELEY.

Burslem.

COL. PRIDEAUX will find all the epigrams transcribed by him from 'Poetical Recreations of the Champion' (9<sup>th</sup> S. vi. 442) in the collected edition of Lamb published by Moxon in 1876, with Mr. Percy Fitzgerald's name as editor (vol. vi.). I am afraid it will need further evidence than the initials "M. L." to make us accept the lines with which he concludes as the composition of Mary Lamb.

J. A. R.

"SMOUS" (9<sup>th</sup> S. vi. 409, 493).—This word is very uncommon. I had met it only in Macklin's comedy until recently. In 'South African Recollections,' ch. ii. (1899), Mrs. Lionel Phillips says, "Even the wandering 'Smouse' had not penetrated so far." Did she get the word from Macklin?

RICHARD H. THORNTON.

Portland, Oregon.

WELSH MANUSCRIPT PEDIGREES (9<sup>th</sup> S. iv. 412, 483; v. 109, 358).—Permit me to add to my contributions on this subject. I am indebted to Mr. Edward Owen, of the India Office, for information respecting another most valuable MS. (Harl. 1969) which is written in precisely the same form as Peter Ellis (Harl. 28,033 and 28,034), Harl. 2299, and the Hengwrt MS. (in the Peniarth Library), and is clearly derived from the same source or from the same authorities, quite a distinct set of authors from that of 'The Golden Grove Book.' David Edwards, &c. Harl. 1969 is very superior to both 2299 and the Hengwrt copy, inasmuch as it contains many additional references, but it is not so valuable as Peter Ellis, which contains many more. On the outside of the former cover of this MS. is written "G. H. Welsh and some English pedigrees, written by Griffith Hughes 95 25 5/1969, 15(V B)." It contains about 600 pages, and some other MSS. are bound up with it. It has tables

of contents, of the leading pedigrees, those of the fifteen tribes, and two indices (one of pedigrees, the other of places), both in the handwriting of Randle Holme, in whose collection this MS. was found. It is evidently merely written—that is, copied—by Griffith Hughes, for it contains no signs of original work, and is of an earlier date, though it includes his own pedigree (at p. 239), in which he describes himself as “Deputy to the Office of Arms.” Mr. Owen informs me that he found a date 1637 at folio 220.

Mr. Hughes, of Kinmel Park, has been so kind as to give me a good account of the writer, from which it appears that in 1634 he compiled a pedigree of Sir Peter Mutton, and fifty-five years later one for Sir John Conway. Harl. 2006, pedigrees of the nobility and others (1665), was compiled by him and Randle Holme. The greater part of the pedigrees are not brought down to the period of Peter Ellis, and in giving the pedigree of Peter's parents Peter is not included. As Griffith Hughes was of a later generation, this shows that he was not the compiler of the book; but it is quite clear that both Peter and himself copied from the same original, for not only are most of the pedigrees in identical words and forms, but the authorities given in the margin are precisely the same and are given in the same order. I ventured to suggest, in an article in the *Archæologia Cambrensis*, that Mr. Edwards, of Chirk, was the original of Peter Ellis; and this MS. confirms the idea, for whilst all the authorities referred to by Peter Ellis are to be found here, there is no mention of Mr. Edwards. The first authority in G. Hughes, as in Peter Ellis, 2299, and the Hengwrt MS., is always Edward Puleston, who, I take it, was the copyist of Edwards of Chirk. Much of this work is, I think, copied direct from Griffith Hierathoc, especially a pedigree of the issue of Owen Glendower, which has the addition of the issue of his son Jevan to the third generation, when Catherine verch Edward ap Robert ap Jevan married Griffith Hierathoc. Henry VII.'s pedigree terminates with his father. I see from the unfinished catalogue of the Peniarth Library that the works of Griffith Hierathoc and Simwynt Vachan are largely represented, though when Mr. Wynne kindly gave me permission to see them Mr. Evans informed me that they were not there, so that I had my journey for nothing; and I am not very much surprised to see that Mr. Evans has rearranged the MSS. so that those in which I am chiefly interested and which bear upon the subject of my communication are wholly omitted.

Possibly Mr. Evans has not yet made up his mind how to account for his extraordinary error in mistaking No. 96 for Robert Vaughan's autograph. It is a pity he should have disarranged the library, for it displaces old landmarks and confuses the work of greater antiquaries. Goodness knows that Welsh MSS. are confusing enough. His work should have cleared up many doubts. The issue of such a volume, too, without an index is distressing. If a great portion of the useless matter had been cut out, the whole might have been issued within a reasonable compass. I call it “useless,” because it is valueless for philological purposes, and only of interest to the illiterate Welshmen of the present day, who know their language from wretched *patois*, or at best from the poor translation of the English Bible, which stands in the same relation to ancient Welsh that Luther's dialect does to the myriad languages of Germany—only a little better than the lingo of the Christy Minstrels. The sooner modern Welsh is forgotten the better; it is only a hindrance to poor people. I write this with the utmost respect for the ancient Welsh, which Mr. Evans does not appear to understand. A grand collection like that of Peniarth deserves to be properly edited or catalogued.

PYM YEATMAN.

25, West 16th Street, New York.

**LOSSES IN THE AMERICAN CIVIL WAR** (9<sup>th</sup> S. vi. 288, 436).—On this subject see ‘Regimental Losses in the American Civil War, 1861–5,’ by Wm. F. Fox, Lieut.-Col. U.S.V. (Albany, N.Y., Albany Publishing Co., 1893); ‘Numbers and Losses in the Civil War in America, 1861–65,’ by Thos. L. Livermore, colonel of volunteers (Boston and New York, Houghton, Mifflin & Co., 1900). See also Mulhall’s ‘Dictionary of Statistics’ (London, Routledge & Sons, 1892).

AMERICAN.

**SENECA AND GALEN: TRANSLATIONS WANTED** (9<sup>th</sup> S. vi. 387).—There is an English translation of ‘Natural Questions’ (not annotated) in “The Workes of Lucius Annaeus Seneca. Newly Inlarged and Corrected by Thomas Lodge, D.M.P. London, Printed by Willi: Stansby. 1620.” Lodge's, I think, is the only English translation of ‘Natural Questions.’ The book is somewhat scarce. It is not unlikely that a copy would be found at Westell's (New Oxford Street) or at Quaritch's (Piccadilly).

Mr. Aubrey Stewart in his preface to his translation of ‘Seneca on Benefits’ (George Bell & Sons, 1887), p. v, says, “Since Lodge's edition (fol., 1614), no complete translation of Seneca has been published in England.” I

think that a translation of 'Natural Questions' is not included in the Bohn series. Messrs. Garnier Frères (Paris, 1885) have published "Œuvres Complètes de Sénèque (Le Philosophe), avec la Traduction Française de la Collection Panckoucke." It is in four volumes, costing in paper covers, according to the publishers' list, fourteen francs. I bought my bound copy some twelve years ago in Paris for twelve francs, new. Messrs. Garnier publish a similar volume containing the 'Tragédies de Sénèque.'

The "Manual of Classical Literature, from the German of J. J. Eschenburg ....with Additions.....by N. W. Fiske.....Fourth Edition ..... Philadelphia ..... 1844," which gives lists of translations into modern languages (not always complete), mentions one unfinished translation of the works of Galen into German only.

ROBERT PIERPOINT.

St. Austin's, Warrington.

ACHILL ISLAND (9<sup>th</sup> S. vi. 489; vii. 36).—This is mentioned in the 'Annals of Loch Cé,' or 'Book of the O'Duigenans,' under the year 1235, as *Eccuill*, and in the 'Annals of the Four Masters,' under the same year, as *Eaccuil*. These forms would not, I think, yield "eagle." In Irish *ec*, *eac*, mean a horse, and *cuil* a corner recess; but how to construe them in compound I do not know—Irish dictionaries are not comprehensive. There are, or lately were, eagles in Achill, but I should think a yew-tree never grew there.

W. H. DUIGNAN.

Achill (*akill*) means "church ford," *a* being one of the forms of *ath*, a ford, in composition. The ford is across the sound near Kildavnet Castle. (Mrs.) M. O'HANLON. The Laurels, Walthamstow.

EARLY STEAM NAVIGATION (9<sup>th</sup> S. vi. 368, 458; vii. 16).—MR. EVERARD HOME COLEMAN has read too much into my note. I certainly intended to make no hot-headed claim for Liverpool. I merely said that the Liverpool Royal William and the Bristol Great Western were probably the first real passenger steamers to cross without recoaling. There is nothing in the claims of the Sirius to weaken this suggestion. In those early days it made a decided difference whether you left from England, particularly from Liverpool, or from the south of Ireland. The Sirius sailed from Queenstown ("the Cove of Cork," as it was then), and arrived a few hours before the Great Western. In no sense could she be called a real passenger steamer. That crossing

from Ireland was her first and last. The Royal William returned with passengers (at 150 dollars each) and mails, and was the pioneer of a regular Atlantic service. The 'Atlantic Ferry' deals fully with the Sirius, and yet tabulates the Royal William as the first passenger steamer. If I had no other object than that of advancing local claims at any cost, the Sirius would serve the purpose as well as any other steamer; for John Laird was the leading spirit of the Steam Navigation Company that chartered her. By the way, it is difficult to see why "justice to Ireland" should be urged in the matter. The Sirius was built and engined in Scotland and owned in England. The name of her captain, Roberts, is not reminiscent of Ireland. It is true she sailed from Queenstown, but under the circumstances I venture to say that makes no difference.

GEORGE MARSHALL  
Sefton Park, Liverpool.

"PIN AND BOWL" AS AN INN SIGN (8<sup>th</sup> S. ix. 424; x. 34, 120).—"Pin" here is in the singular, because the corner pin in the ancient game of skittles, ninepins, or kayles, as they were variously called, was the key of the situation. The sign was put up to signify the attractions of a bowling-green, whence such a resort was designated a "greenhouse" or "garden-house," and denoted the "entertainment" provided by a tavern rather than that of an inn. The order was reversed in the case of the "Bowl and Pin," a tavern in Upper Thames Street in 1781, where the Cat and Fiddle Society held their monthly meetings ('Banks Coll. Admission Tickets,' B.M., portfolio 1). It is noteworthy that there was a "Three Bowls" in Drury Lane, near Craven House (see 'Bagford Bills,' B.M., fol. 36, No. 156; Harl. MS. 5,931), and a "Skittle-ball and Two Pins" in Bedfordbury ('Beaufoy Tokens,' No. 137); and it is of special interest to find the only surviving instance in London of the "Corner Pin," unless it has lately been effaced, at No. 2, Goswell Road, formerly Goswell Street, the ancient highway between London and Merry Islington, which "pleasant rural village" it preceded in the attractions of its pleasure resorts for prosperous "cit." and easily huffed flat-cap. Stow in his 'Survey' (p. 160) alludes to these attractions:—

"Then, from the farther end of Aldersgate street, straight north to the bar, is called Goswell street, replenished with small tenements, cottages and alleys, gardens, banqueting-houses, and bowling-places."

The game of bowls has been traced to a period as early as 1240, and monarchs and magistrates have often prohibited the game

to be played at all, probably because it is a comparatively unathletic one. In the reign of Richard II. it was so forbidden, because it was found that the lower orders neglected the more manly and useful practice of archery, a precedent which may perhaps be cited in favour of a more equitable appreciation of the relative value, in modern times, of the billiard-room and the rifle club, or of hooliganism and gymnastics. The "Bowl" Tavern in St. Giles's, Bloomsbury, is said to have taken its sign from the custom of presenting a bowl of ale at St. Giles's Hospital to criminals on their way to execution at Tyburn (Stow, p. 164); but such an unpleasant origin is not usual with London signs. Is it not more probable that it was adopted to denote the game of bowls, or, more probably still, to commemorate the revived legality of the ancient game, after being so frequently suppressed? Strutt ('Sports and Pastimes,' ed. 1810, 4to, Introd., p. xliv) remembered that in the year 1780 the magistrates caused all the skittle-frames to be taken up, when the devotees of the game found a subterfuge in the game of "nine-holes," which they called "bubble the justice," in the belief that they had hoodwinked the magistrates. In 1796 one of the frames used in the old game of skittles is alluded to by a writer as to be seen utilized as a window in an old hall at Ribchester, near Blackburn. It was 2 ft. square, made of oak, and "jointed together very strong," with the general rules to be observed cut upon it, which were then very legible. Within the frame were these lines:—

Bowle stronge, hitt the frame without, and misse  
the frame within.  
The King, Two Lordes, with their attendants, the  
game will bringe.

A.D. 1486 (*Gent. Mag.*, Aug., 1796, and  
*Gen. Journ.*, 1693).

J. HOLDEN MACMICHAEL.  
Wimbledon Park Road.

WOORE, IN SALOP (9<sup>th</sup> S. v. 128, 236; vi. 33, 157, 218, 312).—PROF. SKEAT's suggestion (9<sup>th</sup> S. vi. 312) that Woore represents Anglo-Saxon *wōr*, "which seems to have meant a pool," is not supported by the forms. Woore is unmistakably Wavre in 'Domesday,' which also records three other Wavre, a Wavretone, and a Wavretren. I think it impossible that these forms can have any reference to *wōr*. That word is in itself unsatisfactory; Toller-Bosworth omits it altogether, and Sweet ('Anglo-Saxon Dictionary') gives the word without any meaning, except in compound, and then it seems to point to a "moor." I think the credit of interpreting Woore is due

to MR. HENRY HARRISON (9<sup>th</sup> S. vi. 33), who suggests that Wavre refers to the aspen or wavering poplar, also to quaking or wavering grass; and this seems to be the construction adopted by continental philologists, Waver being as common a place-name in France and Belgium as it is here. *Wæfre* (the Anglo-Saxon form of Waver) only appears in the dictionaries as an adjective, meaning wavering, quivering, but all Anglo-Saxon dictionaries are necessarily imperfect. The use of the word as a substantive, and its application to a tree or plants of wavering habits, seem very likely.

PROF. SKEAT writes (*v.* Harrison's 'Place-Names of the Liverpool District,' s. 'Wavertree'), "Chaucer has *wipple-tree* for the cornel-tree, meaning waving tree, and the Anglo-Saxon *wæfer*=always on the move, vibrating; *waver-tree* would be a splendid word for an aspen." Waver seems to have survived in a dialectic form, as the word is still applied to young timberlings left standing in a fallen wood (Halliwell's 'Dictionary of Archaic and Provincial Words,' s. 'Waver'). Having been drawn up, and being thin, they naturally roll about with the wind; hence the name. The change from "waver" to "war" or "woore" I should attribute to the fact that after the Conquest *u* was commonly written for *v* between vowels or before *re*. The 'Domesday' Wavre being written Waure, the spelling ultimately prevailed.

W. H. DUIGNAN.

Walsall.

"THACKERAY'S BED BOOKS" (9<sup>th</sup> S. vii. 29).—Does this refer to the opening sentences of the second of the 'Roundabout Papers,' that on 'Two Children in Mask'?—

"Montaigne and Howell's 'Letters' are my bedside books. If I wake at night, I have one or other of them to prattle me to sleep again. They talk about themselves for ever, and don't weary me. I like to hear them tell their old stories over and over again. I read them in the dozy hours, and only half remember them."

G. L. APPERSON.

SIR WILLIAM F. CARROLL (9<sup>th</sup> S. vii. 27).—Sir William Fairbrother Carroll was the son of David Carroll, Esq., barrister-at-law, of Uskane, co. Tipperary, born 28 January, 1784, at Glencarig, co. Wicklow. He married, 3 August, 1813, Martha Milligen, eldest daughter of Vice-Admiral Sir Richard Dacres and Martha Phillips Milligen his wife, son of Richard Dacres, secretary to the garrison of Gibraltar, descended from the family of Dacres of Leatherhead, in Surrey, supposed to be a branch of the line of Dacre of the North. Issue was two sons and seven

daughters; the eldest son, William, died a lieutenant R.N. Lady Carroll was sister of Capt. Sidney Colpoys Dacres, R.N., niece of James Richard Dacres, Vice-Admiral of the Red, and cousin of Rear-Admiral Dacres.

JOHN RADCLIFFE.

In an old 'Knightage' in my possession (dated 1856) he is stated to have married in 1813 Martha, daughter of Admiral Sir R. Dacres, G.C.H.

W. D. PINK.

**BROKEN ON THE WHEEL** (9<sup>th</sup> S. vi. 251, 314, 373, 455, 513).—"It was in 1788 that the last instance of a sentence of breaking on the wheel occurred." So commences chap. xix. of 'Memoirs of the Sansons,' the hereditary executioners of France. In this instance the populace of Versailles prevented the sentence being carried into effect. They rescued the prisoner and burnt the scaffold. Henry Sanson says that the old criminal legislation of France inflicted this punishment in one hundred and fifteen kinds of crime. He adds:—

"From 1770 to 1780 I find in my grandfather's notes that culprits broken on the wheel were far more numerous than those who perished by the noose.....I could fill half a volume with the names of culprits who were broken. The wheel always excited the disgust of the public at large, and all the petitions of the deputies to the States-General in 1789 asked for its abolition."—Memoirs of the Sansons, p. 182.

K.

Mr. Albert Hartshorne, in his gruesome little book entitled 'Hanging in Chains' (New York, Cassell Publishing Company, 1893), states that the last sentence of breaking on the wheel was carried out at Vienna in 1786. He does not give his authority for the statement.

W. E. WILSON.

**ANCIENT MARRIAGE CUSTOM IN NORTHUMBERLAND** (9<sup>th</sup> S. vii. 6).—In 1874, and in several years previous to this, I assisted in jumping a bride over the jumping-stone placed at the entrance of the porch of the church at Woodhorn, Northumberland. This performance took place as the bridal party were leaving the church. Its omission would have been considered very unlucky.

J. B. W.

**NATIONAL NICKNAMES** (9<sup>th</sup> S. iv. 28, 90, 212, 238, 296, 401).—Residents in the Western State of Oregon, U.S., are known in the States as "Web-feet," rain being as proverbial there as in Manchester or Fort William, N.B. They are also called "Moss-backs." Moss grows abundantly in that particular state, and as Oregonians, taken as a whole, are considered slow, it is supposed

moss grows upon their backs. One bushy kind of moss is often to be seen there on oak trees, looking for all the world like a man's long beard or a horse's tail. There is also a rarer species that runs from tree to tree like a spider's web in continuous lengths of fully thirty or forty feet.

HARRY HEMS.  
Fair Park, Exeter.

**HEALING STONE** (9<sup>th</sup> S. vi. 370, 477; vii. 12).—Dr. William Wright gives an account of two inscribed stones in Syria reputed to possess healing properties. Of one at Hamath he writes:—

"We were told that a great many rheumatic people had been cured by stretching themselves on this stone, and our informants assured us that it was equally efficacious to the true believer calling on the name of Mohammed, and to the unbelieving Nasara muttering the names of St. George and the Virgin Mary. The inscribed part was simply cut off the stone and carried to the Serai. It would be interesting to know if the remaining part lost its healing virtue when the inscription was cut off."—'Empire of the Hittites,' p. 140.

The inscription is now at the Imperial Museum, Constantinople. Of an inscription at Aleppo, since destroyed by the Moslems to prevent its falling into profane hands, Dr. Wright says, on the authority of Mr. Boscowen, that

"the stone was worn away by the people rubbing their eyes against it in order that they might be cured of ophthalmia."—*Idem*, p. 143.

F. W. READ.

**WINE IN THE EARLY CHRISTIAN CHURCH** (9<sup>th</sup> S. vii. 4).—Will MR. AXON kindly supplement his note by telling me what he means by "early Acts"? CUSTOS.

"ROKER" (9<sup>th</sup> S. vii. 28).—To "roke about" is a common expression in Sussex for searching for anything, or for turning over an accumulation of any sort of objects. Thus a curiosity dealer—a good friend of mine—often says when I visit his establishment, "Well, I'm busy now; I'll leave you to roke about."

E. E. STREET.

Chichester.

The word is extremely common. For more than fifty years, and to the present day, I have heard said and say, "Roke out the fire," "Roke the firebars," "I want to roke out my pipe," "Can't you roke out the rat with your stick?" &c. The word is obviously the same as *to rake*. It was used in the sense of the editorial note in my school many years ago.

H. P. L.

**WYVILL BARONETCY** (9<sup>th</sup> S. vi. 489).—The baronetcy of Wyvill is not considered extinct, but dormant. On the death of Marmaduke,

the seventh baronet, in 1774, the title would fall to the issue of Darcy Wyvill, the brother of the fifth baronet, as follows : 1, William ; 2, Edward ; 3, Hale. William settled in America, and Burke says that his descendants, if not barred by alienage, being American subjects, are entitled to the title. Edward had a son Christopher, who, according to Burke, married Elizabeth, daughter of the sixth baronet, and inherited the Burton Constable property, but Burke gives no particulars respecting his birth, &c. Foster's 'Yorkshire Pedigrees' does not endorse Burke's opinion respecting the husband of Elizabeth Wyvill being the son of Edward Wyvill, which doubt would require clearing up before it can be said their issue can claim the title. If the first are barred out, and the second have no claim, the title falls to the issue of Hale, whose son Luke died in 1747.

JOHN RADCLIFFE.

EASTER MAGIANT (9<sup>th</sup> S. vi. 508 ; vii. 34).—There can be no doubt that "herb pudding," in which Easter magiant is an important ingredient, formed one of the maigre dishes in Lent or Holy Week. It would be eminently wholesome, as it is composed of Easter ledges [?], young nettles, and almost any young green to be found at that season, such as dandelion leaves, sorrel, wild spinach, primrose leaves, ladies' mantle, &c., in minute quantities all chopped together, mixed with a pint or so of real groats (rice is now frequently substituted), tied in a cloth, and boiled some hours. When served a raw egg is well incorporated with the mixture. I have never eaten it in the south of England, but in Paris something tasting like it may be met with. The leaf of the Easter magiant is not unlike that of the dock, the stems being pink when drawn from the ground, and the flower is also pink. It is usually found on moist ground, and springs up in March or April. In his description of Westmorland ('Beauties of England and Wales') Hodgson speaks of the plant for which MR. CURWEN inquires as "the Alpine bistort, Easter-ment-gian." M. N.

The 'E.D.D.' makes a suggestion which seems plausible. Doubtless MR. CURWEN can see a copy of that work. If not, I hope he will give the directors of the nearest public library no rest till they buy one.

O. O. H.

A QUAIN'T CUSTOM (9<sup>th</sup> S. vii. 49).—At Sir Charles Grandison's wedding

"we were called to dinner. It was a sumptuous one. Mr. Selby was very orderly, upon the whole :

But he remembered, he said, that when he was married (and he called upon his Dame to confirm it) he was obliged to wait on his Bride, and the Company; and he insisted upon it, that Sir Charles should. 'No, no, no,' every one said.....But Sir Charles, with an air of gaiety that infinitely became him, took a napkin from the butler.....Sir Charles was the modestest servitor that ever waited at table.....Then going to Mr. Selby : 'Why don't you bid me resume the napkin, sir?' 'No, no; we see what you can do; your conformity is enough for me. You may now sit down when you please. You make the waiters look awkward.' He took his seat, thanked Mr. Selby for having reminded him of his duty, as he called it, and was all Himself, the most graceful and obliging of men."—'The History of Sir Charles Grandison' (Dublin reprint, 1753, vol. vi. pp. 338-9).

The custom must have been allowed to drop by Sir Charles's time, or he would never have waited to be "reminded," being far too near perfection for that. Mr. Selby would have been married, doubtless, about the beginning of the eighteenth century.

IBAGUÉ.

BOULDER STONES (9<sup>th</sup> S. vii. 27).—Though I cannot answer J. R.'s query, I may state for his information (which may assist him in his inquiries) that I have myself seen two very interesting examples of these stones. One was at Winkfield, near Windsor, on the margin of a lane nearly opposite to the surgery, where then, forty years ago, lived my old friend Dr. O. Ward. He was a very good geologist, and informed me that it was undoubtedly of glacial origin, and of the "puddingstone" or "conglomerate" order. The other was at Streatley-on-Thames, Oxon, and lay on the edge of the road (near the mill) which led from the bridge into the village. Both stones were of similar appearance externally, roughly speaking, nearly circular in form and (writing from memory) about one foot six inches or two feet in diameter. Dr. Ward assured me, with regard to the Winkfield stone, that there was no natural stone deposit or stratum of that order within eighty or a hundred miles of the place, so that its position there was a mystery, except on the theory of glacial action.

EDWARD P. WOLFERSTAN.

There are various local tales relative to these isolated stones found up and down the country. Those in a field near Marsden, a village in Bedfordshire, are known as the Devil's Jump. They stand a long way apart, and the story goes that Lucifer, making a hurried escape from the locality, went off with a tremendous hop, skip, and a jump. Further, the exact spots where Belial's cloven feet touched mother earth on that particular

occasion have ever since been indicated by the boulders in question. This, of course, must have been prior to his Satanic majesty's last visit to the northern fringe of Dartmoor. It is a portion of every Devonshire person's creed that it was thereabouts, or, to be exact as regards locality, "at North Lew, the Devil died of cold," and was duly buried beneath its old village cross.

HARRY HEMS.

Fair Park, Exeter.

Most of the stones referred to by your correspondent J. R. are boundary crosses and stones between the counties of York and Lancaster. The boundary line in this locality is curiously sinuous. Answers to several of his questions are given on Hennet's map of Lancashire, date 1829. If your correspondent happens to live in this locality, I could show him other maps giving much curious information on the subject.

HENRY TAYLOR.

Birklands, Southport.

Is there any known limit to the power of glacier action in depositing boulders, as to their size or weight? One speculates, Were the monoliths at Carnac so accumulated for subsequent adjustment in alignments? So with the tremendous earth-fast stones at Avebury, thus treating Stonehenge as more recent. It appears that one section there has lately fallen; what will be the amount of force required to replace it?

A. HALL.

"IN THE SWIM" (9<sup>th</sup> S. vii. 29).—This phrase is, one fears, bad English, in so far as it has acquired a *suspicion* of vulgarity which in the first place perhaps it did not possess, since it is thought to have originated from anglers being in luck when they find a swim or "school" of fish. Thus it has come to mean being in the popular current, either in opinion, speculation, or fashion—*dans le mouvement*, in the vogue with others. It is possible that the phrase was suggested to anglers by the Eastern metaphor, "To swim in golden lard," meaning to be prosperous: "And, gentle sir, when you do come to swim in golden lard" (B. Jonson, 'The Fox,' I. i.). "Cottontree, who knows nearly everybody in the swim of European society.....informs him that Lucy Annerley is the daughter of Sir Jonas Stevens" (A. C. Gunter, 'Mr. Potter of Texas,' book iii. xiv.).

J. HOLDEN MACMICHAEL.

Wimbledon Park Road.

Webster gives it as colloquial, and says the meaning is "to be in a favoured position; to be associated with others in active affairs." The 'Imperial Dictionary' also classes the phrase in the same way, and describes "the

swim" as "the current of social or business events; the tide of affairs; the circle of those who know what is going on." The 'Dictionary of Phrase and Fable' gives the origin as from an angler's phrase, and says, "A lot of fish gathered together is called a *swim*, and when an angler can pitch his hook in such a place he is said to be 'in a good swim.'"

ARTHUR MAYALL.

BEARDSHAW OR BEARDE-SHAWE (9<sup>th</sup> S. vii. 48).—Ralph Parsons Beardshaw was for many years in practice as a surgeon at 36, Woodhouse Lane, Leeds. He became a member of the Royal College of Surgeons of England and licentiate of the Society of Apothecaries of London in 1840. In 1828 there were six families of Beardshaw resident in Sheffield. These were George, a publican; J. & Son, saw manufacturers and general merchants; John, fork manufacturer; Jonah, fork manufacturer; William, stag and horn bone scale cutter; and William & Son, table-knife manufacturers. In 1841 there were but four families of the name—namely, J. & Son and William afore mentioned, and George, knife manufacturer, and William, publican.

CHAS. F. FORSHAW, LL.D.

Bradford.

SCHOOL-TEACHERS IN KENT, 1578-1619 (9<sup>th</sup> S. vii. 3).—In the 'Calendar of State Papers' there is a letter from the Lieutenant of Sandgate Castle, dated 26 February, 1623, complaining that Richard Harris, the underporter, keeps scholars in the castle, and refuses to produce his authority for so doing.

R. J. FYNMORE.

Sandgate.

CORPSE ON SHIPBOARD (9<sup>th</sup> S. vi. 246, 313, 374, 437, 492; vii. 75).—Your correspondents are so far right that I cannot claim this passage of Virgil as an instance of "corpse on shipboard"; but I think it is to some extent a testimony to the existence of the same superstition. For we must abide by Virgil's words. First, the cause of pollution was the *funus*, which all explain as the presence of the dead body—dead, not "unburied." Burial would not affect death. Secondly, the dead body polluted the whole fleet, and not merely the persons concerned, whether on sea or shore. It cannot be supposed that everybody in the fleet, and nobody else, was responsible for the burial. MR. YARDLEY seems to have overlooked his own previous reply.

W. C. B.

"BIJOU" AS A CHRISTIAN NAME (9<sup>th</sup> S. vii. 48).—Possibly the use of this in England may

be traced back to the preposterous spectacular play 'Babil and Bijou,' produced in London about 1870.

E. RIMBAULT DIBDIN.

**DEFINITION OF GRATITUDE** (9<sup>th</sup> S. vii. 89).—The Rev. James Wood, in his 'Dictionary of Quotations,' attributes "Gratitude is with most people only a strong desire for greater benefits to come" to La Roche.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A New English Dictionary on Historical Principles.*  
Edited by Dr. James A. H. Murray.—Vol. IV.  
*F and G.* By Henry Bradley, M.A. (Oxford:  
Clarendon Press.)

In returning, according to promise, to the fourth volume of the great dictionary—which is due to the patient and persistent effort and the unparalleled erudition of Dr. Murray, Mr. Bradley, and their collaborators, and to the loyalty and munificence of a noble university, which has gone some way towards crippling temporarily its own resources in order to execute a national enterprise—we aim principally at recording progress and dwelling afresh upon claims on recognition. The space we can spare to notice new works is obviously and avowedly insignificant. So far as that limitation permits and our own philological knowledge extends, we have drawn attention to the appearance and contents of successive parts, including the parts comprised in the present volume. Were we ever so disposed—which our readers know is far from being the case—to insist upon the supposed omniscience of the reviewer, there would be something like indecency in pitting our own acquirements or knowledge against the collective judgment of the best English scholars. Our functions have, consequently, been those rather of the taster than of the censor. Such they remain. With the appearance of the fourth volume, and the knowledge that the fifth will almost immediately be given to the world, the work has made great and recognizable advance. By the close of the present year half will, it may be hoped and supposed, be in the hands of the subscribers. By this time, then, surely the dictionary should be known and generally accessible. It is with a feeling akin to dismay that we find correspondents who ignore its existence or insist upon the impossibility of obtaining access to it. With something more than dismay do we see a great newspaper undertaking to command and circulate a dictionary of foreign (if kindred) growth, which is indeed a most respectable, creditable, useful, and interesting work, but no more like our own dictionary "than I"—we may not now say "we"—"to Hercules." When first the huge labour was begun, and one part slowly succeeded another, there was excuse for seeking a stopgap, and, while waiting the best, putting up with the good. We owned to feeling for a while despair of seeing so much of the work in type as would render it of practical utility to ourselves. That

period is now long past. Not one day passes on which we do not refer once or oftener to the portion now in our possession, and it is with ineffable content that we see that portion continually enlarged. No longer are we able to satisfy ourselves with the meagre information accorded in the dictionaries it is now sought to popularize. Not far off are the days when we had to content ourselves with the dictionary of Richardson, which, imperfect and ill arranged as it was, was an immense advance upon anything that had gone before. Now in stately row stand on our shelves all the recently published works which private industry and energy have supplied. Very creditable are these, and none will grudge—we least of all—that due recognition and recompense should be awarded to all. Having once, however, consulted the new dictionary, we find it merely tantalizing to turn to others. From the particulars supplied in prefatory notes we have given statistics of the differences between this and previous dictionaries as regards the number of words used in each and that of the illustrative quotations. At a risk of repetition we state that in the letter G we advance from 1,312 words and 3,783 quotations in Johnson to 15,542 words and 63,061 quotations in the new dictionary. These figures give, of course, but a faint idea of what is the real gain to the student. For the first time we now have the genuine history of the word, in its first appearance in the language, its growth, and its disappearance if it have disappeared. It would be inviolate to make comparisons, and we have no wish whatever to depreciate the works to which some are in the habit of trusting. We do but bear testimony to the value of the book before us, on which we are now accustomed to rely. We open the book absolutely haphazard, and stumble on the substantive "ghost." We find first the various forms it has assumed in the process of development, the derivation from the West German languages, the cognate forms, the explanation, the historical record, and the fourteen principal meanings assigned it, including, of course, the recent and much discussed word, a "sculptor's ghost." In the form "gast" we find it employed in Old English or Anglo-Saxon as early as the ninth century, and in what may perhaps be called familiar use in the eleventh. How many quotations are given in the four and a half columns devoted to it we have not time to count. They include, of course, Shakespeare's "That affable, familiar ghost, Which nightly gulls him with intelligence." Turning to any other dictionary, we find in place of this full and flowing stream of information a small rill, and with such we are no longer to be contented. We therefore protest in the name of scholarship against the attempt in influential quarters to substitute another—any other—work for this. Littré in France is in the way of being supplanted. A century and more must pass before any similar fate can attend our English dictionary. It is scarcely too much, indeed, to say that any future work, when that is needed, will but follow the lines of this. Some little trouble is involved in mastering the system, so as to render easy the task of reference; labour is, however, well spent in the effort, and the remuneration is princely. We have already said that every centre of population should be provided with the work. It seems worth while, moreover, to insist upon the expediency of individual subscription. By the system of monthly payments now established the expense

is trivial to those who are able to afford any books whatever. Those who have once known the advantages attending possession and consultation will be little disposed to abandon either.

*An English Miscellany.* Presented to Dr. Furnivall in Honour of his Seventy-fifth Birthday. (Oxford, Clarendon Press.)

PROCEEDINGS in honour of Dr. Furnivall, the well-known F. J. F. of our columns, have been in progress since 12 July, 1899, and have resulted in a tribute to that eminent scholar as novel in this country as it is gratifying. No English writer has stronger claims upon recognition such as is now afforded; none has worked with more unstinted energy, with more disinterested motive, more self-denying zeal, and, let it be added, with more conspicuous success. We have to go back to the period of the Renaissance, to the time when learning was a passion, to find an instance of a devotion to letters such as Dr. Furnivall has shown. In recognition of his services, Profs. Ker, Napier, and Skeat, representing English studies in London, Oxford, and Cambridge, began a movement in which, from the first, America and Germany took an active share, and towards which French, Dutch, and Scandinavian scholarship has also contributed. The offering comprises a portrait of Dr. Furnivall, now in preparation, the presentation of a boat, and other things, of which the present volume is the most striking. This is somewhat more than an *album amicorum*; it is what is called in Germany a *Festschrift* in Dr. Furnivall's honour, to which scholars have been invited to contribute. Most handsomely have they responded to the call. So far as our knowledge of such things extends, there are two volumes in English literature which, though different in nature and intention, approximate in some respects to this. The first is 'Jonsonus Virbius; or, the Memory of Ben Jonson revived by the Friends of the Muses,' a work edited by Dr. Bryan Duppia, Bishop of Winchester, and published in 1638, a few months after Jonson's death. It consists entirely of elegiacal poems in honour of Jonson by Lords Falkland and Buckhurst, Sir John Beaumont, Henry King, Thomas May, William Habington (the author of 'Castara'), Edmund Waller, James Howell (of the 'Familiar Letters'), John Cleveland, Jasper Mayne, Owen Feltham, and very many others, some of no less reputation. A similar tribute was paid the famous Duchess of Newcastle in "Letters and Poems in Honour of the Incomparable Princess Margaret, Duchess of Newcastle." Written by several Persons of Honour and Learning. In the Savoy, 1676." This seems to have originated with the Senate of the University of Cambridge. Writers in it included Jasper Mayne (who, it seems, wrote in both compilations), George Etherege, Henry More, Thomas Hobbes, Jno. Glanville, Thomas Shadwell, Bishop Pearson, and the like.

From these works the present volume differs in being written while the recipient of homage is alive and well, and in not being confined to verses in his praise. Such, naturally, appear. Prof. Skeat, in a pretended extract from an old MS., imitates humorously, and applies to Dr. Furnivall, a well-known passage in Chaucer. Prof. Saintsbury and the Rev. Stopford A. Brooke send also verses. Most of the contributions deal, however, seriously with matters of literary or philological interest. So numerous and so short are, for the most part,

these, that to describe them would be but to give a *catalogue raisonné* of the contents of the book. A large number of the articles deal with dramatic subjects. Mr. Sidney Lee sends a valuable paper on 'Shakespeare and the Elizabethan Playgoer,' Mr. W. A. Craigie writes on 'The Gospel of Nicodemus' and the 'York Mystery Plays,' Mr. Pierce Butler on 'The Origin of the Liturgical Drama,' Herr Ewald Flügel on 'Udall's Dialogues and Interludes,' M. Jusserand on 'Pageants and Scaffolds Hye,' Mr. Arthur F. Leach on 'Some English Plays and Players,' Mr. M. W. MacCallum on 'The Authorship of the Early "Hamlet,"' and Mr. G. C. Moore Smith on 'King John' and 'The Troublesome Raigne.' Prof. Herford sends a scene from his translation of Ibsen's 'Love's Comedy,' Mr. Henry Bradley writes on 'Some Prehistoric River Names,' Mr. J. Earle on 'The Place of English in Education,' Dr. Garnett on 'The Romance of the Lily,' Mr. Gollancz on 'The Quatrefoil of Love,' Prof. Ker on 'Panurge's English,' Prof. Napier on 'The Franks Casket' and other subjects, M. Gaston Paris on 'Amadas et Idoine,' Prof. York Powell on 'Beowulf,' Mr. W. H. Stevenson on 'English in English Schools,' Prof. Skeat on 'Andreas' and 'Fata Apostolorum,' Mr. Paget Toynbee on 'Dante,' and Mr. H. Sweet on 'Shelley's "Alastor." We have given some only of the names, leaving very many distinguished writers unmentioned. The mere list quoted shows, however, how hopeless would be, in the space at our disposal, the attempt to supply any criticism or comment upon articles every one of which challenges serious consideration. They constitute "chips" from some of the finest literary workshops in two continents, and they are a monument to Dr. Furnivall the most gratifying and honourable that a worker such as he can well receive.

*Acts of the Privy Council of England.* New Series. Vol. XXI. A.D. 1591. Edited by John Roche Dasent, C.B. (Stationery Office.)

THE contents of the present volume, like those of its predecessors, are taken from the MS. known in the Council Office collection as Elizabeth, vol. ix., and cover the time between 25 March and 30 September, 1591. The event of most importance with which the volume deals consists of the dispatch to France of two expeditions intended to assist Henry IV. in his combat with the League. Few historical periods are more familiar than this to the student. These expeditions, respectively under the conduct of Sir John Norris and Lord Essex, were principally drawn from the forces in the Low Countries. Their dispatch furnishes Mr. Dasent with the opportunity, of which he avails himself, to compare the Netherlands as a source of supply of troops in the sixteenth century with India at the end of the nineteenth century. Very edifying subjects of study for the Englishman of to-day are furnished in the manner of raising troops for service abroad and in the contemplation of the rapacity of our officers and the difficulties that beset the private soldier in his efforts to secure his pay. The conditions of payment were, indeed, such as to facilitate and encourage dishonesty on the part of the captains. Another matter of high interest consists in the abortive attempt to capture the Spanish plate fleet. There is, of course, much trouble with Non-conformists. Much is heard of the fear, very well grounded, of invasion, and strict orders are given to Sir Fraunces Drack, Sir John Gilbert, and others

to guard against further descents of the Spaniards. Among the duties assigned our sea captains was that of preventing the importation of French wines, spoken of again as Rochel wine. The precinct of the Black Friars is said to be "noisom" to her Majesty's subjects, on account of the "great heapes of soil and filth laid there, which in hot weather is very dangerous to breed infection." Leave under certain restrictions is given to Harman Buckhold, a goldsmith, to erect there an edifice. A noteworthy coincidence is that William Hacket is tortured to make him confess his crimes, and that — Udall is condemned as guilty of felony. Thomas Hacket was the publisher of the 'Ralph Roister Doister' of Nicholas Udall, that rarest of books. There is just a possibility that the intimacy between the fathers was continued in the children. Among the miscellaneous contents is a romantic abduction in Wales.

*The Letters of Cicero.* Translated by Evelyn S. Shuckburgh, M.A. 4 vols. (Bell & Sons.)

The latest addition to "Bohn's Libraries"—in every way worthy of the companionship into which it is thrust—is a complete translation of Cicero's letters, comprising the whole extant correspondence, arranged in chronological order. So early as 1561 some of the epistles of Cicero were translated into English. Since then there have been seen the well-known renderings of William Melmoth and Dr. William Heberden and the selection by Mr. Jeans. None of these is, however, absolutely complete, the Brutus letters having been brought to light since the time of Heberden, and the present will henceforward be regarded as the authoritative edition. Each volume is ushered in by an introduction explaining the historical conditions existing at the time when the letters were written, and communicating such particulars as are known concerning Cicero's correspondents. We have not to dwell afresh upon the character of the letters, important for the light they cast upon history at the most dramatic and important period in Roman annals, and profoundly interesting for the revelation of character which they furnish, nor have we to judge again the personality of a man who, though he inspires conflicting sentiments, is never regarded with indifference. Mr. Shuckburgh apologizes for not giving a rendering into French of the passages of Greek with which Cicero was accustomed to interlard his letters to Atticus. An apology is surely unnecessary, for the plan is unreasonable and inept. It may justly be pleaded in defence of this habit of quoting Greek, that to Atticus, who lived many years in Athens, Greek was practically a mother tongue, and it is possible that the passages Cicero quotes may be from the writings of Atticus himself. Apart from their inherent importance, the letters must be studied by all interested in Renaissance literature. Their influence upon the epistolary style of the humanists is abundantly evident. The translation is admirably executed.

*The History of Early Italian Literature to the Death of Dante.* Translated from the German of Adolf Gaspari by Herman Oelsner, M.A. (Bell & Sons.)

We have here yet another important addition to "Bohn's Standard Library" in a translation of part of the opening volume of Herr Gaspari's admirable history of early Italian literature. Now that a close knowledge of Dante has become an important part of a literary equipment, it is pro-

bable that the works of the predecessors of that great writer will receive the attention hitherto denied them in this country. Some familiarity with the early Italian poets is, indeed, indispensable to all who seek to follow the renaissance of letters. It may furnish some encouragement to the study to say that the Italian language of the thirteenth and fourteenth centuries offers no such difficulties as beset the English and French of the same epoch. What will specially commend the volume to a large class of readers is the fact that nearly half of it is occupied with the study of Dante. This portion forms an excellent introduction to knowledge of the 'Commedia,' though rather, perhaps, to its plan and execution than to its poetical merit. The volume contains the author's latest bibliographical and critical notes, 1887-99. In behalf of it it is claimed that, though a portion only of a larger work, it is complete in itself. A translation of the remainder of the work is, it is pleasant to learn, in contemplation.

PHILOLOGY has suffered a serious loss by the death of Dr. Fitzedward Hall, under the signature F. H. our frequent contributor. He was born in the State of New York, and educated at Harvard. In the course of a wandering and singularly adventurous life, which included six months' imprisonment with a small garrison in Saugor during the Indian Mutiny, he acquired an exemplary knowledge of Sanskrit and Persian. Of the former language he was professor at Government College, Benares, and afterwards at King's College, London. He also became librarian at the India Office. The degree of D.C.L. was conferred upon him on 7 July, 1860. For thirty years he has lived in retirement among his books, rendering inestimable service to philology generally and to the 'New English Dictionary' in particular.

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## Notes.

## GAVELAGE AND PILLAR TAX.

(Concluded from p. 82.)

JACOB GRIMM, in his book on the antiquities of German law,\* quotes a document, made in the year 889 and confirmed in 993, relating to the *decima tributi*,

“quæ de partibus orientalium Francorum ad fiscum dominicum annuatim persolvi solebat, quæ secundum illorum linguam *steora vel osterstuophæ* vocantur.”

He does not know what *osterstuophæ* means, but says that if *stauf*, a stoup, a cup, be meant, we ought to read *stoupha* instead of *stuophæ*. He thinks that the word refers to a tax paid at Easter. As regards *steora*, Kluge has suggested a connexion between the modern German *Steuer*, tax, and O.H.G. *stiura*, a post, pillar; and *stuophæ* in *osterstuophæ* appears to have the same derived meaning, so that, to put the combined word into an English form, we might call it Easter-stoop, i.e., Easter tax (or taxes). The Late Latin *stopharius*, which Du Cange quotes from an old glossary,† appears to mean a

\* ‘Deutsche Rechtsalterthümer,’ 1854, p. 298. Late Latin forms of *stiura* are *steura* and *steysra* (Du Cange).

† The words quoted are, “Tributarius Romanus et Stopharius nominatur qui censum Regi solvit.”

man who was taxed by the stoops or posts of his house, as the *gabularius* was a man who was taxed by the gables of his house.

Not only do English mediæval records tell us of *gaful* and *gabulagium*, but on the Continent we meet with *forcagium*, which also seems to mean fork-tax.\* In addition to *forcagium*, Du Cange gives *forchagium*, *forciagium*, &c. He says that *forchagium* is a tribute exacted from every *furia*, or house, and that it means the same as *foagium*, hearth-tax. He also mentions *forcia*, which, perhaps mistakenly, he regards as a tax extorted by violence; and he defines *forcatica* as a tribute which, in his opinion, was paid on booths (*stationes*) at fairs, such booths having been supported by “forks.”†

That peasants’ houses were supported by “forks,” even in classical times, may be seen from passages in several authors. In particular I would refer to the following description of a cottage in Seneca, ‘Epist., 90’ :

“Furcae utrinque suspensæ fulciebant casam: spissatis ramalibus, ac fronde congesta, et in proclive disposita, decursus imbribus quamvis magnis erat. Sub his tectis habitavere securi. Culmus liberos textit: sub marmore atque auro servitus habitat.”

Here we have a small cottage supported by a “fork” at either end, and apparently consisting, like an ordinary booth, of one bay. Such a cottage may have been strange to the eyes of the philosopher, and he drew from it a lesson in morals by comparing the slaves who dwelt beneath marble and gold to the free men whose bodies were sheltered by a roof of thatch held up by wooden “forks.”†

If in our days it seems difficult to under-

From what source does the Late Latin *stuva*, tribute, come? And what is the origin of the English verb *to stump up*, to pay cash? The word “stump” is common enough in the Midland counties. When I was a boy there was an inn in Dronfield called “The Blue Stoops.” Posts of wood, painted blue, stood in front of the principal entrance. Wackernagel has *stûpe*, *staupe*, a post.

\* “Dedi Majori-Monasterio.....decimas omnium meorum reddituum.....præter talliam mean et Forcagium.” “*Forchagium*. Census qui a singulis furciis seu domibus exigitur, idem quod Foagium” (Du Cange).

† “Tributum, ut opinor, quod pro statione in nundinis, que furcis fulciebatur habenda, pensabitur.” Cf. “Et faciunt in nundinis Sancti Cuthberti singuli ij villani unam botham.”—“Bolton Book” (Surtees Soc.), p. 4. “Boothage,” of which an example is given in the ‘N.E.D.’, may be also compared.

† I quote the passage in Seneca from Facciolati’s ‘Lexicon’ (English edition, 1828), s.v. *casa*, and do not know to what part of the world, or to what time, it refers.

stand that men should have been taxed by their pillars or "forks," we must remember that these wooden posts were the most striking, as well as the most costly, parts of peasants' houses, the walls being composed of sticks and mud, which could be removed from time to time, like a worn-out coat, and renewed.

I am tempted to suggest that the Latin *stips*, genitive *stipis*, a contribution in small coin—a word which is only found in the oblique cases—may be connected with *stipes*, *stipitis*, a post. It is a curious fact that the Late Latin *stips* and *stipes* both mean a fork or gibbet. For the former word Du Cange quotes a document of the year 627, and for the latter a document of the year 863. There seems to be an unmistakable connexion between the Roman *columnarium* and *ostiarium* and these later taxes. Moreover, it is at least possible that pillar tax and door tax are older than the time of Cicero. I advance the suggestion about *stips*, however, with hesitation, because there seem to be philological objections to it, and because the opinion of an ancient writer is against it.

In Smith's 'Dictionary of Greek Antiquities' it is said that *columnarium*, mentioned by Cicero, "was probably imposed by the *lex sumptuaria* of Julius Caesar, and was intended to check the passion for the building of palaces, which then prevailed at Rome." No authority, however, is cited in support of this opinion, nor is any proof given that the pillar tax mentioned by Cicero differed in any respect from the *columnarium* levied by Metellus Scipio in Syria, in B.C. 49-48.

At first sight gavelage seems to have been imposed on the houses of the Scarborough burgesses without regard to size. But it is possible that only a *selda*,\* or booth fronting the street, was intended to be taxed. In the borough of Whitby, in the same neighbourhood, we read of a man granting an annual rent of 3*s.* out of the *selda* and the *solarium* (upper room) of his house towards the street, with power to distrain on the whole of his house ("per totam domum meam") in case the distrain on the *selda* and *solarium* were not sufficient.† At Pontefract in 1258 there were 120 *seldae*.‡ And the Hundred Rolls of 1279

show that there were many *seldae* in Oxford, with or without *solaria*. Now if these *seldae* were mere booths, consisting of a single bay each, one can understand how gavelage would fall on them with equal incidence. Equality of taxation at Scarborough may thus imply equality of size in the burgage tenements, but it must be admitted that the point remains obscure.

I have no direct evidence, either English or continental, showing that houses were taxed by the *number* of the "forks" or posts which they contained; but it is improbable that such a cottage as the one described by Seneca would bear the same burden of taxation as a house supported by many "forks," or by many columns, either in town or country. In ancient Wales we have proof that houses were supported by rows of "*gavaels*, forks, or columns," and that such houses were valued by the number of *gavaels* which they contained.\* S. O. ADDY.

#### EDMUND SPENSER, 'LOCRINE,' AND 'SELIUS.'

(Continued from p. 103.)

"BATTAILOUS" is a word that occurs many times in Spenser, and the phrase "battailous array" is used by that poet three times in the first three books of 'The Faerie Queene.' I will quote one case only, and cite a passage under the phrase to show the exact meaning that Spenser attached to it:—

Glistring in arms and battailous array.

Book II. canto vii. stanza xxxvii.

Glistring in arms and warlike ornament.

Book II. canto xi. stanza xxiv.

Compare:—

To toss the spear in battleous array.

'Selimus,' l. 158.

Spenser constantly uses "vermeil" for "vermilion," and the passage in 'Selimus' which follows suit is almost an exact repetition of a line of 'The Faerie Queene':—

How oft that day did sad Brunchildis see  
The green shield dye in dolorous vermeil.

Book II. canto x. stanza xxiv.

And dye my shield in dolorous vermeil.

'Selimus,' l. 744.

Even such a common word as "gushing" owes its presence in 'Selimus' to Spenser:—

And made an open passage for the gushing flood.

Book I. canto ix. stanza xxxvi.

Make thou a passage for thy gushing flood.

'Selimus,' l. 253.

"Gyre" has a peculiar meaning attached

where linendrapery was sold see Morgan's 'England under the Norman Occupation,' p. 168.

\* Sebohm's 'English Village Community,' p. 239.

\* A.S. *seldē*, a porch. Cf. *winterseldē* and *sumorseldē* (Sweet). The mediæval *seldē* usually meant a shop. Cf. also the Lucken Booths or shops, which formerly stood in Edinburgh.

† "In seldē et solario domus mēsa in Hakelsougate in Whiteby versus vicum."—"Whitby Chartulary" (Atkinson), i. 20.

‡ 'Yorkshire Inq.' (Yorkshire Arch. Society, Record Series), i. 50. For *seldē* in Winchester

to it, and it is a word that occurs but rarely in poets of Spenser's time :—

Ne thenceforth his approved skill, to ward  
Or strike, or *hurtle* rownd in warlike *gyre*, &c.

Book II. canto v. stanza viii.

"To hurtle rownd in warlike *gyre*" is to skirmish wheeling round the foe, trying to strike him with advantage (*vide* Upton). Also see Book III. canto i. stanza xxiii.

"Hurtle" and "gyre" are used in the same connexion in 'Selimus' :—

These are the hands which Aga once did use  
To toss the spear, and in a warlike *gyre*  
To hurtle my sharp sword about my head.

'Selimus,' ll. 1489-91.

To "come hurtling in" means to come in with a rush, in a threatening manner :—

Who, all enrag'd with smart and frantick yre,  
Came hurtling in full fiers, and forst the Knight  
retyre. Book I. canto viii. stanza xvii.

Here the Polonian, he comes hurtling in  
Under the conduct of some foreign prince,  
To fight in honour of his crucifix!

'Selimus,' ll. 544-46.

#### Tomb-black :—

To decke his herce, and trap his tomb-black steed.  
Book II. canto viii. stanza xvi.

And who are these covered in tomb-black hearse?

To celebrate his tomb-black mortuary.

'Selimus,' ll. 1265 and 2007.

The rare word "tronked" occurs twice in Spenser's first three books, and Todd derives it from the Latin *truncatus*, maimed or mangled (see Spenser's works, 'Faerie Queene,' Book II. canto v. stanza iv., Routledge). But it was from the following unnoted passage that the author of 'Selimus' adopted his word :—

He mott off his left arme, which like a block  
Did fall to ground, depriv'd of native might;  
Large streames of blood out of the truncked stock  
Forth gushed, like fresh-water streme from riven  
rocke. Book I. canto viii. stanza x.

Witness, the earth, that suckèd up my blood,  
Streaming in rivers from my tronked arms!  
'Selimus,' ll. 1484-85.

Mr. Daniel has called my attention to the fact that in the following passage the late Dr. Grosart's edition of 'Selimus' prints "array" for "warray," and he cites as his authority for the correction, not only a quotation made from the play by Capell, who writes "warray," but the passage from Spenser which I will adduce :—

But after Ninus, warlike Belus' son,  
The earth with unknown armour did array.  
Then first the *sacred* name of King begun.  
'Selimus,' ll. 323-25.

And, them long time before, great Nimrod was,  
That first the world with sword and fire warrayd;  
And after him old Ninus, &c.

Book I. canto v. stanza xlviii.

Note that the playwright uses *sacred* in the sense of *cursed*. The same meaning is attached to the word in one or two cases in Spenser.

Now for a few parallel passages in Spenser and 'Selimus' that are not repeated or nearly related to passages in the acknowledged work of Marlowe :—

Now hath the sunne with his lamp-burning light  
Walkt round about the world.

Book II. canto ix. stanza vii.

Twice fifteen times hath fair Letona's son  
Walked about the world with his great light.

'Selimus,' ll. 41-2.

Deepe written in my heart with yron pen.

Book I. canto viii. stanza xliv.

Whiche nature hath inscribed with golden pen,  
Deep in the hearts of honourable men.

'Selimus,' ll. 218-19.

As when a wearie traveiler, that strayes  
By muddy shore of broad seven-mouthed Nile,  
Unweeting of the perillous wandring wayes,  
Doth meeete a cruell craftie crocodile  
Which, in false grief hyding his harmefull guile,  
Doth weape full sore, and sheddeth tender tears, &c.

Book I. canto v. stanza xviii.

Even as the great Egyptian crocodile  
Wanting his prey, with artificial tears  
And feign'd plaints, his subtle tongue doth file,  
'T [sic] entrap the silly wandering traveller, &c.

'Selimus,' ll. 448-55.

And make his carkas as the outcast dong.

Book II. canto viii. stanza xxviii.

Shall make thy carcase as the outcast dung.  
'Selimus,' l. 672.

O Thou, most auncient grandmother of all,

Which wast begot in Dæmogorgons hall.

Book I. canto v. stanza xxii.

Black Demogorgon, grandfather of Night,  
Send out thy furies from thy fiery hall.

'Selimus,' ll. 1319-20.

O hatefull hellish Snake! what Furie furst  
Brought thee from balefull house of Proserpine, &c.

Book III. canto xi. stanza i.

O hateful hellish snake of Tartary,  
That feedest on the soul of noblest men, &c.

'Selimus,' ll. 1909-14.

As gentle shepherd in sweet eventide,

A cloud of cumbrous gnattes doe him molest, &c.  
Book I. canto i. stanza xxiii.

And like a shepherd, 'mongst a swarm of gnats, &c.  
'Selimus,' ll. 2477-78.

As he had traveild many a sommers day  
Through boylng sands of Arabie and Iynde, &c.

Book I. canto vi. stanza xxxv.

Now as the weary wand'ring traveller  
That hath his steps guided through many lands,  
Through boylng soil of Africa and Ind, &c.

'Selimus,' ll. 2523-25.

Thus far I have proved that both 'Locrine' and 'Selimus' were acquainted with Spenser's 'Ruines of Rome,' that both copied the poem, though not in the same manner, 'Locrine' filching from Spenser in the most barefaced

manner, and never redeeming its faults of plagiarism by any qualifying touches of original treatment, except such as are often of the most ridiculous character. The author, indeed, does not stop to consider whether or not Spenser's descriptions will apply to things in his play, but steals with the haste of a bungling robber. I have also shown that 'Selimus' is copied in 'Loctrine' in the same bold fashion as Spenser is, and that Marlowe, whilst taking images from 'The Ruines of Rome,' agrees with 'Selimus,' and differs from 'Loctrine,' in his phrasing. Neither will it be overlooked that I have not been able to show that 'Loctrine' was under any obligation for material to 'The Faerie Queene.' If the two plays were by one writer, we should catch glimpses of Spenser's great poem in both; the absence of such material in 'Loctrine' renders the theory of a common authorship a psychological impossibility.

I turn now to the joint relation of 'Selimus' and Marlowe with Spenser.

As was usual at that time, 'Selimus' was printed without its author's name being mentioned in the title-page. It was allowed to remain in neglect until the late Dr. Grosart took it in hand, and included it amongst the works of Greene in his "Huth Library," 1881-6. It has since been made accessible in Dent's "Temple Dramatists," 1898.

Dr. Grosart saw that the play was a work of uncommon power; and as he had traced in it two passages that are quoted in 'England's Parnassus' as being by Greene, he hastily assumed that Greene was the actual author of the play. Unfortunately for this conclusion there is nothing in 'Selimus' to suggest Greene; and, as a matter of fact, its atheism, its bold advocacy of the doctrines of Machiavelli, its style, and its phrasing are totally dissimilar to anything that can be found in that writer's known work.

Again, the editor of 'England's Parnassus,' which was printed in 1600, and consists of quotations from English literature up to that year, was not always correct in his assignments of passages that he quotes. He actually gives to Greene three passages that belong to Spenser, and he makes similar mistakes in regard to other authors. Moreover, it must be borne in mind that several years had elapsed between the deaths of Greene and Marlowe and the publication of 'England's Parnassus'; and as Marlowe and Greene were friends and inseparables, it is excusable that the author of the anthology should attribute his 'Selimus' quotations to Greene instead of to Marlowe. Of course, too, the absence of the author's name from the title-

page is a circumstance that would lend itself to such an error of attribution.

CHARLES CRAWFORD.

(*To be continued.*)

#### THE FAMILY OF SIR FRANCIS MITCHELL.

I SEE in an old volume of your most interesting paper that some one asks about Sir Francis Mitchell, his ancestors and descendants. Sir Francis was dis-nominated and fined for malpractices in 1621, the House of Commons having revenged itself on him because it could not reach Buckingham and the King, who were really behind Mitchell and were getting the chief share of profits from the monopolies.

There were two sons or grandsons of John Mitchell, of Essex, Francis and Lawrence. Francis was made Clerk of the Market in May, 1603; Lawrence was made Bailiff of the Market in 1608. In 1612 Francis Mitchell married Cicely, daughter of H. Wentworth, Esq., of Essex. He was then described as of Theydon Garnon, Essex. Mr. Wentworth married again, and his wife, by will dated 1630, leaves money to "Francis, Philip, and Cicely, children of her late daughter-in-law Cicely, wife of Francis Mitchell, Commissioner." This settles the names of the children of (Sir) Francis. In 'Inquisitions,' Essex, 1634, Sir Francis is shown as the brother of Lawrence Mitchell, who is his executor.

The writer of the memoir of (Sir) Francis has mixed him up with quite a different Francis Michell. The other Francis was the son of Humfrey Michell, of Old Windsor, Berks, and of Dorset, M.P. first for Poole and then for Windsor, Surveyor of Windsor Castle, 1570 to 1598. This Francis of Old Windsor became secretary to Lord Russell, the great Lord Deputy of Ireland, and went with him to Ireland in 1594. There are constant references to him in State papers, and he was subsequently employed on diplomatic missions abroad by Lord Salisbury. This Francis had a son, entered at Gray's Inn in 1613 as "Humfrey, son and heir of Francis Michell, Esq., of Old Windsor" (who had entered Gray's Inn himself on 13 August, 1590). Francis married the daughter of Humfrey Speccott, of Speccott, Devon, and his son, the younger Humfrey, is mentioned in the will of his grandfather, Humfrey Michell M.P. for Windsor) dated 1598. The direct descendants of Humfrey of the Old Windsor family went to Ireland. John Michell, of the younger branch of Humfrey's family, was M.P. for Windsor in the eighteenth

century, and he founded the Michell scholarships of Queen's College, Oxford, and left the College land at Old Windsor, which it now possesses.

I have entered fully into the relations of Francis Michell of Old Windsor, for there has always been confusion about the two men, Francis Mitchell of Essex and Francis Michell of Old Windsor, for they were both much before the public at the same period of history, and it is therefore necessary to explain who their brothers and sons were, in order to prove their individuality.

With regard to the descendants of (Sir) Francis I believe I can satisfy your correspondent. In 1660 Francis Mitchell, of Kilkenny, petitioned about certain matters, and I find that Philip Mitchell died in Dublin, 1687. I have little doubt these gentlemen were the sons of (Sir) Francis. The Rev. Thomas Mitchell, of Dublin, in the early part of last century registered a pedigree with Ulster King-at-Arms showing his descent from Francis Mitchell, of Kilmallock, an officer in the army, who, about 1700, married a daughter of Col. Holmes, of Kilmallock. The Rev. Thomas Mitchell did not claim any arms. I believe the family of this gentleman are all dead. I think Francis Mitchell, of Kilmallock, was son of Francis of Kilkenny, who was son of (Sir) Francis. In Burke's 'General Armory' there is this entry of arms allowed:—

"Mitchell (Mount Mitchell, Leitrim) allowed by McCulloch, Ulster 1760, to Patrick Mitchell, of Bordeaux, in the Kingdom of France, merchant, great-grandson of Lawrence Mitchell, Esq., of Fingal, co. Meath."

It appears more than probable that this Lawrence was the brother of (Sir) Francis, for all the Mitchells left Theydon Garnon and Essex in the middle of the eighteenth century, and I have shown gentlemen of the same name then appearing in Ireland. It is probable that all the descendants of (Sir) Francis and Lawrence Mitchell have died out, for none of the present families of Mitchells I have been able to trace have the characteristic family names, which were continued down to last century in the families I have mentioned. Your correspondent must not confuse any Michells or Mitchells who bear arms with the descendants of Sir Francis Mitchell, for that gentleman had no arms, and those granted by McCulloch, Ulster, to Patrick Mitchell, of Bordeaux, are the arms of the Mitchells of Old Windsor with a little fancy embellishment. Neither Sir Francis nor Lawrence Mitchell was in any way connected

with the Old Windsor family, who have a coat of arms of three leopards' heads erased, granted to Humfrey Michell, of Old Windsor, in 1581, in substitution of the ancient arms of his family (three escallops) borne by Sir John Michell, of Yorkshire and Berkshire (1424), his immediate ancestor. S.

**PLOTS OF PLAYS.**—Playgoers have proverbially short memories, and, provided they are amused, care very little as to whether the piece presented to them is new or old. A farce entitled 'Le Coup de Fouet,' by MM. Hennequin and Duval, has been recently produced at the Nouveautés, Paris, in which the hero Barisart, in order to conceal his infidelities from his wife, invents the legend that there is a gay man about town exactly like him, for whom he is continually being mistaken. The wife turns the tables upon her husband by affecting to believe this legend, and recalls to his mind endearments and caresses bestowed upon her by him of which he has no recollection. The critics have acclaimed this idea as a novelty, but it is as old as the hills, or, to be more precise, it is more than half a century old. In the year 1847, or perhaps earlier, a piece was brought out in Paris by MM. Anicet Bourgeois and Eugène-Marin Labiche, entitled 'Deux Gouttes d'Eau,' in which the same idea was employed. The piece was published in 1847 in the "Bibliothèque Dramatique," tome xlv., and was translated and adapted for the English stage by Hubert Lille, and was first performed at the Haymarket Theatre on 30 June, 1854, with Mr. Buckstone and Mrs. Fitzwilliam in the principal characters. The dramatic critic of the *Athenaeum*, describing the piece, identifies it as having been taken from the French comedy 'Deux Gouttes d'Eau,' and goes on to say, "A pleasure-loving husband makes his wife believe there is another Richmond in the field of Vauxhall and Cremorne so like himself as to cause serious scandal" (*Athenaeum*, 8 July, 1854, p. 852).

Some idea may be formed how old-fashioned the piece is from the fact that the hero is described as wearing a brown overcoat or "talma" (so called from the great actor), and another character is taken for a military man on account of his spurs and his "muscovites," the latter being his side-whiskers. If the play were reproduced it would require a glossary.

JOHN HEBB.

**PROHIBITION OF "HEATHEN" WINE AMONG THE HEBREWS.**—In the 'Chronicles of Jerahmeel,' edited by Dr. Gaster, 1899, p. 163,

there is an account of the manner in which by the deep counsel of Balaam the Israelites were diminished. This was a method by which the Hebrews were induced to visit a camp of the beautiful women of Moab and Midian, by whose blandishments they were induced to become idolaters. We read :—

"Before her was placed excellent strong wine. She would then say to him, 'Drink this cup of wine for my love, and I will present thee with any precious ornament thou mayest wish.' At this time the wine of the heathen was not yet a prohibited thing."

Of the prohibition here implied there appears to be no record in the Scriptures. The incident may be a traditional version of the transaction recorded in Numbers xxiv. and xxv.

WILLIAM E. A. AXON.

Manchester.

**GREEK PRONUNCIATION.**—Much has been written about Erasmus's pronunciation of Greek. It seems to me that the collocation of Latin and Greek words in the *colloquium* 'Echo' throws some light upon his method of pronouncing both languages. I have transcribed all the Greek words which serve as the echoes of the Latin words preceding them.

echo— <i>έχω.</i>	onus— <i>όνος.</i>
invisos— <i>ἴδως.</i>	ariolari— <i>λάροι.</i>
eruditonis— <i>σίνος.</i>	byssinos— <i>σίνος.</i>
solos— <i>σλως.</i>	astrologi— <i>λόγοι.</i>
monachos— <i>άχος.</i>	grammatici— <i>εἰκῆ.</i>
semideos— <i>δέος.</i>	famelici— <i>λύκοι.</i>
sacerdos— <i>κέρδος.</i>	Cicerone— <i>ōνε.</i>
episcopi— <i>κόποι.</i>	Ciceronianus— <i>āνους.</i>

It would seem from the above list that Erasmus's pronunciation of ancient Greek must have resembled the modern pronunciation. The tendency to iotaism is manifest in the riming of *-o-* with the Latin *-i-*. Again, the practical identification of the sound represented by omicron and omega is remarkable. It is also clear that Erasmus pronounced the Latin *c* before a vowel as hard: thus *sacerdos* rimes with *κέρδος*.

Much may be learnt as to the pronunciation of ancient Greek at different times from inscriptions. I cite a few instances taken from McClure's 'Christian Inscriptions,' which probably date from about 300 to 400 A.D.; the last is from Orelli.

$\beta$  represents the Latin *v*: thus 'Οκταβίλλη = *Octavilla* (De Rossi, No. 69).

*ov* is used to express Latin short *u*, as 'Ρωμούλι = *Romuli*; in Lucretius we have *dūrateus*.

*Kīte* represents *κίται*, as in Mod. Gk. So *ēreliawth̄i* = *ēreleiwth̄i*, iotaism of *ei* (Kirch-

hoff, 9541); thus, too, *δηποσείτρος* represents *depositus* (De Rossi, 85), and *όσείως* = *όσιως* (Kirchhoff, 9524).

*κ* is used in the same epitaph to represent Latin *c*: *πακε* = *pace*.

*v* is omitted in *Κωσταντινοπόλιτισσα*. Modern Greek shows a strong tendency to slur over *v* in unaccented syllables.

*Πεικεντεινῆς* (Orelli, 6724) represents *Picentiae*. H. A. STRONG.

University College, Liverpool.

'**RULE, BRITANNIA': ITS AUTHORSHIP.**—I do not think the famous question of the authorship of 'Rule, Britannia,' has been referred to in 'N. & Q.' since the appearance (in 1895) of M. Léon Morel's 'James Thomson, sa Vie et ses Œuvres,' which, according to Mr. Seccombe in the account of the poet in the 'Dictionary of National Biography,' constitutes "a pattern biography both in respect to exhaustive research and sound literary criticism." It is certainly an indispensable work to all admirers of Thomson, and should be translated into English. With regard to 'Rule, Britannia,' M. Morel admits that the question of its authorship between Thomson and Mallet cannot be settled on external grounds, but points out that the internal evidence is decisive in favour of Thomson, from the number of passages in close and even verbal accord with lines from his other works. Thus, compare the first strophe with the following passage from 'Liberty' (part iv, 'Britain,' ll. 460-2):—

Since first the rushing flood,  
Urged by Almighty Power, this favour'd Isle  
Turned flashing from the continent aside;  
and these lines from 'Britannia' (1914):—

This

The native power for which you were designed  
By fate, when fate designed the firmest state  
That e'er was seated on the subject sea;

and l. 199:—

For this these rocks around your coast were thrown.

Again, in 'Liberty' ('Britain,' ll. 515-16) we have:—

O happy land!  
Where reigns alone this justice of the free!  
the resemblance of the idea in which to that  
in the second strophe of 'Rule, Britannia,' is  
obvious, as is also that in the third strophe  
about the oaks to the following in 'Britan-  
nia' (ll. 201-2):—

For this your oaks, peculiar hardened, shoot  
Strong into sturdy growth.

In the fifth strophe the words

And every shore it circles thine,  
referring to the maritime supremacy of

Britain, remind us at once of a line in 'Summer' (431):—

Hence rules the circling deep, and awes the world.

The well-known refrain

Britons never will be slaves

offers a remarkable analogy to a line in the 'Castle of Indolence' (ii. 303):—

Those wretched men who will be slaves.

And the eulogium at the end, on the matchless beauty of the British fair and the manly hearts to guard them, may be compared with the following two lines in 'Liberty' ('Britain,' 473-4):—

Such the fair guardian of an isle that boasts,  
Profuse as vernal blooms, the fairest dames.

Perhaps it may be of interest to note that M. Morel, whilst admitting that 'Liberty' is a far inferior poem to the 'Seasons,' does not regard it as deserving of the unsparring condemnation of Dr. Johnson, who, he thinks there is reason to believe, did read it after all, and who rightly disapproves of Lytton's abridgment as unwarrantable.

W. T. LYNN.

Blackheath.

"CAENDO" = CERCANDO.—Looking over the list of *errata* at the end of Skeat's 'Chaucer,' I find the following: "For caendo read cercando. This emendation suggested by Prof. Ker is clearly right. But 'caendo' is so spelt in the Chaucer Society's copy." I would submit that "caendo" is correct. The word is recognized by the dictionaries. Petrocchi gives it, with authorities, in the *parte inferiore* of his 'Novo Dizionario Universale' (1887), and it is found in Davenport and Comelati's edition of Barretti (1868) as a verb defective. I do not see very well how "caendo" can be a form of "cercando"; "endo" can scarcely come out of "ando." Further investigation seems necessary.

ARGINE.

CHANGES IN COUNTRY LIFE. (See 7<sup>th</sup> S. ii. 266; xi. 422; 8<sup>th</sup> S. ii. 264; viii. 485.)—

When I came to my present country parish in Worcestershire ten years ago, there were living in it six or seven old women, not all widows, who indoors in the daytime always wore old-fashioned white caps, covering the whole head and fitting tight round the face, with a frilled edge. One or two of these caps might have a raised point or peak at the back. Of these ancient village dames only one survives. I chronicle the fact here because, together with the disuse of the smock-frock, it marks the total abandonment of the old peculiar provincial costume.

Advertisements, tallymen, and the parcel post have united to make irresistible the

temptation to which the newer generation have given way. By a "cheap and nasty" imitation of what is supposed to be "the fashion," they have given up at once a strong-hold of self-respect and historic and becoming picturesqueness.

Another noticeable change should also be recorded. Ten years ago unsophisticated and spontaneous out-of-door dancing still took place in the village street on summer evenings. It was unpremeditated and unannounced; a tin whistle, a tambourine, or perhaps a concertina supplied the music; men danced with their wives, girls with girls, boys with boys. It was the natural expression of a joyous spirit, finding and making its own relaxation when the heavy day's work was done. Little by little this has been given up. The labourer finds no delight in his work, and demands that a course of entertainments with an up-to-date programme should be provided for him by others. The traditional village sports and games are handed down no longer. A drab machine-made uniformity is becoming universal.

W. C. B.

SHAKESPEARE AND VONDEL.—In 'The Taming of the Shrew,' Induction, scene ii., the words "I see, I hear, I speak," seem almost to have been imitated in J. v. Vondelen's 'Palamedes' (Amsteldam, 1625) by the phrase "Ick hoor, ick denck, ick sie," in the third scene of 'De Darde Handel.'

E. S. DOUGSON.

#### Querries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their querries, in order that the answers may be addressed to them direct.

SHIPS OF WAR ON LAND.—In a small work on Swedenborg ("Emanuel Swedenborg..... by the Rev. John Hyde, 1878") I find the following:—

"In 1718, Svedborg [i.e., Swedenborg] assisted Charles XII. in his assault on Frederickshall, a Norwegian fortress, by inventing a mode of carrying two galleys, five large boats, and a sloop, overland for fourteen miles from Stromstadt to Idorfjord."

Two centuries and a half before, the capture of Constantinople by the Turks was assisted in a similar way: "During a single night seventy galleys of two, three, and five benches of rowers" were dragged two leagues overland along a specially constructed road of greased planks. What was Swedenborg's method? Was it a copy of the Turkish plan? Charles XII. of Sweden was in Turkey not many years before 1718.

SOURCE OF QUOTATION.—I like to "verify my quotations," and should be glad if any correspondent would tell me where these lines occur, quoted from memory :—

I saw a falling leaf soon strew  
The soil to which it owed its birth ;  
I saw a bright star, falling too,  
But never reach the quiet earth.  
Such is the lowly portion blest,  
And such ambition's foil'd endeavour—  
The falling leaf is soon at rest,  
While stars which fall, fall on for ever.

S. S.

RUTTER FAMILY.—Parentage and birthplace wanted :—

1. Joseph Rutter, poet, 1635-40, friend of Ben Jonson ('D.N.B.' known).
2. Samuel Rutter, Bishop of Sodor and Man, 1661-3 ('N. & Q.', 3rd S. iii. 30).
3. John Rutter, M.A., nonjuring priest, 1716 ('N. & Q.', 3rd S. iii. 243-4). W. C. B.

"BOUGÉES": "BUGGIES."—I find the following in a letter from an undergraduate at Caius College, Cambridge, of 29 August, 1767:

"I have been somewhat more gay and idle than I should have been this last fortnight in making parties to go on the water, and in riding out to Newmarket and the country round about Cambridge in little one-horse chaises, which they call Bougées."

Is the vehicle thus named the original of "buggy," which now comes back to us from America ? ALBERT HARTSHORNE.

SACK AND SUGAR.—In the same letter it is stated that during the intervals of examination by the Master and Fellows for a number of exhibitions at Caius College, worth from 3*l.* to 10*l.* a year each,

"it is customary with us, and has been so ever since the days of Dr. Caius, to have sugar-roll and sack standing in the hall, and battledores and shuttlecocks to divert ourselves with while we are not engaged with the Fellows."

Is "sugar-roll" sugar-candy ; and is not this a late survival of the once universal habit of taking sugar with dry Spanish wine, after its first use had passed from medicinal employment ? Falstaff exclaims, "If sack and sugar be a fault, God help the wicked !"

ALBERT HARTSHORNE.

"BELONGS WITH."—James Russell Lowell concludes his article on Thoreau in 'My Study Windows' with this sentence :—

"He belongs with Donne and Browne and Novalis ; if not with the originally creative men, with the scarcely smaller class who are peculiar, and whose leaves shed their invisible thought-seed like ferns."

Is "belongs with," used as here in the sense of "ranks with," a literary Americanism ?

THOMAS BAYNE.

VERSES ON THE IRISH FAMINE. one direct me to the full text & perhaps by Thackeray, that appears our Irish famine of 1845-7 ? It con What's to be done at all, Mr. Commis Here's a lot of praties wouldn't plaze ' "Earlyes" and "lumpers," "cups" praties Gone to the devil.

ALFR.

Rathgar, Dublin.

## "JEBER'S COOKS."

"And though the Cockatrice bee v out remedy whilst hee lyueth: yet dead and burnt to ashes, hee loseth a & the ashes of him are good for Al manelye in turning and chaunging of me not seene the proof therof, and yet I one of Jeber's cokes."

So Gerard Legh in his 'A Armorye,' 1568, fol. 61. Will a why Jeber's cooks are so called ?

WM.

LAY CANON.—What are the m origin of the office of a lay canon English cathedrals does the office

K.

[For petty canons or vicars choral : 368, 474.]

JOHN EDWARD FOSTER, born 13 1804, was admitted to Westminster 12 February, 1816. Can any co give me particulars concerning 'Westminster School Register' ?

G.

J. FOULIS was admitted to V School on 13 March, 1809. Can spondent of 'N. & Q.' help me to id

G.

F. N. B. V. B. FORTUNE was : Westminster School on 26 June, 18 be glad to obtain any information him.

G.

## SOURCE OF LINES WANTED.—

Plays are a mirror  
By which men may see  
How bad they are,  
How good they ought to

ABRAHAM ELDER.—Who was Elder, Esquire," who appears on page as author of 'Tales and Letts of the Isle of Wight,' published 1841, see 1843, with illustrations by Rosshank ? One of the legends, 'T Newtown,' is almost literally (in it identical with Robert Browning's of Hamelin, only in prose. Br

mistake not) published 'Dramatic Romances,' in which the 'Pied Piper' appeared, in 1845. It would be interesting to know whether he was at all indebted for his *motif* to the book named. I do not remember to have seen it stated whence he derived the idea, and the resemblance in the details of both prose and lyrical narrative is somewhat striking.

H. B. W.

[The Pied Piper of Hamelin' appeared in 'Dramatic Lyrics,' published in 1842, three years before 'Dramatic Romances.' Mr. Arthur Symons, in his 'Introduction to the Study of Browning' (1886), says with reference to the 'Pied Piper': "Mr. Browning's authority for the story—which is told in many quarters—was North Wanley's 'Wonders of the Little World,' 1678, and the books there cited."]

QUESTING BEAST.—What is the "questing beast" mentioned in Malory? STUDENT.

MAY-WATER.—This is rain which has fallen in May, and, if caught in a clean vessel and bottled, it is an infallible remedy for sore eyes in man or beast. Such at least is the belief of our keeper, a Welshman. Is the notion a general one, or is it confined to Wales?

JEANNIE S. POPHAM.  
Plas Maenan, Llanrwst, North Wales.

JOHN PARR, MAYOR, 1773.—With what city or town was the above connected? I possess his copy of Tate and Brady's 'New Version of the Psalms of David,' published in 1771, with his name, office, and the year stamped on the top side. He gave it to his daughter Mary on New Year's Day, 1779. J. P. B.  
Nottingham.

"FOUR-AND-FIVE."—

Nay, ask me not about the Four-and-Five,  
Is it not strange enough to be alive?  
I am so busied with that daring thought,  
How should I care about the Four-and-Five?

This passage occurs in R. Le Gallienne's 'Original Paraphrase of the Rubaiyat of Omar Khayyam.' Can any one explain what is meant by "the Four-and-Five"? Is it perhaps an allusion to some rule laid down in the Koran?

L. & M.

[We cannot vouch for Mr. Le Gallienne's originality or his Oriental knowledge. We imagine, however, the reference to be to the four elements and five senses, as usual in Persian poets. The phrase will be found in Mr. Whinfield's 'Omar,' though not, we think, in Fitzgerald's.]

VISITING TICKETS.—I have recently come across an old bookseller's label which I think is worthy of notice. It is headed "Hookham's Circulating Library," opposite Stafford Street, Old Bond Street, and advertises "Visiting Tickets, Compliment Cards, Book Plates, &c.,

neatly engraved and printed." It would be interesting to know the date when "visiting tickets" (by which I conclude are meant the present-day "cards") came into general use, and something of their history. Was the term "ticket" in general use in the past, or is it the unique expression of Mr. Hookham?

P. C. D. M.

Dover.

[See, under 'Visiting Cards,' 8<sup>th</sup> S. iv. 486; vi. 67, 116, 196, 272, 332; viii. 158; ix. 172, 475; x. 243.]

COCKADE OF HOUSE OF SAXONY.—Can any of the readers of 'N. & Q.' tell me the colour of the cockade of the house of Saxony?

CYCLOPS.

CHISEL MARKS.—Can any readers of 'N. & Q.' inform me where there can be found any dissertation on or description of the tool or chisel marks on worked stones of our ancient ecclesiastical buildings peculiar to the various periods?

W. H. L.

[For numerous articles on masons' marks see 8<sup>th</sup> S. vii. 208, 334, 416; viii. 18, 91, 198.]

"SARSON STONES"—The stones composing Stonehenge are known locally as Sarson stones. What is a Sarson stone? A friend who is acquainted with the neighbourhood of Salisbury Plain informs me that "Sarson stone" is used in that locality to describe stones deposited by glacial action, and suggests that the name is a corruption of Saracen, Sarrazin, or foreign—that is to say, not native. I am not satisfied with this explanation, and should be glad to be further enlightened on the subject.

JOHN HEBB.

[Large boulder stones are called Sarsens in Wilts. See Halliwell, and also 7<sup>th</sup> S. iv. 206, 316.]

VERSES ON THE DEATH OF QUEEN VICTORIA.

—Will any reader who has written poems on the above kindly send me copies for insertion in my "In Memoriam" volume? He will by so doing greatly oblige

CHAS. F. FORSHAW, LL.D.  
Hanover Square, Bradford.

BATTLE OF SEETABULDEE.—A set of prints of the battle of Seetabuldee, India, was published by Edward Orme, of Bond Street, London, date 29 January, 1822. How many are in the set? Where can a set be seen or obtained?

ARTHUR L. COOPER.

Reading.

"ROUEN" AND "SUCCEDANEUM."—In Arthur Young's 'Farmer's Calendar,' new edition, 1804, there is the following sentence on p. 97:—

"Upon inclosed farms, where the reserve of rounch may be supposed to be much greater than is generally possible on flock-farms, the sheep, as they drop

their lambs, should be drawn from the flock of ewes, and put to this food, upon which an entire reliance may be had: and let it be remembered, that all turnips should be consumed this month, which circumstance will prove the vast importance of reserved grass as a *succedaneum*.

The work was intended for farmers generally. Were the two words I place in italics common and in general use? *Rouen* is a Suffolk term, I believe.

R. HEDGER WALLACE.

AUTHOR OF RECITATION WANTED.—Some few months ago I heard a recitation commencing

Smile on the world, and it will smile on you.  
I have tried in all quarters to discover the author or a work giving this piece; perhaps some one can help me.

H. Y. S.

MALT AND HOP SUBSTITUTES.—What was the "bagage" of Gascoigne's brewer ('The Steele Glas')?

D.

KING AND QUEEN EQUAL.—How far back must we go to find a king placing on a throne beside his own, on a level with and indistinguishable from it, a subject in the shape of a Queen Consort? Edward and Alexandra sit side by side in state as did William and Mary, but Mary was Queen Regnant, not Consort. Yet I fancy that mediæval precedents can be found, or else our child legends and child games would not differ as they do from modern English, French, and German practice.

D.

PUBLIC MOURNING.—The men servants of the ordinary British householder used to be put, at great cost, whenever the death of any cousin or any prince gave a decent excuse, into a mourning now never seen. The ordinary livery, and the plain clothes of the butler, were replaced by rough dull black (perhaps worsted) liveries, with black epaulets and *aiguillettes*. This custom survives in continental Europe. The last time I remember it at home was at the death of the Princess Sophia. Is it wholly extinct here?

D.

#### Styliæ.

UGO FOSCOLO IN LONDON.

(9<sup>th</sup> S. vi. 326.)

AMONG the papers left by Foscolo at his death, which were the sole inheritance of his daughter—who bequeathed them to her father's faithful friend the Canonico *Riego*, from whom they were purchased in 1834—now preserved in the Accademia *Labronica* at Leghorn, are some verses in

English addressed to Foscolo. They are printed in the appendix to the first volume of 'Gli Amori di Ugo Foscolo nelle sue Lettere,' pp. 567-8, and are apparently by a lady, whose identity the editor has vainly endeavoured to ascertain. The verses are as follows:—

#### To UGO FOSCOLO.

Busy, curious, wandering Stranger,  
Through Bond Street a daily ranger,

Chasing ev'ry Belle that flies;  
How I'm blest to find thy dwelling,  
Since with flame my bosom's swelling  
Kindled by thy piercing eyes!

Oft I've felt their beams quick-glancing,  
That the Dandy-throng advancing  
From the crowd of Nymphs they turned  
To the little groupe of Beauty,  
Where, with traitorous shew of duty,  
All their fatal splendour burned.

Ah! then, gentle Stranger, hear me!  
Drop their fringed lids when near me,  
Pity for my fate to shew;  
Or if Pity's glowing Brother,  
Love, can touch thee for another,  
Give me soon thy mind to know.

Valentines' sweet day tomorrow  
Shall confirm my bliss or sorrow.

Close to Conduit-street shalt meet  
Thy Laura in a new French Bonnet,  
*Bows* of rosy love upon it  
And rosy sandals to her feet.

By satin robes of snowy whiteness  
And a muff of sable brightness  
I shall stand confess to view;  
But how vain the smartest dresses,  
Till my ear my fond heart blesses  
With some tender word from thee.

Be that day then, dearest Stranger,  
In Bond-street once more a Ranger,  
Trembling Laura there to meet;  
And if kindred passion moves thee  
For the maid who fondly loves thee,  
Bless her with thy accents sweet!

LAURA.

Foscolo appears to have taken the invitation seriously, and in a letter to Lady Dacre, dated December, 1822, he tells her that he has had her translation of Petrarch's sonnet 'Chiare fresche e dolci acque' read to him by a lady, a real lady, *una milady*, whom he had met under singular circumstances, who recited poetry admirably, and who was herself a bit of a poet, *un tantino poetessa* ('Epistolario,' iii. 82-3). This person the author of 'Gli Amori' identifies with the Laura of the poetical epistle to Foscolo, but has not been able to ascertain her name.

The lines are evidently written by a woman who knew Foscolo's address (Foscolo at one time had chambers in Old Bond Street) and was acquainted with his person and habits. Is there any possibility of discovering who she was? It could scarcely be

Lady Dacre, whose polished style would not readily lend itself to the composition of society verses ; and it does not appear that any one of the four sisters Russell, with whom Foscolo was intimate, had any poetical talent, although they appreciated poetry. Foscolo was patronized by Lord and Lady Holland, and must have been acquainted with most of the distinguished persons who frequented Lady Holland's receptions, among whom were several "literary ladies," as Byron scornfully terms them, who were capable of composing the verses addressed to Foscolo.

It is not improbable that the authoress of the verses was Maria Graham, afterwards the wife of Sir Augustus Callcott, the painter, to whom, in a letter dated 3 February, 1821, Foscolo promised to send one of the edition of sixteen copies of his essay on Petrarch, in which he observes, with intention, that he has endeavoured "to disclose the hitherto mysterious heart of the most coquettish, most saint-like, lady *Laura*," *la civetissima, santissima, madonna Laura* (*Epistolario*, p. 561, Orlandi & Mayer, ed. 1854).

Maria Graham's first husband was a captain in the Royal Navy, and with him she spent some time in Italy in 1819, which visit she described in a book entitled 'Three Months in the Mountains east of Rome,' published in 1820. She was the authoress of several other works, the most popular being 'Little Arthur's History of England.'

The vicar of Turnham Green, in a communication to 'N. & Q.' (4<sup>th</sup> S. xi. 447) referring to an inquiry in 'N. & Q.' in 1871, states that Ugo Foscolo died in a house long occupied by the late Dr. Coller on the north side of Turnham Green Road, opposite Chiswick Lane. Dr. Coller's house, which is still standing, and is now No. 100, Chiswick High Road, was formerly part of an inn with the sign of "The King of Bohemia." This inn was divided into three tenements, the doctor's house being in the centre. The vicar gives an interesting account of the disinterment of Foscolo's body, which was found to be well preserved, the features being recognizable by persons who had known him in life.

JOHN HEBB.

Much interesting information concerning Ugo Foscolo may be found in 'N. & Q.', 4<sup>th</sup> S. ii. 238 ; vii. 528 ; viii. 107, 255 ; xi. 447, particularly his residence in his latter days at Turnham Green, where he died in 1827. He was buried in Chiswick Churchyard, whence his body was exhumed, forty-four years afterwards, in 1871, and reinterred at Santa Croce, Florence. It is stated that

though Foscolo's remains were interred in a common earth grave at Chiswick, they were found quite perfect, and the features recognizable. The soil must have been of a very antiseptic nature.

In a little memoir of Ugo Foscolo prefixed to an extract from his famous poem 'I Sepolcri,' the dates of his birth and death are given as 1777 and 1827. This occurs in a well-chosen selection of Italian poetry, 'I Poeti Italiani Moderni,' edited by Miss Louisa Merivale, published by Williams & Norgate in 1865. Ugo Foscolo instances in fine language his own feelings on seeing the tombs of Machiavelli, Michel Angelo, and Galileo in the church of Santa Croce at Florence, and now his own remains repose amongst those of the mighty dead :—

A egrégie cose il forte animo accendono  
L'urne de' forti, o Pindemonte ! e bella  
E santa fanno al peregrin la terra  
Che le ricetta. Io, quando il monumento  
Vidi ove pose il corpo di quel grande  
Che temprando lo scettro a' regnatori  
Gli allor ne sfronda.

Lord Byron in 'Childe Harold's Pilgrimage,' canto iv., published originally in 1818, after an interval of several years from the issue of the first canto, has beautifully alluded to the place of interment.

In Santa Croce's holy precincts lie  
Ashes which make it holier, dust which is  
Even in itself an immortality,  
Though there were nothing save the past, and this,  
The particle of those sublimities  
Which have relapsed to chaos : here repose  
Angelo's, Alfieri's bones, and his,  
The starry Galileo, with his woes ;  
Here Machiavelli's earth return'd to whence it rose.  
Stanza liv.

JOHN PICKFORD, M.A.

AN UNCLAIMED POEM BY BEN JONSON (9<sup>th</sup> S. iv. 491 ; v. 34, 77, 230, 337, 477 ; vi. 96, 430, 477 ; vii. 96).—"On the mind of an adversary," Matthew Arnold once said, "one never makes the faintest impression." Criticism of Mr. CURRY's diffuse and inaccurate article is not a gracious task, but silence would be misinterpreted.

The Goodyere family.—My information was derived from the Rev. F. C. Cass's valuable parish history, 'Monken Hadley,' 1880. The two Sir Henrys are fully dealt with on pp. 145-51. If MR. CURRY requires the original authority for the date of the elder Sir Henry's death, it is Harleian MS. 757, folio 145. The younger Goodyere dabbled in verse-writing ; for a catalogue of his efforts see a note by Mr. G. F. Warner in H. A. Bright's 'Poems from Sir Kenelm Digby's Papers,' Roxburghe Club ed., 1877, pp. 35-8.

The Goodyere epitaph.—“Short and sufficient” MR. CURRY calls it, and for once I cordially agree with him.

An ill year of a Goodyere us bereft,  
Who, gone to God, much lack of him here left.

Of such a Muse as that

Man wants but little here below,  
Nor wants that little long.

MR. CURRY, noticing that a Sir Henry Goodyere was celebrated in Jonson's ‘Epigrams,’ assumed that he was also the subject of the epitaph. That was a mistake, but it certainly seemed to establish a link between Goodyere and Jonson. On the strength of this supposed identity, MR. CURRY assigned the verses to Jonson. Admitting the collapse of his main argument, MR. CURRY now tries to reconstruct it substantially as follows. (1) Jonson wrote verses equally bad, or, as he prefers to put it, “at the least quite as good.” (2) It is “quite clear” that Goodyere was Camden's friend; so it is “extremely probable” that he was Jonson's. Both assertions, though possible, are not yet proved; and if they were, they would not decide the question of authorship. (3) Jonson was a married man. This stimulated “tender feelings,” which found vent in epitaphs. (4) Jonson wrote ‘Every Man in his Humour’ the year after the epitaph (i.e., in 1596). This play was a masterpiece, therefore he must have done good work long before. The argument suffers here, either from over-subtlety or from incoherence; but if the date has anything to do with it, ‘Every Man in his Humour’ was acted in 1598, as Jonson himself tells us. MR. CURRY appears to have been again misled by Gifford. To sum up, we have not a shred of proof that Jonson wrote the lines, but merely a series of flimsy surmises. First, MR. CURRY announces that he could not find any notice of the elder Goodyere in “numerous books of reference”; then, intuition supplying the place of knowledge, he decides that Goodyere was “a man whom it must have been an honour to know”; and, lastly, he puts the triumphant question, “Why should not Ben Jonson have known and loved this good knight,” and written the epitaph? Well, the good knight appears to have dabbled in treason, and certainly ruined the family estates, and I am not so sure about his character as Camden and MR. CURRY are. In the folio of 1616 Jonson published a collection of occasional verse. I have tried to show, in an analysis which I believe to be exhaustive, that the omission of any poem written before that part of the volume went to press can be explained (9<sup>th</sup> S. v. 338). If Jonson did perpetrate the Goodyere epitaph, why did he afterwards suppress it? It was not

lost, for Camden had printed it in 1605; and what finer compliment could Jonson have paid than to print side by side the verses commemorating the two members of the family? Waiving all other objections, such an omission is under the circumstances decisive.

‘Underwoods’ (2).—My opinion of this poem was expressed, I had hoped, with clearness in ‘N. & Q.’ 9<sup>th</sup> S. v. 339. Apparently not, to judge from some cloudy verbiage about blowing hot and cold, midnight hags, and knots which trouble me. MR. CURRY must have read my suggestion with some carelessness. If he will re-read pp. 98 and 99 of Mr. Swinburne's ‘Study,’ contrasting Herrick with Jonson, and pointing out how far the disciple outstripped the master, and then compare the statement on p. 100 that competent judges “will acknowledge that it would be difficult” to name songs of the period, including Herrick's, “at least as beautiful” as “Oh, do not wanton with those eyes,” perhaps he will explain how these seemingly opposite judgments are to be reconciled. Mr. Swinburne is commenting on Gifford's critical extravagance, and the context seems to require the reading “it would not be difficult.”

As to “spill” and its absurd substitute, I am sorry to have underrated MR. CURRY's knowledge of the language, but I think the mistake was a fair deduction from the strain in which he wrote. He connected the phrase with a realistic picture of Jonson's personal appearance, his “huge bulk of body, bloated with sack,” and it did not occur to me that any one who knew the meaning of “spill” could do this.

‘Twere better spare a butt, than spill his muse, on which he now rests his case, explains the source of his confusion. In that passage Jonson quibbles with the word, and the context makes the double meaning clear. In ‘Underwoods’ (2) there is nothing equivocal. So much so that, for a poem of Jonson, Mr. Swinburne finds in it “exceptional grace of expression”; and MR. CURRY actually quotes this tribute, with the magnanimous remark, “I refrain from any comment”! I cited the poem to illustrate the incompetence of a critic who found supreme lyric power in its wire-drawn emotion; the absurd love scene in ‘Poetaster,’ Act IV. sc. vii., is hardly more artificial. I had no conception that there was anything to criticize in the use of the word “spill.” It is difficult to do justice to MR. CURRY's exploits with this “tetrasstich.” First he read into it a grotesque suggestion which is not to be found there; then he re-

wrote the text, turning it into utter bathos; and to give the crowning touch to this procedure, he cited approvingly Mr. Swinburne's complaint about the careless editing of Johnson's text. Certainly the general condition of the text is far from satisfactory, but it is devoutly to be hoped that we shall be spared any further samples of this method of correcting it.

PERCY SIMPSON.

**GRIERSON OF DUBLIN** (9<sup>th</sup> S. vii. 27).—According to 'The Imperial Dictionary of Universal Biography' the office of King's Printer in Ireland was conferred by patent on Mr. George Grierson by Lord Carteret in recognition of the eminent services rendered to literature by Grierson's wife Constantia. Her maiden name would seem to be unknown, but she was of humble parentage and born in County Kilkenny. Though forced to earn her living, she had at the early age of eighteen—almost unaided—become versed in French, Latin, Greek, and Hebrew. She wrote some poems, and edited among other works those of Terence and Tacitus. The latter she dedicated to Lord Carteret, himself a scholar of great attainments. She died in the year 1833, at the early age of twenty-seven. It is much to be regretted that no modern writer has given us a life of Lord Carteret, afterwards Lord Granville. I should be most grateful for information concerning his second wife, Lady Sophia Fermor, eldest daughter of Lady Pomfret (of the Hertford and Pomfret correspondence). Lady Sophia died after childbirth, at the early age of twenty-four. Her rare charms and gifts are alluded to in the letters of Lady Mary Wortley Montagu, as also in those of Horace Walpole. She is credited with being the Tantalus of Horace Walpole, and certainly his letters contain no passage more fine or touching than that which briefly recounts her death. There is reason to think that the appreciation of intellect in women which led Lord Carteret to confer patronage on Constantia Grierson was not without a determining influence in the selection of his second wife.

HARRIETT McILQUHAM.

Possibly a reference to Blackburne's 'Illustrious Irishwomen,' 1877; Timperley's 'History of Printers and Printing,' 1839; and 'N. & Q.,' 2<sup>nd</sup> S. i.; 5<sup>th</sup> S. ii., iii., may furnish the information required.

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**THE GOLD FLORIN** (9<sup>th</sup> S. vii. 7).—I sent 'N. & Q.' of 5 January, containing my query with reference to the origin of the gold florin, to M. de Vienne, *probably the best living*

authority on questions connected with the history of currency in the Middle Ages, and he has sent me in reply the subjoined information, which I have his permission to forward to you:—

"Les différentes dates données par Le Blanc, Saulcy, et d'autres comme se rapportant à des pièces d'or appelées francs ou florins sont complètement erronées. Je me suis adressé à un savant de Pontoise au sujet de la donation citée par Le Blanc et rapportée à l'an 1068. C'est 1368 qu'il faut lire, et c'est la date des archives de la ville. Du reste, ces quatre pièces sont des francs, auxquels on donne l'appellation générale de florins. Le franc a été frappé en 1361 par Jean II. Les documents monétaires de Saulcy sont remplis de fautes. L'auteur n'y a mis aucune critique, et l'Académie des Inscriptions l'a durement condamné. Il eut mieux valu corriger les fautes de dates. Tout ce qui est antérieur à Philippe le Bel est absolument sujet à caution, car on ne tenait pas alors de registres de procès verbaux. Les florins ou royaux donnés à l'année 1190 sont de 1280 sous Philippe III. ou de 1290 sous Philippe IV."

That of course settles the matter. The error in the date quoted by Le Blanc is no fault of his. The authority he quotes, the 'Histoire du Vicariat de Pontoise,' is in the British Museum, and the date is there as he gives it. In regard to De Saulcy's mint documents, Shaw's 'History of Currency' (ed. 1897, p. 3) refers to those in question without, apparently, any suspicion of their inaccuracy.

WILLIAM WARRAND CARLILE.

[We are much obliged to the distinguished French authority on numismatics for his contribution to the subject.]

**DATE WANTED** (9<sup>th</sup> S. vii. 27, 96).—Surely the two replies given cannot be regarded as an adequate answer to MR. SOUTHWELL. The date of any and every Church fast or festival day in any and every preceding year is very "common knowledge." A cursory reference to such a readily accessible authority as Sir H. Nicolas's 'Chronology,' &c., mentioned by your correspondents, gives Friday, 25 May, as "the morrow after Corpus Christi Day" in the year 1543. But that is by no means all, as it appears to me, that MR. SOUTHWELL desired to know. He formulates his desire explicitly: "What day in the present style of reckoning is the equivalent [italics mine] of 'the morrow after Corpus Christi Day' in the year 1543?" An analogy illustrates the query: take the difference between the so-called "old" and "new" (present) Lady Day, Midsummer Day, St. James's (oyster-grotto) Day, Michaelmas Day, &c., the style enacted in 1752 giving in each instance the date so many—now, 1901, thirteen—days earlier than the same saint's day in the obsolete style (I take it that

MR. SOUTHWELL desires the equivalent of the same day of 1543 in the present year 1901). I submit that this analogy suggests the formula, "The day after Corpus Christi Day in 1543" having been ascertained to be Friday, 25 May, 25 - 13 = 12, or, in other words, we arrive at the fact that the equivalent "morrow" for the present year is Saturday, 12 May. Should MR. SOUTHWELL desire to know the equivalent of the morrow of the actual holiday in this year, Corpus Christi being Thursday, 6 June, morrow Friday, 7 June, by the same formula 7 June - 13 = 25 (May), we arrive at Saturday, 25 May, 1901, or, by an odd coincidence, the same day as in 1543 itself.

GNOMON.

Temple.

MOON LORE (9<sup>th</sup> S. vii. 27, 96).—I wonder no correspondent has given you the German "saws"—viz., "Ab nehmend," when the moon wanes, from the outer curve of the script A, and "Zu nehmend," when it waxes, from the outer curve of the script z. I have never had any other guide to the condition of the moon.

EDWARD HERON-ALLEN.

THE BISHOP OF LONDON'S FUNERAL (9<sup>th</sup> S. vii. 89).—IBAGUÉ says that the Archbishop of Canterbury held his cross while pronouncing the benediction. Is this a modern "use"? I ask because, having often attended functions in which Cardinal Manning took part, I never saw him carry his cross. It was always carried before him—I have two or three times carried it myself—and held before him while he gave the blessing with his right hand, his left holding the pastoral staff or crook. The archiepiscopal cross (unlike the processional cross) is carried with the figure thereon facing the archbishop, as is mentioned by Thackeray in his account of the second funeral of Napoleon I. It may be noted that in mass and office of the dead, whether at funerals or not, no blessing at all is given. This is a vestige of earlier times, as the blessing now given at the end of mass does not appear until the tenth century. To this day the Carthusians omit the blessing and the prayer preceding it at all masses.

GEORGE ANGUS.

St. Andrews, N.B.

P.S.—I am aware that in windows or pictures archbishops are represented as holding their crosses, but was this pre-Reformation practice? I have read that St. Thomas à Beckett took his cross from the cross-bearer just before going for the last time into the cathedral, but was this usual?

If the *Pall Mall Gazette* used the word "crosier" properly, as meaning the pastoral

staff, the archbishop was probably quite right in giving the blessing "crosier" in hand." But if his grace held his archiepiscopal cross, still miscalled a "crosier" by some, he was quite wrong. Whether an archbishop should use the crosier outside his own diocese I am not very sure.

J. T. F.

Durham.

JOHN BRIGHT OR 'CRANFORD' (9<sup>th</sup> S. vi. 445; vii. 93).—In to-day's (2 February) *Newcastle Chronicle* the enclosed paragraph occurs:

"A characteristic story is told of the late William Ord, of Nunnykirk, who never took much pains with his dress. When in London on one occasion, a friend of his asked him why he wore so shabby a coat. 'Oh,' said Mr. Ord, 'nobody knows me here.' The same friend, meeting him in Newcastle subsequently, and seeing that he had not changed his attire, asked him the same question. 'Oh,' was the reply, 'everybody knows me here!'"

Mr. Orde (not Ord) died in 1842.

R. WELFORD.

SERJEANT HAWKINS (3<sup>rd</sup> S. iii. 428; 4<sup>th</sup> S. i. 295, 378; 9<sup>th</sup> S. vi. 188, 250, 274, 371, 492).—It seems that the serjeant's father was at any rate not John, second son of Sir Richard Hawkins (knighted 1687), named at the fourth reference; for this knight's will, dated 4 August and proved 12 November, 1687, P.C.C. 138 Foot, shows that his son John was still a minor in 1687 (cf. Foster, 'Alumni Oxon., 1500-1714,' p. 676, No. 22). The will names Marcham (Berks) as the knight's birthplace, and mentions his father-in-law Richard Hacket, sons-in-law Mathew Bluck and Richard Webb, sons Richard, John, and Mathew, daughter Jane, and other persons (cf. Harl. Soc. pub., vol. xxiii. p. 66; vol. xxiv. pp. 165, 175). As the knight by his will entailed his "lands in Oxfordshire" upon his sons successively, he is possibly identical with the "Sir Richard Hawkins, Knt., of Middle Aston, Oxfordshire," named in Gutch, Wood's 'Colleges and Halls' (Oxford, 1786), appendix, p. 324, as being father of Richard Hawkins, of St. Edmund Hall (cf. Foster, *ubi supra*, No. 37).

H. C.

OLD LONDON TAVERNS (9<sup>th</sup> S. vii. 69).—John Diprose, in his 'Account of the Parish of Saint Clement Danes in 1734' (London, 1868), says: "This street [Hollowel Street] runs up to the May Pole in the Strand, where is 'Five Bell Tavern,' which is a thoroughfare into the Witch Street, and near it is a small alley called Sallett's Alley" (i. 288).

EVERARD HOME COLEMAN,  
71, Brecknock Road.

BOCA CHICA (9<sup>th</sup> S. vii. 69).—*Boca chica* means "small mouth." It is exotic, being

Spanish; yet the English equivalent is not unknown in the topography of our south coast, the sands on the north side of Portland Bay at the Fleet's mouth, near Weymouth, being called Smallmouth Sands. I am ignorant of the history of the designation given to the piece of land at the mouth of the Blyth. Perhaps all the history consists in the fact that somebody who owned and built on the land gratified a whim by naming it Boca Chica in allusion to the embouchure of the river.

F. ADAMS.

*Boca Chica* ("narrow entrance"), well known by Admiral Vernon's attack on Cartagena (in the West Indies) in March, 1741. The name is probably used commemoratively at the mouth of the Blyth—like the many Portobfolios in England or Scotland called after another exploit of the same admiral.

R. B.

Upton.

*Boca chica* means in Castilian either "little mouth" or "mouth of little girl."

E. S. DODGSON.

*Boca chica* is Spanish, and means "little mouth." In the case of a river having two mouths, or harbour with two entrances, one larger than the other, the smaller would be *boca chica*, the larger *boca grande*. Perhaps there is a *Boca Grande* near the same locality. In any case, why named in Spanish?

G. S. PARRY.

PORTRAIT OF SIR JOHN THOROLD, BART., LORD MAYOR OF LONDON (9<sup>th</sup> S. vii. 108).—There is no known engraved portrait of this worthy. There may be a picture; but, if so, no print from it has ever been published. The City would be the most likely covert to draw in quest of such a picture.

JULIAN MARSHALL.

'N. & Q.' IN FICTION (9<sup>th</sup> S. vii. 85).—If it be not referring back too far, one may quote from Mr. Austin Dobson's 'The Last Despatch':

(*Apropos, I've the loveliest box  
For holding Notes and Queries!*)

ARTHUR MAYALL.

"The colours are gradually fading from our contested elections—indeed, the very last number of that excellent periodical, *Notes and Queries*, contained a grave discussion as to what *are* the colours which candidates of different parties should use. As if everybody did not know the Tory true blue, the Whig orange, the Radical red."—'The Ivory Gate,' by Mortimer Collins, vol. i. chap. xi.

C. KING.

Torquay.

"GALLUSES" = BRACES (9<sup>th</sup> S. vi. 330, 393).—A military officer who had spent many years

in India informed me that the word in Hindustani for braces for the suspension of trousers was *galluses*, same as in Lowland Scotch.

A. G. REID.

Auchterarder.

ARUNDEL: WALDEN (9<sup>th</sup> S. vii. 28).—Arundel, from *del*, a valley, and *Arun*, the name of the river which runs through it. The derivation of *Arun* is obscure. Walden from *wald*, a woodland.

JOHN RADCLIFFE.

WILLIAM BEADLE (9<sup>th</sup> S. i. 288).—As to my query at this reference about the identity of Wm. Beadle, whose daughter Alice married about 1605 Gabriel Throckmorton, of Ellington, Hunts, I have recently discovered that the name should be Bedell, and that Wm. Bedell was of Stachden (Little Staughton?), co. Beds, and that he had a brother or son Edward Bedell, of Easton, co. Hunts. I have noted the additional correspondence about the Bedell family—viz., 9<sup>th</sup> S. ii. 268; iii. 149, 298; iv. 75, but it has not helped me to identify Wm. Bedell of Stachden. I should like to communicate with Mr. J. J. HOWARD (or a member of his family), who wrote the query about Wm. Bedell in 'N. & Q.', 5<sup>th</sup> S. ii. 8.

C. WICKLIFFE THROCKMORTON.  
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ROSE AND ZORZI FAMILIES (9<sup>th</sup> S. vii. 68).—Six articles have appeared in 'N. & Q.' respecting W. Stewart Rose, for which see 1<sup>st</sup> S. x. 9; 3<sup>rd</sup> S. ii. 251; iv. 280, 345; 7<sup>th</sup> S. x. 309, 436. EVERARD HOME COLEMAN.  
71, Brecknock Road.

GOSSAGE OF SPRATTON, NORTHAMPTONSHIRE (9<sup>th</sup> S. vii. 70).—When I was at Guilsborough Grammar School in the late sixties, I well remember a boy named Gossage, who hailed from the village of Creaton, which lies about a mile from Spratton in this county. I hardly think the family can be extinct, for I understand it was represented at Creaton in quite recent years. Probably a letter addressed to the incumbent there would gain further information.

JOHN T. PAGE.

West Haddon, Northamptonshire.

BLANKETS (9<sup>th</sup> S. vii. 68).—Blanket's name has ever been associated with Bristol, but the author of the "Turnover Page" in the *Globe* for 29 December, 1900, is incorrect in assuming that authentic writers record that blankets were first made by Thomas Blanket in Bristol in 1340. Records exist showing that the brothers Blanket—of whom John appears to have been the oldest of the three—were merchants of credit and renown in

Bristol at a still earlier date. Seyer, an old and trustworthy writer, says :—

"Now an enterprising burgess of Bristol.....began.....to introduce into Bristol a new manufacture, which eventually gave him a name, and immortalized his fame.....Thomas, henceforth known as Thomas Blanket (*blanchette*, a white cloth), set up looms in his house.....and hired weavers to make a better kind of fabric (*i.e.*, superior to bluett, russet-faldings, and a striped cloth for servants, called Bristol cotton), bleached in the wool, close woven, almost like felt, and fairly waterproof. As a matter of course, there was an outcry against this, the authorities, and the weavers in particular, not liking to see foreign and better skilled artisans brought into their town. So the mayor and bailiffs levied a rate upon them for setting up their machines. The king, however, had more perspicacity than they, and by the following letter relieved the young manufacturers of the impolic [*sic*] burden. It is addressed to the mayor and bailiffs. [Here it is given *in extenso*.] At considerable length it decrees that no let or hindrance is to be given to 'Thomas Blanket and others, burgesses of the said town of Bristol.....that they shall erect such machines as they like, and there shall be no hindrance nor reproach (*calumnia*) given them for thus doing.'"

From the fact that this letter is dated 25 November, 1339, it is evident that Blanket and his brothers (named Edmund and Edward respectively) must have begun their new trade at least some little time before that date. Blanket bears the reputation of having been a good and pious Churchman. He was a great benefactor to his parish church of St. Stephen, Bristol, and founded one of the seven chantries in it. He was buried within the venerable fabric, and in 1886 it fell to the lot of the writer of these lines to place therein a slight memorial to the distinguished citizen in question.

That friend to humanity upon a rainy day, the mackintosh, it is to be assumed derived its name much as did the blanket. A story has been told (I think by *Punch*) that a certain member of an ancient Scotch family journeyed to London for the first time. Arrived at his hotel, the canny Scot got into a dispute with his cabman over the proverbial "saxpence." "Cabby" at last got so demonstratively abusive that his fare turned on him indignantly, exclaiming, "Sir, are you aware I am The Mackintosh?" With a withering look, Jehu eyed the speaker up and down, and then slowly delivered himself: "I don't care if you are a blooming umbrella; I intend to have that 'tanner'!" And he got it.

HARRY HEMS.

Fair Park, Exeter.

The word has been known since the fourteenth century. If the article derived its name from the individual, then the word

was precisely the same six hundred years ago as it is now—a state of things that is extremely unlikely. The 'H.E.D.' says, "The Thomas Blanket to whom gossip attributes the origin of the name, if he really existed, doubtless took his name from the article." Many other authorities concur.

ARTHUR MAYALL

Haydn ('Dictionary of Dates') gives the "Thomas Blanket" legend, but wisely adds, "This is doubtful." In 'Things not Generally Known' (second series), Timbs tersely says, without any qualification, "Blankets are so called from their having been first made in 1340, by one Thomas Blanket, of Bristol."

JOHN T. PAGE.

West Haddon, Northamptonshire.

From the information communicated to 'N. & Q.' there can be no doubt that three brothers named Blanket were engaged at Bristol about 1340 in the manufacture of coarse woollen cloths, for which the city was then famous. The subject has been fully discussed in 'N. & Q.', and if your correspondent is interested in the matter, he is referred to 3<sup>rd</sup> S. ii. 318, 359, 398; iii. 177, 233.

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LANGUAGE TO CONCEAL THOUGHT (9<sup>th</sup> S. vi. 368, 432, 476; vii. 57).—The quotation from South will be found in the first volume of his 'Sermons preached on Several Occasions,' edition in 7 vols., Oxford, 1823, p. 234. It was preached at Westminster Abbey, 30 April, 1676.

G. H. THOMPSON.

Alnwick.

J. M. W. TURNER (9<sup>th</sup> S. vii. 48).—I am unable to answer MR. PAGE's query, but I think I can usefully add to it. Hamerton says: "Turner's first picture was exhibited in 1787, he being then twelve years old. The subject of this picture was Dover Castle." On referring to the Royal Academy catalogue for that year, I find W. Turner, "at Mr. G. Turner's, Waltham-stow," contributed two drawings: No. 471, 'Dover Castle,' and No. 601, 'View of Wanstead house, the seat of Sir James Tinley Long.' In the two following years no person named Turner exhibited, but in 1790 J. W. Turner, of Maiden Lane, Covent Garden, was represented by No. 644, 'View of the Archbishop's Palace, Lambeth, and there was also a picture by G. Turner, No. 24, 'Charing Cross.' Next year the latter became S. Turner and the former W. Turner, under which style he continued to exhibit annually until and including 1801, although he had become an Asso-

ciate in 1799. In 1802 he blossomed out suddenly and splendidly as Joseph Mallord William Turner, Esq., R.A., and so he continued to the end of the chapter. My additional query is this: What evidence have we that the W. Turner of 1787 was identical with the J. W. Turner of 1790 and the W. Turner of following years? I hesitate to dissent from a writer so careful as Hamerton, but Turner's age at the time, the address given, and the lapse of two years before his name (with the right address) appeared in the Royal Academy catalogue, make one sceptical. The dictionaries of Graves and Bryan both confirm my view. I should add that among the various Turners who exhibited towards the close of the eighteenth century there was another W. Turner, who in 1792 dwelt at No. 129, Shoreditch. G. Turner was a frequent exhibitor. E. RIMBAULT DIBBIN.

"TO PALMER" (9<sup>th</sup> S. vi. 470; vii. 52).—PROF. SKEAT'S appropriate reference to the prophet Joel's mention of the palmer-worm called to my mind what Izaak Walton says in the same connexion:—

"I shall tell you what Aldrovandus...and others say of the Palmer-worm or Caterpillar.....that this is called a pilgrim or palmer worm, for his very wandering life and various food; not contenting himself, as others do, with any one certain place for his abode, nor any certain kind.....of feeding, but will boldly and disorderly wander up and down, and not endure to be kept to a diet, or fixed to a particular place."

By the light, at any rate, of this description, the meaning of the word "palmer" is rendered plain. DOUGLAS OWEN.

"LET THEM ALL COME" (9<sup>th</sup> S. vi. 426; vii. 35).—An earlier anticipation of this than either of the instances pointed out by MR. ALFRED F. ROBBINS is to be found in the duet 'Let 'em Come,' by Charles Dibdin the younger, in which a British soldier and sailor express a desire for invasion, exclaiming:—  
Let 'em come, if resolv'd to attack;  
The best way to come they their brains needn't rack;  
They'd much better study the way to get back!

Let 'em come, let 'em come; we their force [forces?] defy—  
Then strike hands, for together we'll conquer or die.

E. RIMBAULT DIBBIN.

The origin of this London catch-phrase, which was especially rampant during the latter part of 1898, can hardly be said to date from the instances given by MR. ROBBINS, one of which is "Let them all come on," and the other "Let them come," without the

"all," whereas the invariable form, if one remembers rightly, was "Let 'em all come." It is said to have originated at a London music-hall, and also from being the motto of a Hammersmith (1*d.*) "Toilet Club."

J. HOLDEN MACMICHAEL.

BRASENOSE COLLEGE, OXFORD (9<sup>th</sup> S. vi. 509; vii. 92).—In the account of Brasenose College given by James Ingram in vol. ii. of his 'Memorials of Oxford' (Oxford, 1837) is the following:—

"William Smyth, Bishop of Lincoln, with whom the design of founding this college seems to have originated, was the fourth son of Robert Smyth of Peclhouse, in Widness [sic], a township in the parish of Prescot, in the county palatine of Lancaster. Of the precise time of his birth and other early particulars, notwithstanding the patient and persevering researches of Mr. Churton, no certain information has been obtained; nor after much discussion is it known, from the number of persons of both his names, at what college, or colleges, either in Oxford or Cambridge, he prosecuted his studies. We find him, however, a bachelor of law at his institution to the rectory of Cheshunt, in Hertfordshire, June 14, 1492.....In the beginning of the year 1508 he seems to have adjusted his plan of rebuilding Brazenose hall, and endowing it as a college, with the assistance of Sir Richard Sutton."

A foot-note says:—

"The charter is dated Jan. 15, 3 Hen. VIII. (1511-12). See a description of it in Mr. Churton's work, p. 292. There are copies of it in the Rolls' chapel, in Rymer, and in Yate."

As to Smyth's death, will, &c., Ingram says:

"The will of Bishop Smyth is dated 26 Dec., 1513, and the probate issued on the last day of January following. He died on the 2nd of that month, at Buckden, according to Mr. Churton; but was buried in the nave of his cathedral at Lincoln, near the west end."

A foot-note says:—

"Browne Willis says that bishop Smyth, as well as Atwater and Longland, died at the episcopal palace at Woburn. *Vide* 'Survey of Cathedrals,' p. 62, Lond., 1730."

ROBERT PIERPOINT.

"LANTED ALE" (9<sup>th</sup> S. vi. 367, 411, 493; vii. 75).—May I be allowed to add that I was once told by a monthly nurse that if ladies were to follow the custom alluded to their hands would always be soft and white, and they would never be troubled with chapped fingers or chilblains?

M. B.

I have not read Bourke's 'Scatologic Rites,' but he can hardly have told there what may surprise some readers, that a strong trace of the widely diffused urine superstition (of which the discovery of phosphorus was one result) existed in the heart of New England forty years ago, and is, perhaps, not extinct yet. In my native town

in Connecticut it was a general custom to administer doses of urine to new-born babies, partly to "clear out the system," but in part with a vague idea of communicating the traits of the voider of the urine to the small victim, as is shown by always selecting another child's urine, and that a specially vigorous or promising child. I myself furnished some for this purpose when a boy of eight or nine, on the express ground (as explained by my mother) that I was the intellectual prodigy of the town. I regret to say that on this basis, judging from the outcome, the poor infant cannot have been much benefited. Of course professional nurses were unknown in this country village, neighbour women fulfilling the function. So the old women, those stubborn conservators of misty superstition, had unchecked power of perpetuating the traditional idea. F. M.

Hartford, Connecticut.

Dr. Owen, in his 'Sanctorale Catholicum,' speaking of St. Ivo, after whom St. Ives in Huntingdonshire is named, remarks : "Bale gloats over the scandal that 'Saint Ivo's water was in these dayes [about 1012] very wholsom for the femynyne gender.'" Many plasterers, all the world through, wash their hands regularly in urine to keep them from cracking. Urine into which a hot cinder has been dropped is commonly believed to be a sure cure for obstinate cases of ringworm.

HARRY HEMS.

[This subject will now be dropped.]

RALEIGH'S SIGNATURE (9<sup>th</sup> S. vii. 7).—Although Sir Walter wrote Raleigh, his descendants soon changed the mode of spelling their name to Raleigh. The title-page of a book in my possession reads :—

"An Abridgment of Sir Walter Raleigh's History of the World, his Premonition to Princes, also some Genuine Remains of that Learned Knight. Published by Philip Raleigh, Esquire, the only Grand-Son to Sir Walter. To which is added An Account of the Author's Life, Tryal, and Death. London, Printed by W. Onley, for Ralph Smith, at the Bible under the Piazza of the Royal Exchange in Cornhill, MDCCCL."

Facing the title-page is a half-length portrait of Sir Walter in an oval, the border of which reads, "The Effigies of the Honorable and Learned Knight S<sup>r</sup> Walter Raleigh." In all other places in the book the name is given Raleigh.

B. B.

FLOGGING AT THE CART TAIL (9<sup>th</sup> S. vii. 28).—The following note from the *Essex Weekly Times* of 20 August, 1897, may be interesting :

"It is stated that the death has occurred in Essex of a man named Cowell, who boasted that he was the last individual to be publicly whipped at the tail of a cart. This abominable and common punishment was abolished somewhere about the year 1820, and since that time none have been flogged save those who richly deserved it."

Much information regarding this cruel custom is contained in 'Bygone Punishments,' by William Andrews. CHAS. H. CROUCH.  
Nightingale Lane, Wanstead.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Celtic Folk-lore: Welsh and Manx.* By John Rhys, M.A., D.Litt., &c. 2 vols. (Oxford, Clarendon Press.)

AMONG the Western and Northern Celts, naturally the latest to come under the influence of Latin civilization, traditions and superstition linger long. How much the folk-lore of Wales and Ireland, the Scottish islands, Brittany, Cornwall, and the Isle of Man has in common is well known to the student. One of the most indefatigable and enlightened of folk-lorists, the Principal of Jesus, who is also the Professor of Celtic in the University of Oxford and the author of numerous books on Welsh subjects, which have won much recognition and provoked some hostility, has collected during the past thirty years so much of Welsh folk-lore as the people possessed and were willing to impart. His ambition was to produce, if possible, a work analogous to Campbell's 'Popular Tales of the West Highlands.' The execution of the scheme has been tedious and difficult. From the mouths of his fellow-countrymen he could extract plenty of scraps of stories, but very few single stories of any length, and years were occupied in fitting his acquisitions into their proper context. His researches were undertaken later than was desirable, and it is only in the more distinctly Welsh counties, such as Carnarvon, that they have been productive. When a schoolmaster in Anglesey he had himself opportunities for noting things of interest; he grew up under the influences around him without "having acquired the habit of observing anything, except the Sabbath," and he can only hope that, now that "the baleful influence of Robert Lowe has given way to a more enlightened system of public instruction," his successors will do better. Such stories as he has collected are, however, of distinct value, and by their aid, and that of his own comments, we are able to link Welsh superstitions concerning fairy-lore with those prevalent in other Celtic countries. Fairies in Wales, it must be remembered, are almost invariably lake-dwellers, and have something in common with mermaids. Their homes are generally near streams or the lakes with which Wales is abundantly provided. It is from the lake that the hardy won bride—not insensible to human wooing, but more anxious, it appears, to remain as a handmaiden than as a mistress—draws the flocks and herds of marvellous worth that make her spouse a sort of pastoral millionaire; and it is to the lake she retreats when, by misadventure and not by design, he hits her with iron, a circumstance which, she has always told him, will drive her away with her herds and their descendants constituting his wealth. It is almost always in the endeavour of the husband to throw a bribe over a horse that the bit strikes his wife. She does not invariably bear malice, and sometimes looks after

and provides for her children, but the divorce is final. The cause of the fairies' dislike of iron would be curious to trace. For their objection to the knowledge of their name being communicated some explanation is afforded. It is strange that the name should not seldom be Pénélop, so spelt and so pronounced. In innumerable points what is told concerning them corresponds with what is generally known. The manner in which to detect and get rid of a fairy changeling is the same over most parts of Britain, and the readiness of the "fair folk" to reward cleanliness and punish sluttishness is the same as it was in the time of Shakespeare. As a rule, in Wales fairies are not malevolent and scarcely mischievous. We seldom hear of any attempt to

Mislead night-wanderers, laughing at their harm,  
or other forms of elfin persecution. Different ideas  
prevail concerning their language (though they  
generally speak that of the neighbourhood), their  
food, or their stature, since, though sometimes they  
are scarcely bigger than guinea-pigs, yet at others  
they marry mortals and have full-sized children.  
As to the animal shapes taken occasionally in  
Wales, as in other countries, much is said; and  
there is a Manx monster, the Lioar Manninagh,  
who indulges in a culpable taste for the Manx  
women. We have marked for comment scores of  
particulars, but have no space to deal with such  
matters. As a collection of folk-lore stories the  
volume has abundant interest, and the information  
on subjects such as the folk-lore of wells, fairy  
ways and words, and the like, has great literary  
and scientific value. A knowledge, indeed, of the  
work will be of service to all who study English  
literature from the time of Chaucer to that of  
Shakespeare and Beaumont and on to Herrick,  
Sir John Mennis, and the Duchess of Newcastle.

*Canada under British Rule, 1760-1900.* By Sir  
John G. Bourinot, K.C.M.G. (Cambridge, Uni-  
versity Press.)

This volume of Sir John George Bourinot is one of the best and the most serviceable of the "Cambridge Historical Series" to which it belongs. Clerk since 1880 of the House of Commons of Canada, and ex-president and honorary secretary of the Royal Society of Canada, Sir John has already contributed to the same series 'The Builders of Nova Scotia,' and to the "Story of the Nations" series 'Canada,' together with other works dealing with British North America. A descendant, as we presume from his name, of the French colonizers of the country, and a member, as we gather, of the Roman Catholic Church, he comes of a family that has participated in the making of the history he narrates, and is able to speak of the influence of wise legislation in conquering racial difficulties. An introduction deals with the French discovery and settlement of Canada, until, in 1763, the Treaty of Paris "closed the interesting chapter of French dominion on the banks of the St. Lawrence and in the valleys of the Ohio and the Mississippi." The foundation of Halifax put an end to the Acadian period of Nova Scotian settlement. Then followed the passage of the Quebec Act, allowing the free exercise of the Catholic religion—one of the first of the wise measures which, while we have lost and been at war with the American colonies, have made Canada one of the most loyal portions of the Empire. A

deeply interesting chapter is, naturally, that which tells of the settlement in Canada of the United Empire Loyalists. Most interesting of all is the description of the processes which resulted in confederation. With these things the average Englishman is unfamiliar, and a perusal of this volume will enlarge the intellectual horizon of most readers. There are few pages in our history more honourable and satisfactory than those which tell of our conquest of the sympathies and, we may add, the affections of a people alien in birth and different in religion. Mistakes have been made, and the colony has more than once been imperilled by obstinate councillors and incompetent generals, the supply of whom seems inexhaustible. Sir John's record is wholly satisfactory, and he is able to end it in a blaze of triumph with the account of the share of Canadian troops in our South African struggle.

*Madagascar, Mauritius, and the other East African Islands.* By Prof. D. C. Keller. (Sonnenschein & Co.)

A DOZEN years ago Prof. Keller, a devotee of natural science, visited the Seychelles, the Mascarenes, and Mauritius. The result of his observations is now included in a book which, apart from its more serious pretensions, forms an excellent and trustworthy guide to the East African archipelago. He has been indebted to the labours of M. Alfred Grandidier, whose monumental work on Madagascar obtains full recognition at his hand. We are assured by the translator that no work is in existence which gives so complete and trustworthy an account of the islands studding the ocean to the east and south-east of Africa. This estimate we are prepared to accept. In geological, botanical, zoological, and ethnological respects the book seems all that can be desired. It is illustrated by coloured maps and very numerous illustrations, some of them from photographs by the author, others—and these the best—from the *Revue Générale des Sciences*. Some photographs by other travellers have also been turned to account. In dealing with the history of Madagascar the author is influenced by the anti-English sentiment which we have learnt to expect from books of German provenance. That English missionaries were responsible for the murder of King Radama II., which is more than hinted, we are not prepared to believe. That our Government, after leading the inhabitants to confide in it, was false to its trust, and declined to stir a finger in their behalf, is more easily to be credited. So distinct an animus is shown by our author that we should decline to take anything on his warranty. His book contains much that is interesting to the folk-lorist, and gives curious information concerning matters such as "Blood Brotherhood" and "Fady," which is the native name for taboo. Civilization seems to have exercised an unsatisfactory influence upon the Hovas, who have begun, like the Japs, to substitute English attire for native dress. We sympathize with the Malagasy rather than Prof. Keller when, with naive and unconscious self-revelation, he says, *à propos* of taboo, "When I was going to shoot the great lemur (Indris), called by the Malagasy *babakota*, my guide seized my weapon with the cry, 'Fady.' And when in spite of this I brought the animal down [!], all hospitality in the village where I lived was withdrawn from me." Considering the inherent wantonness of the act and the

fact that the beast is held sacred as being the abode of the spirits of their ancestors, and also as the progenitor of the Malagasy race, the punishment did not err on the side of severity. The views of tropical scenery are excellent. There are also some striking portraits of native women.

NAPOLÉON'S captivity is the subject in the *Quarterly Review* for January of an article which has been no doubt suggested by Lord Rosebery's striking book. It does not contain much that is new, but Napoleonic literature has become so vast, and is growing so rapidly, that we are grateful to competent person like the present writer for giving within the limits of a few pages the results of careful study of the authorities. We rarely find Crabbe held up for admiration in these days, and are therefore glad to have an estimate of the man and his work by one who is in general sympathy with both. To us, much of Crabbe's verse is painful reading, and here and there we come upon passages of commonplace quite unworthy of him, but he is rarely dull in the ordinary sense of the word. All he wrote was, we imagine, with the purpose of pointing out that much of the sorrow of the world might be avoided by a steadfast clinging to moral order. Poetry, we are well aware, should not be a sermon in disguise, but one cannot but have a certain reverence and liking for one who used such faculty as he had on the side of justice. 'Virgil and Tennyson: a Literary Parallel,' shows great familiarity with both the earlier and the later bard, and brings out in a way we have never seen done before some very striking similarities. Tennyson knew his Virgil well, but there is no reason to suppose he ever consciously imitated him; for to be like Virgil in careful preparation and self-restraint is not imitation. The paper on 'Michelet as an Historian' gives the great Frenchman a higher place than we can concede to him. As to his style, it is not likely that its merits will be exaggerated. He was also an incessant student, but the inferences he drew were constantly marked by political and religious partisanship unworthy of a serious historian. There are appreciative papers on Prof. Huxley and the Amir of Afghanistan, both of which will repay careful reading.

THE *Edinburgh Review* for January is somewhat heavy, but nearly everything in it is worthy of attention. The paper on 'Cicero' shows remarkable acquaintance with the literature of the subject. The writer takes a more kindly view of the orator's personal character than we can consent to do, but it must ever be borne in mind that in estimating the men who flourished when the Roman Republic was in its death agony great allowances have to be made. Mommsen's estimate, to which the present writer draws attention, is, we believe, on the whole unprejudiced. Had Cicero not written works on philosophy and used forms of rhetoric which will always be attractive to certain minds, we may safely assume he would now have suggested little except to a few specialists. 'The Early History of Foxhunting' is by some one who is master of the literature of the subject. It seems that there are at the present time about 300 packs of hounds kept for this sport. The writer hesitates to make any estimate of the money directly and indirectly expended on this amusement. We have heard it reckoned at upwards of a million and a half. 'Velazquez' contains a highly compressed body of information, but is too full of dry detail to

interest the ordinary reader. The literature relating to Cromwell grows so rapidly that those reviewers who have anything to say find no little difficulty in keeping up with it. We have here what seems to be a fair estimate of Mr. Morley's recent book. It must be remembered, however, that it is the production of a politician, not of an historian. 'Fiction and Politics' deals with the political novel, and we have also a well-written article on the sad fate of the wife of George I. As we have not examined personally the documents at Lund which are assumed to prove her guilt, we are not in a position to controvert the conclusion here arrived at.

*Man: a Monthly Record of Anthropological Science.*—The second part of the new anthropological publication is in advance upon the first. One of the most interesting communications is that by Mr. A. L. Lewis, a Treasurer of the Anthropological Institute, 'On the Damage recently sustained by Stonehenge.' It is illustrated by designs showing the results of the fall in January, 1797, and those of that at the end of the last century. The necessity of underpinning the stones and taking other methods for their preservation is insisted on. Mr. C. H. Read, F.S.A., President of the Archaeological Institute, sends an account of 'Relics from Chinese Tombs,' which also is illustrated. The Oxford Boden Professor pays a tribute to Max Müller. Important contributions are also supplied by Mr. Sidney Hartland, F.S.A.

MESSRS. PICKERING & CHATTO have issued three opening parts of an illustrated catalogue of rare and curious plays, which seems likely, when complete, to be an interesting bibliographical possession.

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ERRATA.—P. 134, col. 2, l. 22 from bottom, for "Mask" read *Black*. In the Index to the last volume (p. 547) "Southey (Thomas)" should be *Southey (Robert)*.

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## Notes.

## FANTASTIC FICTION.

SOME fragments of the ‘Arabian Nights’ are to be found in the ‘Pleasant Nights’ of Straparola, who wrote before the ‘Arabian Nights’ were known in Europe. But Straparola might have got, and is supposed to have got, some of his stories directly from the East. It is, however, strange to find the same stories in the ‘Arabian Nights’ and in the folk traditions of the north of Europe. The Persian tales are excellent, and sometimes hardly inferior to their Arabian cousins, but they undoubtedly have had some French additions to them, made by the hand of their translator into that language. The Turkish stories seem to be more genuinely Oriental, but for the most part have less fancy. One might have supposed that superior people would have thought the Arabian and Persian tales charming, even though they considered them to be mere trifles. Some people, however, are not charmed by them. Bishop Atterbury, writing to Pope on the subject of the Arabian tales, expresses himself thus:—

“To read those two volumes through, liking them as little as I do, would be a terrible penance. I will never believe that you have any keen relish

of them. Who that Petit de la Croise is, the pretended author of them, I cannot tell, but, observing how full they are in the description of dress, &c., I cannot help thinking them the product of some woman’s imagination.”

The reference to Petit de la Croix seems to show that the bishop was alluding to the Persian tales, of which Petit de la Croix was the translator. Although, as has previously been remarked, a few samples had been picked up by Straparola, and perhaps by others, the greater treasures of Oriental fiction were not disclosed to Europe before the latter part of the seventeenth century. The French then turned their attention to the East, and also began to give heed to the marvellous stories which, coming originally from the East, lay latent, preserved by tradition, amongst all the nations of Europe. D’Herbelot, the author of the ‘Bibliothèque Orientale’; Galland, translator of the ‘Arabian Nights’; Petit de la Croix, translator of the Persian tales and the Turkish tales; Perrault, collector of folk-tales; Madame d’Aulnoy, writer of fairy stories founded on folk-tales; Anthony Hamilton, also author of fairy stories founded on folk-tales, and travestier of the ‘Arabian Nights,’ were all contemporaries, and died about the beginning of the eighteenth century or twenty years later. Madame d’Aulnoy in her fairy tales was indebted to Straparola and Basile; but she must also have had access to other folk-stories, for there is a strong resemblance between her work and Northern folk-stories which are not in the small collection made by her contemporary Perrault. Count Hamilton’s story of ‘Fleur d’Epine’ is almost entirely manufactured out of a couple of Scandinavian folk-tales.

After the time of Galland there arose a host of writers who deluged the world with imitations of Eastern stories. Members of the French Academy, gentlemen and ladies of quality, lawyers and abbés, all wrote after this manner. Often the plan was to divide the series into one thousand and one fragments, though fortunately the authors seldom got through more than one-fifth of their intended labours. Voltaire was affected by the Oriental mania, and wrote ‘Zadig’ and other Eastern tales. Cazotte had a hand in the continuation of the ‘Arabian Nights,’ and is responsible for some inferior fairy stories; but he was really inspired when he wrote his ‘Diable Amoureux.’ Afterwards came the ‘Vathek’ of Beckford. True genius, though it may occasionally be a little extravagant, is almost always allied to good taste. In ‘Vathek’ taste and genius are equally conspicuous; and

this is the only tale written in imitation of Oriental fiction which equals, and perhaps transcends, what it copies. In works like Bunyan's 'Pilgrim's Progress,' Swift's 'Gulliver's Travels,' and Voltaire's romances, the marvellous is only used as a means to some instructive end. Many have been the voyages to the sun and to the moon; and very dull they generally are. If one adds the 'Undine' of La Motte Fouqué to 'Vathek' and the 'Diable Amoureux,' the three most beautiful modern prose stories dealing with the marvellous will have been brought into conjunction. Cazotte says that he wrote the 'Diable Amoureux' in one day. Beckford wrote his 'Vathek' in an exceedingly short time. Both these authors lived to the age of eighty, and though they wrote much besides, neither of them has produced anything of vitality, or worthy of vitality, except the above-mentioned works, which occupied so very small a portion of their time.

Wieland in 'Prince Biribinker,' a story in 'Don Sylvio von Rosalba,' has travestied fairy and fantastic fiction; but his story, though somewhat obscene, is itself very good fantastic fiction. Musæus did not originate his stories, although indeed it is said that he invented one of them concerning Rübezahl in order to explain the name. But he collected some excellent traditions, and put them into very good form. Hoffmann was a most original writer. The best of his fantastic stories is the 'Golden Pot.' Wild fancy is there blent with a strain of genuine humour, and the union of the supernatural impossibilities with the possibilities of real life is generally well executed. The most inartistic thing in the story is the conclusion, where a German student of modern times is carried away into an impossible fairyland. The unbridled imagination of Hoffmann went too far. Even these marvellous stories should be consistent with themselves. Granted the supernatural machinery, the rest should not be incongruous. But Hoffmann made his story impossible on any hypothesis. Hauff wrote two good stories, the 'Dwarf with the Long Nose' and the 'Cold Heart'; but the rest of his supernatural work is mediocre. Especially absurd are his imitations of Oriental fiction. Almost in every line he displays his utter ignorance of the East. He might have corrected his blunders by a careful perusal of the 'Arabian Nights,' even though he never had the opportunity of riding upon a camel.

The name of Washington Irving occurs as the writer of some of the most charming Eastern stories, for his Moorish stories may

be called Eastern, though the scene of them is in Spain. But he did not invent them. They are really Eastern. He simply told them again, improving them with his own style, grace, and humour. These Eastern stories, and indeed all stories of the fantastic kind, are the most difficult things to do well and the easiest things to do badly. Of Washington Irving's other fantastic fiction the same may be said as of his Oriental tales. He did not invent his stories, but he clothed them with a charm peculiarly his own.

E. YARDLEY.

#### SHAKESPEARE THE "KNAVISH" AND RABELAIS.

ALTHOUGH ingenuity has almost been exhausted in eulogy of Shakspere, yet from his own days to ours there have been some discordant voices. Within about forty years of his death we have a reference to "the knavish Shakspere." As this is not mentioned in the volumes of allusions to him issued by the New Shakspere Society, it may be desirable to call attention to it.

The first edition of Thomas Blount's 'Academy of Compliments' is dated in the British Museum Catalogue 29 January, 1654, that is, according to our present reckoning, 1655. There was a second edition in 1658 with additions, a third in 1664, a fourth in 1670, and a fifth in 1683. The book is pedantic, but contains some noteworthy matter. For the present it is enough to cite the Shaksperean reference. Blount, in addition to a treatise on 'English Rhetorique,' gives examples of "commonplaces," formulas, instructions for addressing letters, a collection of letters intended apparently as models of epistolary style or else for service as a complete letter-writer, and instructions as to "superscriptions for letters to be addressed to all sorts of persons."

One of the letters reads:—

#### LXXVII.

##### *To a Friend upon his Marriage.*

SIR,—I have of late with-held from you the Characters of my hand, though not the well-wishes of my heart, conceiving you as close in the pursuit of your fair *Daphne*, as *Phæbus* was of his, when the breath of his mouth disorder'd her disheveled hair. For I perceive you have now ran so, as happily to take the Virgin prize; may you be ever mutually happy. There now only remains the *metamorphoses* (not into the Beast with two backs, which the knavish *Shakespear* speaks of) but of that more ingenious, two into one, *unus*, *una* into *unum*, which you have hinted so modestly in yours. Your *Daphne* I hope (before the arrival of this Paper) will be converted not only into *Bays*, but *Rosemary*, which is one fragrance, due to her perfections (if you have

as I doubt not) given her a true character) more than the Pen gave *Apollo's* Mistress. Let this therefore suffice to give you both the *Parabien* or *Hymen's* honours and felicities, and to let you know I shall both expect and be ambitious to wear a sprig in honour of her, nor will I fail heartily to commend you both to the great *President* of the wedding of *Canæ* in *Galilee*, that he may turn the bitter *Waters* of your long expectation into the *Wine* of a happy and contented life, made up with the blessing of a good and pious posterity; In which devotion I affectionately rest

Sir,

Your humble Servant,

H. T.

The quotation is from Iago's speech in the first scene of 'Othello.' The letter of H. T. and the speech of Iago are alike conceived in a vein of humour that is somewhat disconcerting to the squeamish stomachs of more modern times.

Iago's phrase is Rabelaisian, for in the third chapter of the 'Life of Gargantua' we read that he

"en son eage virile espousa Gargamelle, fille du roy des Parpailllos, belle guouge, et de bonne troigne. Et faisoyent eux deux souuent ensemble la teste a deux dos, ioyeusement se frottent leur lard, tant que elle engroissa dung beau filz, et le porta jusques a lunzieme moys."

The words in Shakspere are a more literal rendering of the phrase of Rabelais than is the version of the prince of Rabelaisian translators Sir Thomas Urquhart. On turning to Dr. Howard Furness's excellent variorum edition of 'Othello,' a reference to Gargantua will be found. Voltaire made it a reproach to Shakspere that he had employed so coarse an expression. It was not the indecency, but the coarseness that repelled him, we may presume, and he was apparently unaware that the words were to be found also in a French classic. But let us be just to Voltaire. Whilst he criticizes Shakspere, he acknowledges his genius, and speaks of 'Othello' as a "belle tragédie." It is perhaps useless to speculate whether Shakspere had read Rabelais or had heard the phrase in conversation.

Meanwhile to the unknown H. T. belongs the distinction of being the only man who has spoken of the "knavish" Shakspere.

WILLIAM E. A. AXON.

## SHAKESPEARE'S BOOKS.

(Continued from 9<sup>th</sup> S. vi. 466.)

A few years ago I called the attention of the Manchester Shakspere Society to some passages in Florio's 'Montaigne' to which Shakespeare probably alludes, and which were not then noticed by the commentators. I quoted the passages in which "discourse of reason" occurs, but I knew that the phrase appears in the works of old

authors published long before 1603. It would, in fact, be easy to fill many pages of 'N. & Q.' with extracts from them containing this phrase, but a few examples may suffice. Hooker uses it several times in his 'Ecclesiastical Polity':—

"Philosophy we are warranted to take heed of; not that philosophy which is true and sound knowledge attained by natural *discourse of reason*, but that philosophy which to bolster up heresy or error casteth a fraudulent shew of reason upon the simple, which are not able to withstand such cunning."—Book iii. 8.

"We agree with those men, by whom human laws are defined to be ordinances, which such as have lawful authority given them for that purpose, do probably draw from the laws of nature and God, by *discourse of reason* aided with the influence of divine grace."—Book iii. 8.

"Whatsoever the mean be they know it by, if the knowledge thereof were possible without *discourse of natural reason*, why should none be found capable thereof but only men, nor men till such time as they come unto ripe and full ability to work by reasonable understanding? The whole drift of the scripture of God, what is it, but only to teach theology? Theology, what is it, but the science of things divine? What science can be attained unto, without the help of natural *discourse of reason*?"—Book iii. 8.

"The mysteries of our religion are above the reach of our understanding, above the *discourse of man's reason*, above all that any creature can comprehend."—Book v. 63.

But these books of the 'Ecclesiastical Polity' were published only a few years before 1603: book iii. in 1595 and book v. in 1597, while books vi., vii., and viii., from which I have not quoted, were published after 1600; therefore I will give a few extracts from an older book, 'The Academie of Philosophie,' written by Peter de la Primaudaye, in which the "Epistle dedicatore to the King" (of France), not the translator T. B. C.'s "Epistle dedicatore," concludes in these words:—

"I beezech God to preserve your Majestie in great prosperitie, increase of honor, and continuance of a long and happy life. At Barre in the moneth of Februarie 1577."

Here are some instances of "discourse of reason" from Primaudaye:—

"By the grace and help of God, the mind is able to confirme itselfe against any passion through *discourse of reason* before it be in force, and during the vehemensie thereof, to fortifie itselfe against it."

"He was endued with an excellent and quicke spirite, apt to conceive, and with a firme memorie, able to retaine them altogether: and this may be seene in many. But the perfection of these two great gifts of nature, is a good and sound judgement, proceeding from pondering, and from a firme *discourse of reason* lightened by the spirit of God, and by the same spirit purged from error, illusion, and all vaine opinion, which are usual in man, and hinder him from judging aright of the truth."

"The merchant sailing on large and terrible seas, may reape profit by his trafficke, but bought with the perill of his life, and hazard of his certaine patrimonie. Neither can this be done except he have first laide a good ground of his voyage upon a sure *discourse of reason*, and upon the direction of a good and wise pilot."

"The most sensible, common and true opinion which the wiest amongst the Philosophers had of the soule, is that which divideth it into two parts only, under which all the rest are comprised: the one being spiritual and intelligible, where the *discourse of reason* is: the other brutish, which is the sensuall will of itself wandering and disordered, where all motions contrarie to reason, and all evill desires have their dwelling."

"The soule of man (as Pythagoras said) is compounded of understanding, knowledge, opinion and sence, from which things all knowledge and arts proceed, and of which man is called reasonable, that is apt to *discourse by reason*."

"The nature of man is like to a paire of balance. For if he be not guided with knowledge and reason unto the better part, of it selfe it is carried to the worse. And although man be well borne, yet if he have not his judgement fined, and the *discoursing part of his mind purged with the reasons of philosophie*, it will fall often into grosse faults such as beseem not a prudent man."

I have now quoted a few of the many passages in Primaudaye's book in which this phrase occurs. Primaudaye also uses "discourse" in connexion with other words, such as "discourses of philosophy," "discoursing of the mind," "discourse of reason and judgement"; and Hooker uses "discourse of wit":—

"Our lives in this world are partly guided by rules, and partly directed by examples. To conclude out of general rules and axioms by *discourse of wit* our duties in every particular action, is both troublesome and many times so full of difficulty, that it maketh deliberations hard and tedious to the wisest men."—Ecclesiastical Polity, book v.

Discourse of reason may mean the use or exercise of reason, and the line in 'Hamlet' in which it occurs,

O God ! a beast that wants *discourse of reason*, may signify

O God ! a beast that wants *the use of reason*.

Although in many of the books published during the reign of Queen Elizabeth "discourse of reason" often occurs, in others it never appears. Now, as this phrase is found frequently in many old authors long before Shakespeare wrote any of his plays, I think it is reasonable to conclude that at that time "discourse of reason" was often used in conversation by educated men and women. At some future time I intend to give my reason for believing that this phrase was known to Hooker before he went to Oxford, and to Shakespeare in the days of his youth at Stratford-on-Avon. W. L. RUSHTON.

(To be continued.)

'NOTES AND QUERIES': CORRE  
GENERAL INDEXES. (See *ante*, p. 4  
thanks are due to W. C. B. for  
About eight years ago I sent  
list, but it never appeared. I now  
few additional errors and omissions:

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Falconer) are misplaced. They sh  
the letter F, and not Families, i  
sent.

P. 64 b. Hampstead, for v. 8 read  
P. 77 a. Lady-Bird, insert 254.

P. 133 b. In Memoriam, read 2:  
of 277.

P. 140 a. Warrington, for 249 read

P. 144 a. Witchcraft, after Hu  
insert x. 144.

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P. 90 b. City arms, for ix. read x.

P. 97 a. Medals, Pretender, add  
v. 148, 417; ix. 152, 412.

P. 121 a. Not lost, but gone before

P. 141 b. Stella and Dean Swift, i

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297.

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Mottoes, Scottish.

P. 14 a. Belsoni, read Belzoni.

P. 35 a. Caricatures, for iv. 294  
494. American, ix. 37 omitted.

P. 64 a. Rheumatism recipes, add

P. 65 a. Font at Dunino, for 429 re

P. 121 a. Prujean, ii. 408 incorrect  
vol. ii. and Fourth Series.

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P. 133 b. St. Cyriacus, for vii. read

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P. 36 a. Busby, ii. 455 omitted.

P. 43 a. Clarke or Clark, Jerer  
vi. read v.

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#### EIGHTH SERIES.

P. 1. Classified Articles, Parallel Passages delete. EVERARD HOME COLEMAN. 71, Brecknock Road.

**THE EMPIRE AND THE KINGDOM OF ARLES.**—I have cut the following from a review in the *Academy* of 2 February of "My First Voyage and my First Lie. Related by Alphonse Daudet to Robert H. Sherard." It is a curious example of how historical traditions survive, and as such is well worthy of a place in your columns :—

"There are no better fellows in the world than the bargees of the Rhone, with their eyes clear and sparkling like the white wine of Condrieu, a place on the banks of the Rhone, the native place of most of them. During my voyage on the Bonnardelle I used to amuse myself by watching them at their work on the barges which, like our steamer, were going up the river. I could see them seated, bare-legged, on the leader of a string of mules, guiding through invisible fords the sturdy animals who towed huge barges laden with barrels of wine and blocks of quarried stone. Now and again the man at the tiller would command in a loud voice, according as the boats were to go to the right or to the left: '*Empéri!.....Riaume!*'—(Empire, Royaume)—which to the mariners of the Rhone signifies Port or Starboard. These terms are derived from the ancient appellations with which in the Middle Ages they distinguished the shores of the Kingdom of Arles and of the Empire of Germany. Oh, magic sound of these Provençal syllables, which for six hundred years have rung out over the same on the winds of the Rhone. *Empéri! Riaume!* Empire! Kingdom! Even to-day, when I hear them—for these terms are still used by the mariners of the Rhone—the same emotions take me."

#### ASTARTE.

**"HUTCHING ABOUT."**—I heard this phrase for the first time a few days ago. It was used to express the action of a person moving about within his clothing to accommodate a tight or ill-fitting garment to his body: "I was hutchin' about in my shirt."

**"TO TRUNK UP."**—The same speaker subsequently delighted me by saying, *à propos* of a travelling menagerie, "The elephants went past a garden with cabbages in it, and did not they trunk them up!" "To trunk up" struck me as being worthy of a place among the forcible English idioms of Bunyan and other writers, whose choice of words was uninfluenced by a classical education.

**"BECOME."**—Recently a labouring man remarked, "It becomes you to be here, when I am trimming these roses, to see if I am doing them right," meaning that it was

advisable that I should be present. This use of "become" is rather quaint, but correct enough, I imagine. LINCOLN GREEN.

**MOSCOW AND LONDON DÉBRIS.**—In the *Property Market Review*, 26 January, is a short notice of the late Mr. J. H. Salter, the last proprietor of St. Chad's Well. Near the forgotten spring were the huge dust and cinder heaps at Battle Bridge. These were sold to the Russians, who converted the débris into building material for the reconstruction of Moscow after the historic conflagration of 1812, so graphically illustrated by Vassili Verestchagin. "Holy Mother, white-walled Moscow," is thus partly rebuilt from the refuse of our metropolis.

FRANCIS P. MARCHANT.

Brixton Hill.

**FERDINAND VII.**—As the last edition of the 'Encyclopædia Britannica' has been reprinted on terms such as to secure a very wide circulation, it is as well to point out slips when one's attention is called to them, so that they may be corrected when a new edition is being prepared. One of these I met with recently on having occasion to refer to the account of Charles IV., King of Spain. His famous (or infamous) son and heir, afterwards Ferdinand VII., is three times in the article in question called Frederick. Charles made no attempt to recover the throne after the expulsion of Joseph Bonaparte, but continued in retirement at Rome (where he had gone in 1811), and died there in 1819. The 'Annual Register' gives the exact date as 20 January, but the 'Nouvelle Biographie Générale' puts it 28 November.

W. T. LYNN.

Blackheath.

**"BARTED."**—On p. 3 of the *Pall Mall Gazette* for 12 February the words "He was barted in 1841" occur. The verb to *bart*, meaning to make a baronet, is not imbooked in the 'H.E.D.', though *bart* as a noun is.

E. S. DODGSON.

[We sincerely hope that it never will be, any more than to *mote*.]

**LONDON EVENING PAPERS.**—Perhaps it may be of future interest to note that the *Sun* was the only evening paper published in London on the day of the Queen's funeral, 2 February. IBAGUÉ.

**"KNIGHTS OF THE MOON."**—Among some old letters, &c., left by a gentleman who resided for a time in London over a century ago, I found a pasteboard card, 3½ in. by 2½ in., bearing the following copperplate

impression, the personal names and dates, however, being written in : "Knights of the Moon," on a circled garter or belt, surrounded by *radii*, these rays forming an eight-pointed star similar to that of the Order of the Garter. In the centre of the circle formed by the belt above mentioned appears a crescent moon. Then comes "Instituted Octo. 13, 1781." After this follows the name of the "knight": "Sir — — was created Knight of this Order Novr. 2<sup>d</sup>, 1785. Sir John Thompson, President." The "knights" numbered over 700. I fancy this "Order" was some London club or brotherhood, but as I know nothing about it, and am curious to learn, I shall be much obliged by some light being thrown on the subject—unmixed with "moonshine."

AN AMERICAN.

QUEENS MEMBERS OF THE ORDER OF THE GARTER.—*Truth* for February 21st does well to make the following contradiction of the mistake made in most of the papers that Queen Victoria and Queen Alexandra are the only Queens who have been members of the Order of the Garter:—

"Queen Alexandra is the first Queen Consort who has worn a blue ribbon, but every Queen of England, from Mary I. downwards, has been a member of the Order, as a sovereign, on ascending the throne, becomes *ipso facto* a Knight of the Garter. William IV. had intended to confer a blue ribbon upon Queen Adelaide, but for some reason or other the idea was abandoned."

N. S. S.

GENERAL BLIGH. (See *ante*, p. 24.)—Neale's engraved plan of the battle of Culloden, which is to be found in Home's 'History of the Rebellion,' gives the name Bligh correctly enough, but Home himself writes Blyth, and this misspelling has been repeated by several writers.

Thomas Bligh was a cavalry officer who became lieutenant-colonel of the 6th Horse, from which he was promoted to the colonelcy of the 20th Foot in December, 1740. He was raised to the rank of brigadier-general in May, 1745, and was employed for some time in that capacity in the north of England, taking possession of Carlisle at the end of December, when the rebel garrison surrendered to the Duke of Cumberland.

Bligh was removed from the 20th Foot to the 12th Dragoons in April, 1746, was promoted to the rank of major-general in 1747, and at the end of that year was removed to the 2nd Irish Horse. This was the old 6th Horse, the regiment in which he had been lieutenant-colonel, originally the 7th Horse, and since 1788 designated the 5th Dragoon Guards. For a long period they were popu-

larly known as the Green Horse, from their "full green" facings, waistcoats, breeches, and horse furniture, the trumpeters wearing also coats of "full green."

In 1754 Bligh was promoted to the rank of lieutenant-general, and in 1758 he was entrusted with the command of an expedition for a descent on the coast of France. The attack on Cherbourg was a success, but that on St. Malo, in September, was a disastrous failure. The retreat ill became the colonel of a regiment whose motto was "Vestigia nulla retrorsum." Bligh was loaded with reproaches, and in October he was succeeded in the colonelcy by John (afterwards Earl) Waldegrave.

Another misspelling which has been repeated is the name Burrel, which should be Barrell.

W. S.

SARIGUE, ZOOLOGICAL TERM.—The pronunciation of this zoological term is figured incorrectly in all our dictionaries, viz., as two syllables (*sah-reeg*) instead of three (*sah-ree-gay*). The stress should be upon the last syllable (*gay*). The etymology presents features of unusual interest. The 'Encyclopedic' and 'Century' dictionaries merely state that *sarigue* is from Brazilian *sarigueya*, but a much fuller account of the word is given by Felix de Azara in the first volume of his 'Historia Natural,' 1802 (xxiv. 236). He shows that the short form, *sarigue*, is the name of a tribe of Indians in Paraguay, and that the long form, *sarigueya*, the name of the opossum, means "Xefe de los Sarigués." This is obviously a case of what we now call totemism. On the other hand, it is worth noting that, although from what has been said above it appears that *sarigueya*, and not *sarigue*, is the proper name for the animal, yet the oldest Portuguese writers on Brazil invariably use the shorter form. Thus Gандavo's 'Historia' (1576) has "Outro genero de animaes ha na terra, a que chamam cerigoés." Similarly, Gabriel Soares in his 'Noticias do Brazil' (1587) has "Serigoé é um bicho de tamanho de um gato grande." I may add that the editions I use of these two most fascinating works are those published in the third series of the *Revista Trimestral* of Rio de Janeiro.

JAS. PLATT, Jun.

DISRAELI'S LETTERS. (See *ante*, p. 120.)—Two volumes of Disraeli's letters have appeared: (1) 'Home Letters in 1830 and 1831,' published in 1885, and (2) 'Correspondence with his Sister,' 1886 (John Murray). The second volume has as motto on its title-page, "Forti nihil difficile," and it is a valuable

record of the thoughts and feelings animating the writer as he developed out of a precocious society novelist into a statesman of the first rank. From the first he is confident of his future, and the easy deliberation of his occasional critical survey is very refreshing. Sir Robert Peel, e.g., "attacking his turbot most entirely with his knife"; Strangford considered as "an aristocratic Tom Moore"; Bulwer's mother-in-law as "something between Jeremy Bentham and Meg Merrilles"; Mrs. Norton's rival Lady Emmeline Wortley, with "person more beautiful than her poetry," are all pithy with that quality of epigrammatic, hyperbolical truthfulness which characterizes an energetic and vivacious intellect reaching out towards greatness. The letter dated 8 December, 1837, telling of his notorious maiden speech in the House of Commons, is a very candid statement, and is signed "Yours, D—, in very good spirits." Writing on 6 February, 1845, Disraeli says in reference to Gladstone's retiring speech as President of the Board of Trade, "Gladstone's address was involved and ineffective. He may have an *avenir*, but I hardly think it." Altogether the book is singularly free from anything weak, mean, or deliberately uncharitable, and constitutes, in its own way, a treasury of autobiography, criticism, and history.

THOMAS BAYNE.

#### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"PAULIE."—From the 'E.D.D.' material it appears that this is not an uncommon word in the south of Scotland and Northumberland. It is used especially of lambs. A "paulie" is one of the inferior lambs of a flock, a sickly or deformed lamb. It is also used as an adjective, as "a paulie lamb," and figuratively of human beings, "a paulie creature." The word is also pronounced "paulie." I can find no instance of the word in early Scottish literature. Query, the etymology?

A. L. MAYHEW.  
Oxford.

GIBSON CRAIG.—I have an engraving of a picture of Elizabeth Throgmorton, Lady Raleigh, engraved by R. Bell from an original picture in the possession of James T. Gibson Craig, Esq. I should like to find out the address of Mr. Craig, or, if he is dead, that of any of his

heirs, as I wish to discover the whereabouts of the original picture.

C. WICKLIFFE THROCKMORTON.

349, Broadway, New York.

LAMENT FOR CHAUCER.—I should be very much obliged if any of your readers could identify the author of the following lament for Chaucer. It occurs in a poem called 'The Cownseyl of the Trynite,' in an unnamed volume of old English sacred poems:—

And eke myn mayster Chawncers now is graue,  
The noble rhetor poet for verry certeyne,  
That worthy was the laurer to haue  
Of Poetrye and the palme atteyne,  
That made fyrt to dystyle and reyne  
The golde dewe dropes of speche and eloquence,  
In to oure tunge thorow his excellencie.

And fonde the floures fyrt of Retoryke  
Owre rude speche only to enlumyne,  
That in oure tunge was neuer non hym lyke.  
For as the sunne doth on heuene shyne  
In mydday spere down to us by lyne,  
In whos presence no sterre may appere,  
Ryght so hys dities with owten ey peer,  
Euery makynge with his lyghte disteyne  
In soothfastnesse who so taketh hede,  
Wherfore non wondre thoro myn herte pleyne  
Upon his deth and for sorowe bleede  
For wante of hym now in myn greet neede,  
That shuld alias conneye and dyrecte,  
And with his supporte amend and correcte

The wrong traces of myn rude penne,  
Ther as I erre and go not lyne ryght,  
But for that he ne maye me not kenne.  
I can no more but with alle myn myght,  
With alle myn herte and myn inward syght,  
Preye for hym now that be in hys cheste  
To god aboue to ȝeu his sowle good reste.

MAUDE G. MAY.

[References to Chaucer like the foregoing are frequent in Occleve and Lydgate.]

RICHARD FOTHERGILL was admitted to Westminster School on 17 January, 1820. He was born 21 May, 1806, and is said to have died in 1821. I should be glad to ascertain his parentage and the exact date of his death.

G. F. R. B.

JOHN FOX FOX was admitted to Westminster School on 8 January, 1787. Any particulars concerning his parentage and career are desired.

G. F. R. B.

'THE PILGRIM'S PROGRESS': EARLY EDITION IN FRENCH.—I seek to identify an unfamiliar and probably scarce edition of 'The Pilgrim's Progress' in French, my copy of which unhappily lacks the title-page.

The following details are submitted not merely to assist my quest, but in the belief that the perennial interest which invests the immortal allegory will make them welcome to your readers. The little duodecimo retains

its frontispiece, a well-conceived and carefully finished copperplate engraving representing the pilgrim, with ample slouch hat, a pilgrim-bottle slung from his waist, and a substantial bundle on his back, lifting the ring-shaped knocker of a door which admits to a winding uphill path (with sundry houses of rest on the way), which leads (in virtue of an accommodating perspective) by easy stages to the Celestial City in the not remote background.

Over the door is inscribed "Heurtez et il Vous Sera Ouvert!" The finish and detail of the picture are in marked contrast with the rude and barbarous embellishments of the early English editions. But the main interest centres in the nine pages of "Preface au lecteur Chretien," written apparently while the "illustrious dreamer" was still in the flesh. Says the writer:—

"L'Auteur de ce Traité est un Ministre Anglois, nommé Jean Bunyan, Pasteur d'une Eglise dans la Ville de Bedford en Angleterre, où il fait luire sa lumière devant les hommes, non seulement par ses excellens enseignemens, mais aussi par la pureté d'une vie sainte & exemplaire, ayant bon témoignage de tous, comme S. Jean le disoit de Demetrius, 3<sup>e</sup> Ep. v. 12. Mais quand on ne le connoitroit pas d'ailleurs, ce petit Ecrit, aussi bien que tous les autres qu'il a mis au jour, dont quelques-uns sont du même genre que celui-ci, suffiroient pour faire connoître la profonde intelligence & la connoissance qu'il a dans les choses Spirituelles & Divines."

Following this eulogium of the author comes a brief analysis or scheme of the work, and a defence of the use of emblem and allegory in a book of this kind, coupled with the statement that the author himself at first experienced a misgiving in respect thereto,

"mais qu'enfin il ceda aux avis de quelques personnes sages & pieuses, qui lui conseillerent de mettre son Ouvrage sous la presse, & de le répandre dans le monde, comme une amorce pour gagner quelques âmes."

This the translator must have learnt from Bunyan's familiar rimed apology, which is omitted from this edition.

His final allusions are valuable, as indicating the phenomenal popularity the book had already attained. He remarks:—

"Certes, s'il est aussi bien reçu des Francois, comme il l'a été des Anglois, qui l'ont tellement gouté, qu'il s'en est fait plusieurs Editions en Angleterre, dans peu de tems, le Traducteur n'aura pas lieu de se repentir de sa peine, ni l'Imprimeur de sa dépense; & cela pourra encourager l'un & l'autre à donner encore au Public un autre Ouvrage, de notre Auteur (qui est comme la suite de celui ci) intitulé: 'Le Voyage de la Chrétienne & de ses Enfants.' Au reste, il est bon d'avertir qu'on a déjà vu une Traduction Francoise de cet Ouvrage, qui a été imprimée en Hollande, il y a plusieurs années; mais comme elle a été faite par un Wallon, qui parle Flamend, en Francois, elle est si mauvaise, qu'on ne la peut lire qu'avec dégoût. C'est pourquoi l'on a

cru faire plaisir aux bonnes âmes, d'en faire une autre toute nouvelle, qui fut un peu plus Francoise."

If from these scanty data any reader can help me to the name of the translator, and the dates of the first and subsequent editions (if any), I shall esteem myself his debtor.

CHARLES KING.

#### Torquay.

[The first French translation recognized by bibliographers is anonymous. It is entitled "Voyage du Chrétien et de la Chrétienne vers l'Eternité Bienheureuse, traduit en françois. Neufchâtel, 1716, in 8vo." Reprinted Bâle, 1728, 2 vola, 12mo; Colmar, 1821, 12mo; Valence, 1828, 12mo. "Le Pélerinage d'un nommé Chrétien, écrit sous l'Allégorie d'une Songe, traduit de l'anglais (par Robert Estienne)," appeared at Paris, Savoie (*sic*), 1772, in 18mo. Other editions were issued in 1793, 1820, 1824, 1825. The early editions were printed abroad, presumably because the book was regarded in France as heretical.]

POPULATION OF TOWNS.—Can any readers of 'N. & Q.' refer me to any work or article dealing with the populations of English towns prior to the official censuses? The only matter I can find so far is that in Macaulay's famous third chapter on 'The Condition of England in 1685.'

STUDENT.

"WABBLING."—On p. 486 of his 'First Principles' Herbert Spencer uses what he admits to be an inelegant word, "wabbling." At first I took this to be a printer's error, until reading lower down the same page I found the word "wabbling" repeated. How long has the change from "wobbling" to "wabbling" been in current use? Who was the first literary genius to discover it? What did it originate from? Was it borrowed from the peculiar motion of a spinning-top?

M. L. R. BRESLAR.

BRANDRETH FAMILY.—For the purpose of obtaining some genealogical information, I should like to learn the addresses of any of the children, or other relatives, of Mrs. Brandreth, who was a daughter of the late Henry John Shepherd, Q.C., Bencher of Lincoln's Inn, Recorder of Abingdon, &c.

W. GEO. EAKINS.

Osgoode Hall, Toronto, Canada.

COL. THOMAS COOPER.—Where can information be obtained concerning Thomas Cooper, a colonel in Oliver Cromwell's army, whose family possessed land in Oxfordshire? I seek also genealogical information as to the descendants of the family.

ARTHUR L. COOPER.

Reading.

"MARY'S CHAPPEL"—I have an old concert ticket by W. Hogarth, engraved by Jane,

which bears the legend "Mary's Chappel, Five at Night." Above this inscription is a representation of a party of musicians playing various instruments. I should be grateful if any reader of 'N. & Q.' could tell me what "Mary's Chappel" this refers to. A. W. F.

**EARLY METHODISTS AND PARISH CHURCH.**—I have read somewhere that John Wesley compelled his class-leaders to attend *all* services in their parish church, on pain of dismissal from office. Can any reader give an instance bearing on this? No doubt there were fewer services to attend then.

IBAGUÉ.

**LONDON CHURCHES.**—Is any account published of the monuments and brasses in London churches? (Mrs.) J. H. COPE.

**BLACKHEADS.**—In the 'H.E.D.' one finds *blackhead* only as the name of a bird. In 'Beauty Culture,' by H. Ellen Browning (London, 1898), the term *blackheads* occurs several times as the name of some defect in the human skin, e.g., pp. 130, 134, 138. On pp. 139 and 140 the following passage serves as some sort of a definition of the word:—

"For those who are already afflicted with blackheads, the best plan is to bathe the face for ten minutes in hot water with sub-carbonate of soda in it. This opens the pores and softens the scarfskin. Then squeeze out the objectionable little black points, and apply an astringent lotion afterwards to close the pores. A little emollient cream is excellent to heal and soothe any symptom of inflammation."

Before this word finds its way into the supplement of the dictionary of Murray and Bradley, will it be possible to quote some earlier authority for its use and a clearer definition? E. S. DODGSON.

[This word is obviously intended to indicate what is known as acne.]

**MADAME BONTEMPS.**—Can any of your readers direct me to a portrait or print of Madame Bontemps (1718-68), who translated Thomson's 'Seasons' into French prose? Readers of Gibbon's autobiography will remember her. M.

**HAND-RULING IN OLD TITLE-PAGES.**—Has attention ever been drawn to the fact that the ruling of lines in old books is done by hand? That this was the case is proved by the frequent unevenness of the work. Here and there one can see that the ink gave out before the line was ended. Almost all the title-pages of seventeenth-century sermons are hand-ruled, the page being set, as it were, in a frame. In some cases the ruling is carried through the volume in this fashion.

I may cite as examples the 1623 and 1632 Shakspeare Folios, Sydenham's 'Sermons' (1637), and Wase's dictionary (1662). In the last instance the page is ruled into three columns. This work must have been done after the printing, while the book was in sheets, and it must have employed many workmen. RICHARD H. THORNTON.  
Portland, Oregon.

**'THE LASS OF RICHMOND HILL.'**—The *Daily Telegraph* of Monday, 25 February, has the following:—

"Mr. John A. Langston writes to point out that the real lass of Richmond Hill was a 'daughter of W. I'Anson, of Hill House (locally called The Hill), in Richmond, Yorkshire. She married in 1787 Mr. L. M'Nally, who composed the words in her honour. Hook, the father of Theodore, set them to music, and the song was sung by Incledon at Vauxhall Gardens."

Has Miss I'Anson been mentioned in 'N. & Q.' as being the real lass of Richmond Hill?

A. N. Q.

[See 1<sup>st</sup> S. ii. 103, 350; v. 453; 2<sup>nd</sup> S. ii. 6; xi. 207; 3<sup>rd</sup> S. xi. 343, 362, 386, 445, 489; 5<sup>th</sup> S. ix. 169, 239, 317, 495; x. 69, 92, 168, 231, 448; xi. 52; xii. 315; 6<sup>th</sup> S. ii. 111; 8<sup>th</sup> S. v. 181.]

**RICHARD SMITH, SURGEON, OF BRISTOL.**—I shall be much obliged if your correspondent W. C. B. will give me information concerning the above, together with full particulars of his heraldic book-plate mentioned in the note entitled "Ambrose Gwinett," a Drama' (*ante*, p. 106). GEORGE C. PEACHEY.  
Brightwalton, Wantage.

**SERGEANT OF THE CATERY.**—What was this office? E. E. COPE.

[The Cattery is the office connected with the supply of the royal household.]

**CRADLE COMMISSIONS.**—Can any of your readers state any facts as to when first, and how, these commissions were granted to infant children of directors and their friends of the Honourable the late East India Company? A. F.

**FERGAUNT.**—Alan Fergaunt is enrolled among the Anglo-Norman nobility, the second name being probably a personal adjunct. Are its origin and meaning known? A. H.

**Roos FAMILY.**—In 1667-70 the Lord Roos obtained an Act for a decree of divorce from his wife Anne (daughter of the Marquis of Dorchester), and for the "illegitimation of the children of the Lady Anne Roos"; and by another Act, one "for the Lord Roos to marry again," the children of his former wife were disabled from inheriting lands or honours. Can any of the readers of 'N. & Q.'

say if there were children of the Lady Anne Roos (beyond the Lady Frances, who died in 1659) actually precluded; and, if so, are there any traces of their descent? A. M.

"TOLPATCHERY."—Trench ('On the Study of Words,' p. 223), speaking of "comic words" for which their authors did not intend more than a very brief existence, cites "tolpatchery" of Carlyle. Will some reader of 'N. & Q.' say where the word occurs in Carlyle's writings?

SENGA.

### Scyllies.

#### SEARCHERS OF LEATHER.

(9<sup>th</sup> S. vii. 48.)

SEARCHERS of leather exercised their functions by the authority of various Acts of Parliament. The principal Act was passed in 5 Elizabeth, cap. 8. It regulated the dressing of leather, and imposed conditions upon sale and use. The clauses relating to searchers (abridged) read as follows:—

"And be it further enacted for ye trew execution of this estatute, yt ye Maire & aldermen of ye City of London upon payne to forfeit xl.li for euerie yere that they make default [half to the Queen & half to the informer] shal yearly appoint fower or more expert persons to be searchers, who shalbe sworne to do their office truly. Which said serchers shal by vertue of this act fower times in the yere at ye least make true search & view of and for all bootes, shooes buskins and other wares and thinges whatsoeuer made of tanned lether, in al and euery house & houses, place and places within, & within iii miles of, ye saide citie, and make true presentment in writing of euery default in the making, selling or putting to sale of any boots, buskins, startups, shooes, bridles, saddles or other things, stuffe or ware made of lether contrary to the true meaning of this estatut."

Then follows a clause which answers MR. PHILLIPS's question:—

"All other Mayors, &c., & al Lordes of libertes, faires and markets shal upon like paine of xl.li euery yere that they make default, appoint & swere yeresly ii, iii, or more personnes, of the most honest & skifull men within their seuerall offices or libertes, by their discretion to serch and viewe within ye precinct of theire said offices, liberties and auctorities; and shal haue a marke or seale prepared for that purpose and shal seale or mark such lether as they shal find sufficient and no other. And if the sayd searchers or any of them do find anie leather sold, or offred to be sold or bought, to be searched or marked, insufficently tanned or curried, or any bootes, buskis, shooes, startuppes, slippers, brydles, saddles or any thing made of leather insufficently tanned, curried or wrought, it shalbe lawfull to the searchers to cease as forfeited al such leather, shooes and wares made of lether, and retaine the same until the same be tried by sixe expert men appointed by such maior, lord of libertie or his sufficient deputye, the said triall to be within fifteen

daies after such seysour at ye furthest upon ye othes of the said triers."

Leather and leather goods forfeited in London and three miles beyond were to be valued in Guildhall, and the value divided into three parts and distributed—one-third to the seizer, one-third to the Corporation, and the remainder among the poor of "the newe Hospital of Saint Bartholomews" and other poor householders, at the discretion of the Mayor and four aldermen. Similar goods forfeited in the country were to be valued in common hall (if a borough), or in some open place appointed by the lord of the liberty where no common hall existed, and the value distributed in thirds: (1) to the first seizer, (2) to the poor and in deeds of charity, and (3) to the commonalty or the lords of the liberty, as the case might be:—

"And be it enacted that al iustices of assise, of gaol deliuerye & of the peace and stewarde of fraunchises, leetes and lawdaies within their seuerall precincts, jurisdictions & liberties, and the Maior of London & al other maiors baillies &c. shal enquire of al the premisses in theire sessions, leet or lawday, and here & determine the same."

The foregoing extracts are from 'Rastall's Statutes,' 1579, and the variations in spelling, and the apparently indifferent use of "and" and "&" arise from the exigencies of the compositor, working with a large-faced black letter on a double-columned octavo page.

RICHD. WELFORD.

Newcastle-upon-Tyne.

WINE IN THE EARLY CHRISTIAN CHURCH (9<sup>th</sup> S. vii. 4, 135).—CUSTOS is mistaken in his quotation. I did not use the phrase "early Acts" which he attributes to me. My words are "that very curious early Christian romance the 'Acts of Xanthippe and Polyxena.'" That, I think, is an accurate description of the document I was quoting. My note was intended, if possible, to elicit information, and not to provoke controversy.

WILLIAM E. A. AXON.

Manchester.

QUOTATIONS (9<sup>th</sup> S. vi. 489; vii. 74).—"Est rosa flos," &c. The version given as from Burmann appears to be incorrect. Burmann in his 'Anthologia' (1773), lib. v. ep. 217, gives the following:—

Est rosa flos Veneris, cuius quo furta laterent,  
Harpocrati matris dona dicavit Amor.  
Inde rosam mensis hospes suspendit amici,  
Convivat ut sub ea dicta tacenda sciant.

It also appears in Wernsdorf's 'Poetæ Latini Minores,' Lemaire's edition, Paris, 1826, vol. vii. p. 125. "Amicia," however, takes the place of "amicis." A note says: "Burmannus edidit

*amici, sed Stuckius rectius amicis.*" The author of the epigram appears to be unknown.

In addition to information already printed, I note that "De male quæsitis non gaudet tertius hæres" may be found in the 'Adagia' of Erasmus and others, s.v. "Ultio malefacti" (p. 729 of the edition of 1670). It also appears on p. 776. Compare "Male partum disperit" (Plautus, 'Pœn.', IV. ii. 22); also "Male parta, male dilabuntur" (quoted by Cicero, 'Philipp.', ii. 27, § 65, from a poet "nescio quem," attributed by Festus, 'De Verborum Significatione,' lib. xiv., s.v. 'Partus,' to Nævius).

ROBERT PIERPOINT.

Charles V. saying of Luther: "I war not with the dead." You will find the required references in 'Der Treppenwitz der Weltgeschichte,' von W. L. Hertslet, 3 Auflage, Berlin, 1886.

DR. G. KRUEGER.

[The sentiment is Virgil's:—

Nullum cum victis certamen et æthere cassum.  
[Æneid, xi. 104.]

THE DRESDEN AMEN (9<sup>th</sup> S. vii. 87).—Before considering the history of an expression, one must ascertain that the expression exists. What is the Dresden Amen? Is it religious, and used in the primary sense of the main word, or in a secondary sense, as associated with the tenets of the Gnostics? Is it figurative and bearing upon Napoleon's military experiences at Dresden, which nearly proved fatal for him? Is it artistic, as applied to some Dresden gallery presentation of the Egyptian god Amen, Amun, or Ammon? Or is it a mistake for "Annen," which occurs five times in combinations of street or place names in Dresden? Upwards of two hours' unsatisfactory research prompts one to ask for a direct reference.

ARTHUR MAYALL.

ACHILL ISLAND (9<sup>th</sup> S. vi. 489; vii. 36, 133).—The present written form of this place-name is undoubtedly a result of the anglicizing process of writing Gaelic names as pronounced. With due deference to CANON TAYLOR's guess (*ante*, p. 36), I would suggest that *acuil* (= eagle) is a more probable derivation.

ALBERT GOUGH.

RHODODENDRONS AND OLEANDERS (9<sup>th</sup> S. vii. 88, 117).—Modern travellers have shown that in Keble's note "rhododendrons" is a mistake for "oleanders." See, for example, Stanley's 'Sinai and Palestine,' 1860, p. 371 n.; Tristram's 'Natural History of the Bible,' 1868, p. 417.

J. T. F.  
Durham.

INDEPENDENT COMPANY OF INVALIDS (9<sup>th</sup> S. vi. 429, 493).—During a food riot in Man-

chester in November of 1757 a company of invalids was imported into the town, and as they received (and returned) some rough usage, they were not so decrepit as their name might imply.

RICHARD LAWSON.  
Urmston.

FUNERAL CARDS (9<sup>th</sup> S. vii. 88).—Printed tickets were issued to those invited to attend the funeral of Oliver, the Lord Protector. Copies are very rare. I have seen one in private hands, and I think there is another in the British Museum Library, but of this I am not quite certain. In the interesting collection of printed broadsides in the library of the Society of Antiquaries there is a funeral ticket dated 30 September, 1702. It is thus described in the catalogue:—

"610. Funeral ticket, sealed and addressed to Mr. John Hodgetts, desiring him to accompany the Corps of Robert Foley, Esq., to the Church of Old Swinford."

I have before me one of these tickets inviting my collateral ancestor Samuel Woodruffe to the funeral of Mr. N. Dealtry of Gainsborough, which took place in the parish church of that town on Thursday, 16 March, 1758. It is grimly pictorial; black hangings, banners, a skeleton with hourglass and dart, and Time with his scythe and symbolic serpent, surround the inscription. At the base is a funeral procession. This ticket was issued "by W. Stephenson, Undertaker, opposite Exeter Exchange in the Strand."

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

THE AREA OF CHURCHYARDS (9<sup>th</sup> S. vii. 9, 112).—The church at Norton, near Evesham, stands in a grass field which forms part of the glebe. Until about 1844 there was no fence or mark, except at the east end, to separate the churchyard, which could only be known, and that but in part, by the grave-mounds. At the date mentioned a sunk fence was made on the south, but to this day the only boundary on the north and west is an iron hurdle-fence, fixed and maintained by the vicar of his own accord, at his own expense, and existing only at his will. One is reminded of Wordsworth's description:—

Where holy ground begins, unhallowed ends,  
Is marked by no distinguishable line.

W. C. B.

"CLUBBING THE BATTALION" (9<sup>th</sup> S. vii. 110).—This was the technical phrase for inverting or altering the order of companies in field evolutions, in days when the consecutive numbers of companies were fixed. In the present field exercise clubbing is impossible. When the relative position of companies in a

battalion or sections in a company is changed, as constantly happens, the order is restored by telling off the battalion or company afresh.

HERBERT MAXWELL.

DEFINITION OF GRATITUDE (9<sup>th</sup> S. vii. 89, 138).—Madame de Sévigné wrote in 1671 (Letter 156): “L'ingratitude attire les reproches, comme la reconnaissance attire de nouveaux bienfaits.”

V. R.

One of La Rochefoucault's maxims (305) is “Gratitude with most men is a strong secret desire to receive greater benefits.” Another one (230) has practically the same idea, “Gratitude is often like the honesty of traders: we pay our debts to get future credit.”

CONSTANCE RUSSELL.

Swallowfield, Reading.

“THE POWER OF THE DOG” (9<sup>th</sup> S. vii. 106).—MR. AXON has hardly recognized the meaning of the cardinal's reference to the Gospel of St. John. That portion of the first chapter which deals with the mystery of the Incarnation, “Verbum caro factum est,” was used as a charm against witchcraft, possession, storms, evil eye, &c. See ‘N. & Q.’ 6<sup>th</sup> S. viii. 490; ix. 37, 156, 215; 9<sup>th</sup> S. iv. 515, where references to interesting instances may be found.

W. C. B.

GOVERNOR HAYNES'S GRANDFATHER (9<sup>th</sup> S. vi. 88, 515).—I missed the first of these queries or would have answered it sooner, as I suppose I am better posted in the various Haines genealogies of England than any one else living. I have long pedigrees of the Reading family and of the Herts and Essex family. Nicholas Haynes was certainly not the father of Governor John, as he only left one son, Richard, who was buried, as your correspondent observes, 21 April, 1634. Richard left only a daughter, Susan, who married Edward Hopkinson in 1631. One daughter of Nicholas married into the Kay family of Woodson, Yorks. Nicholas and his brothers John, William, and Thomas were Yeomen of the Guard to Queen Elizabeth, and held various offices under her as Purveyor of Sea Fish, Sergeant of Catery, Yeoman of the Toils, Purveyor of Grain, Overseer of Meadows. The other brother, Christopher, was an innkeeper at Arundel. None left children, unless it were William, if he is to be identified with the William Haynes, citizen and merchant tailor of St. Dunstan-in-the-East, who left a large and flourishing family (to whom the Benedict and Henry mentioned belonged) at Hackney and Chisindon and Godstone. This family also died out in male line, Thomasine, who married John Evelyn, of Godstone

(at the age of fourteen), coming in as heir to her brothers.

The name Haines (in various spellings) occurs in Essex and Herts from the earliest times. Governor Haynes's grandfather was probably John Haynes of “ye Milles,” Much Hadham, whose will (20 July, 1551, proved 20 October, 1551) is in the Commissary Court of Essex and Herts. Governor John's father would then be George Haynes (will 9 November, 1584, proved 4 January, 1584/5) by an earlier wife than Agnes Alles, of Aldbury, whom he married by licence in 1571. There is a great deal to be found out about this family from the Manor Rolls of Much Hadham and neighbouring manors, as well as from the various church registers. The Haines wills in the P.C.C. and Essex and Herts Courts are quite numerous. The name appears from the earliest times with the “a.” Both the Reading and Essex families used the arms, with crescents and the heron as crest. Richard Haines, of Reading, very possibly came from Essex or Herts. My own family has used a coat identical with that of Hezekiah Haynes, major-general of Cromwell's army, since 1680. I shall be happy to give any of your correspondents further particulars on any subject connected with the name Haines, or I can refer them to my book published last year and reviewed in your columns.

C. REG. HAINES.

Uppingham.

WILLIAM MORRIS AS A MAN OF BUSINESS (9<sup>th</sup> S. vi. 406, 495; vii. 54, 118).—IBAGUÁ says, “It is somewhat unlucky to speak of Dr. Swift as though he had no regard for detail, and thus bracket him with the foolish man in Job.” He has missed the point of my communication. These two were put together not on account of their own regard, or disregard, of details, but because they both spoke as if it were part of the necessary magnificence of God's character wholly to neglect them. Doubtless the dean's regard for his dinner made him anxious to believe that God did not regard it.

W. C. B.

“WISC” (9<sup>th</sup> S. vii. 45).—I fear that your genial correspondent is labouring under something like a delusion as to this word. He does me too much honour. I modestly disclaim the credit of “manufacturing” A.-S. *wisc* = meadowland (marshy or otherwise), for the simple but sufficient reason that it occurs in several A.-S. land-charters, and reappears, as *wyssh*, in Middle-English documents, is duly recorded in the latest published part of Prof. Toller's ‘Anglo-Saxon Dictionary,’ while full references for its occurrence are

given in both the *Transactions* of the Philological Society (London) for 1898 and *Anglia*, vol. xx. 1898,\* valuable periodical publications, which your correspondent may see, but apparently does not read. Then there is, besides, the indisputable evidence of place-names (and surnames) embodying or consisting of the word both in England and, as to the continental equivalent, in Low German districts.

When your correspondent objects to my etymologically dividing *hlwisc* or *hlwgwisc* thus: *hl(g)-wisc*, he is on somewhat firmer ground, for Kluge, in his 'Stammbildungslehre,' took the suffix here to be *-isc*; but that was so long ago as 1886, and I contend that the balance of the evidence and all the probability are now in favour of our "Huish" land-names containing the A.-S. land-word *wic*, not merely the adjectival suffix *-isc*. Your correspondent mentions *hlw-scipe*, but he ignores the fact that the word is also found as *hig-scipe* (just as *hīwa*=member of a family, also occurs as *hīga*), and that *hlwisc* is likewise found with *-gw-*.

The objection to the comparison with Low German *wische* or *wiske*=modern High German *Wiese*, "meadowland," is frivolous and wholly uncalled for. I wonder what Jellinghaus, one of the collaborators in Paul's great 'Grundriss' of Germanic philology and a Low German specialist living in a Low German district, would say to it! In the article in *Anglia*, 1898, already referred to, he instances, under A.-S. *wisc*, several Low German place-names in *wiske* and *wische*, and rightly ignores Kluge's theoretical Low German *wiska*. It seems to me that some of our etymologists require to take to heart a recent utterance of one of our most eminent Old English scholars. He says:—

"The relation of fundamentally kindred signification has not yet been systematically studied to any sufficient extent, and until this is done and philologists leave off 'taking care of the sounds and letting the sense take care of itself,' there must be wasteful controversy and unscientific method amid all the parade of rigour and uniformity."

It must, I am afraid, be said that your esteemed correspondent's opinions would "inspire respect" in a much greater degree than they do if they did not so often carry the taint of over-haste and ill-consideration, and consequently result in more or less decided withdrawal. Excessive recantation is apt to show philology in a bad light to the Philistines.

HY. HARRISON.

\* See also the *Zeitschrift f. deutsche Philologie*, xxi. 557.

ST. CLEMENT DANES (9<sup>th</sup> S. vii. 64).—In a work by J. J. A. Worsaae, F.S.A., entitled 'An Account of the Danes and Norwegians in England, Scotland, and Ireland,' London, 1852, the following remarks are made upon our Danish invaders and their connexion with the foundation of the church of St. Clement Danes:—

"Approaching the city from the west-end, through the great street called 'the Strand,' we see, close outside the old gate of Temple Bar, a church called St. Clement Danes, from which the surrounding parish derives its name. In the early part of the middle ages this church was called in Latin 'Ecclesia Sancti Clementis Danorum,' or the Danes' Church of St. Clement. It was here that the Danes in London formerly had their burial-place, in which reposed the remains of Canute the Great's son and successor, Harold Harefoot. When, in 1040, Hardicanute ascended the throne after his brother Harold, he caused Harold's corpse to be disinterred from its tomb in Westminster Abbey and thrown into the Thames, where it was found by a fisherman, and afterwards buried, it is said, 'in the Danes' churchyard in London.' From the churchyard it was subsequently removed into a round tower which ornamented the church before it was rebuilt at the close of the seventeenth century. It has, indeed, been supposed by some that this church was called after the Danes only because so many Danes have been buried in it; but as it is situated close by the Thames, and must have originally lain outside the city walls, in the western suburbs, and consequently outside of London proper, it is certainly put beyond all doubt that the Danish merchants and mariners who, for the sake of trade, were at that time established in or near London, had there a place of their own in which they dwelt together as fellow countrymen. Here it should also be remarked that this church, like others in commercial towns, as, for instance, at Aarhus, in Jutland, at Trondhjem, in Norway, and even in the City of London (in Eastcheap), was consecrated to St. Clement, who was especially the seaman's patron saint. The Danes naturally preferred to bury their dead in this church, which was their proper parish church."

EVERARD HOME COLEMAN.

71, Brecknock Road.

"KNIEVOGUE" (9<sup>th</sup> S. vii. 69).—If MR. MAYHEW will refer to a little volume of mine, 'Jacob at Bethel,' p. 101 (he will find it in the Bodleian), he will see some notice of this fetish and its place in folk-lore. The absurd spelling *knievogue* seems to stand for *neevoge*, which I suppose in Irish would be *neamh-ogh*, connected with *neamh*, heaven, and meaning "the little sacred thing."

A. SMYTHE PALMER.

S. Woodford.

DARCY LEVER (9<sup>th</sup> S. vii. 1, 73).—I possess a copy of Darcy Lever's work referred to by MR. RALPH THOMAS. The full title is 'The Young Sea Officer's Sheet Anchor, or, A Key to the Leading of Rigging and to Practical Seamanship,' London, 1808. One of the

tables of contents is headed 'Seamanship,' and another 'A Key to Rigging and Seamanship.' MR. KENT was therefore, I think, justified in describing the work as "Lever's Seamanship."

Doubtless the one hundred and eleven full-page illustrations are on copper, for Timperley, in his 'History of Printers and Printing,' says: "Messrs. Perkins & Co., of Philadelphia, introduced into London, in the year 1819, a mode of engraving on soft steel, which, when hardened, will multiply fine impressions indefinitely."

EVERARD HOME COLEMAN.  
71, Brecknock Road.

MR. KENT appears to equate Kent with Gwent, which is generally traced, like Kennet, to Celtic *ceann*, a head, while Gwent is very possibly a survival of Venta. But who was John of Gwent? Are we to abstract the town of Ghent from Belgium?

Admiral Sir George Strong Nares derives from the justice, also Sir George, who died in 1786, having married Mary, daughter of Sir John Strange, Master of the Rolls; hence the baptismal name, not inherited by Dr. James Nares the musician, a younger brother of the justice, nor, by consequence, by Archdeacon Robert Nares, F.R.S., I believe the "Glossarist," who was the musician's son.

These details are from a pedigree kindly furnished to me by the admiral, with whom I claim a family connexion. A. H.

MR. PHILIP KENT will find a curious effusion, ascribed on contemporary authority to his kinsman Archdeacon Nares, in Tuckwell's 'Reminiscences of Oxford,' p. 180.

P.

PUBLIC MOURNING (9<sup>th</sup> S. vii. 150).—A remarkable feature during the present mourning was the retaining of the black shutters at the places of business on the day after the burial of the Queen at Windsor; and in some cases they were not taken down for several days beyond. There seems to have been a general reluctance to remove these outward signs of sorrow.

N. S. S.

DUTTON FAMILY (9<sup>th</sup> S. vi. 409, 517; vii. 54, 117).—I think that there can be little doubt that, with one exception, the four esquires of Lord Audley at Poitiers afterwards bore the fret as part of their arms, but I do not think the Duttons bore a fret because a Dutton was one of these esquires.

In the first place, is it not questionable whether they would have been allowed to bear the fret as a quartering? for it would appear as if their claim to bear it so was from

having married an heiress whose father bore this fret. Further, the arms of Dutton of Hatton were Quarterly, argent and gules; in the second and third a fret argent. And Gules, a fret argent, were not the Audley arms, but the arms of the very ancient family of Le Fleming.

Then, again, the fact that the Lords De spencer bore before Poitiers Quarterly, argent and gules, second and third a fret or, over all a bend sable, would point to there having been a family who bore these arms without the bend sable. What family was this? Most likely it was Dutton, for we find that some of the Cheshire Duttons bore Quarterly, argent and gules; in the first and fourth a bend sable, in the second and third a fret or, while other Cheshire Duttons bore Quarterly, argent and gules, over all a bend sable.

I have long thought that the tradition that Sir Thomas Dutton of Dutton was one of Lord Audley's esquires arose from the Duttons bearing a fret in their arms. I cannot find any proof that they held under the Audleys. Who then were the four esquires? Were they not Sir John Delves of Delves and Doddington, Sir John Hawkstone of Wrinehill and Astbury, Sir Robert Fouleshurst of Barthomley, and (Sir) Richard de Snede of Snede and Tunstall and Bradwell? Delves bore the Audley fret on the chevron, Hawkstone on the fesse, Fouleshurst in the field. Sir John Delves was the son of Richard de Delves, the constable of Lord Audley's castle of Helegh, in Staffordshire, and I think he himself held also the same post, and held lands under the Audleys. The Hawkstones held under the Audleys, near the latter's castle of Red Castle, in Shropshire. Barthomley, the home of the Fouleshursts, was close to Helegh Castle, and I think they also held lands under the Audleys. With respect to the Sneyds, the late Ralph Sneyd of Keele used to say that he had proof that Richard de Snede was one of the four esquires of Lord Audley at Poitiers. You will see what I say is confirmed in Ward's 'History of Stoke-upon-Trent,' p. 79. In an old pedigree of the Trenthams of Rocester Richard de Snede is said to have been one of these esquires; and this pedigree being about three hundred years old, the tradition, it would seem, was in being within two hundred and fifty years after Poitiers. But why did not the Sneyds bear in their shield the Audley fret? Because they had a right to use the Audley arms, viz., Gules, a fret or, being descended in the male line from Liulf de Alditheley. Also Richard de Snede might have quartered the arms, as his

mother was Idonia, the daughter and heiress of Giles de Audley, the executor of the will and supposed brother of Nicholas, third Lord Audley. So it was that Richard de Snede, instead of bearing a fret in his arms, bore the fleur-de-lis on the fesse point by the side of the handle or "sned" of the scythe. The Sneyds held all their lands under the Audleys, and when they made grants to Hulton Abbey they always did so with the "assent" of the "chief lord" Audley or Alditheley. Even to this day Ralph Sneyd of Keele is, I believe, Lord Audley by tenure.

I ought to have mentioned that the Chanys or Cheyneys of Wighterston, in Cheshire, bore the Audley fret in a bend, Sir Alan Cheyney being one of the heroes of Poitiers.

G. SNEYD.

Chastleton, Oxon.

I do not think the exploits of Lord Audley and his four esquires at the battle of Poictiers should be considered a legend, inasmuch as they are most circumstantially related by Froissart and other historians. The fact that the names of the esquires are not given by Froissart does not make the story less authentic. Dr. Gower gives their names as Dutton of Dutton, Delves, Foulhurst, and Hawkestone, and states that Lord Audley requested them to bear on some part of their coat of arms his own proper achievement, Gules, a fret or. It seems to me that there ought to be no great difficulty in proving whether they complied with his request; and if it can be shown that the families named did not use the fret until after the battle of Poictiers, the coincidence would be so remarkable as to prove conclusively that the fret was used in commemoration of the battle. I have seen the following description of the Dutton coat of arms: Quarterly, gules and azure; in the first and fourth quarters two lions passant or (by right of descent from Rollo, Duke of Normandy); in the second and third quarters a fret or. Crest, Out of a ducal coronet or a plume of five ostrich feathers, argent, azure, or, vert, and gules. Over the crest "Poictiers." Motto, "Servabo fidem." This surely points to a Dutton having been at Poictiers. Sir Thomas Dutton was forty-one years old at the time of the battle (1356), but does not appear to have been knighted until 1362. It is possible that he may have been the esquire referred to by Dr. Gower. In a deed dated 1341 he is described as "equitator," whatever that may mean. He was Sheriff of Cheshire 30 and 33 Edward III., the first of which dates I take it would be after Poictiers. I should be glad to hear from any of your

readers as to the esquires Delves, Foulhurst, and Hawkestone, who served under Lord Audley in the battle. CHARLES STEWART.  
22, Gloucester Road, Stoke Newington, N.

VISITATION OF SUFFOLK (9<sup>th</sup> S. vi. 509).—The Visitation of Suffolk, 1664, was finished in 1668. According to Gatfield's 'Guide to Heraldic Works,' the MS. of Bysshe's Visitation, 1672, is in the British Museum (Harr. MS. 1103), which, if complete and as extensive as that of 1664, would be the better one to publish. According to Gutch's 'Collectanea Curiosa,' vol. ii. p. 245, Mr. Fenn had another valuable MS. Under 'Account of Visitation Books' it says:—

"An Alphabetical list of the Arms and Crests of the Gentry of the County of Suffolk, as well ancient as modern, collected from the best authors and most authentic manuscripts by the Rev. Joseph Bokenham, rector of Stoke Ash and Little Thorneham in Suffolk, 1713, 4to, the largest collections for this county perhaps extant. It contains a list of 730 coats of arms. A true copy, 1765, with addenda by Mr. Fenn. The original was in Mr. Martin's library, but disposed of in his lifetime."

If this could be found and published, it would be of use to the inquiring public.

JOHN RADCLIFFE.

NOTE ON A PASSAGE IN CHAUCER'S 'PROLOGUE' (9<sup>th</sup> S. vi. 365, 434, 463; vii. 30).—PROF. SKEAT'S contention that there is no proof that the *g* in *ege*, &c., had a pronunciation approaching that of *g* in *go* may be correct, but there is some evidence that it had that sound or the sound of the Dutch *g*. In 'H.E.D.', with regard to the origin of *drag*, the following occurs: "Perhaps a special Northern dialect form in which the *g* has been preserved instead of forming a diphthong with the preceding *a*, as in English generally." *Digel* ('H.E.D.') is given in several forms, the *g* and *h* being interchangeable: *dygel*, *dihle*, *digle*, and, as late as 1275, *digele*; also *diegelnessa*, *dihlice*, *digelness*, *digeliche*, *dighellness*, *dihelness*, and, in 1275, *digenliche*. From which it may be inferred that *g* was pronounced as the Dutch *g*. The contention that the *g* changed early, universally, and in all dialects, is untenable, since *digel* retained it till 1275. It also involves proving an impossible negative—that there were no dialects but what are now accurately known. There are three possible sources from which Chaucer could obtain the word *hrægel*: A.-S. manuscripts, Latin and A.-S. vocabularies, peculiar dialects of which there are no written records, in which the word remained dissyllabic. Since *recchelees* is the only word unknown in the passage, and there is a parallel passage that indicates its meaning, it should not be

impossible to determine the word. When probable sources yield no result, possible ones may well be considered. *Roketless* (*roket*, a gown) may be mentioned; it is not unlike *recessless*, proposed by Ten Brink.

A. C. W.

"FIVE O'CLOCK TEA": WHEN INTRODUCED (9<sup>th</sup> S. vi. 446; vii. 13, 96).—The *Westminster Gazette* of 23 January (p. 2) quotes a speech of Mr. Gladstone, made shortly after the accession of Queen Victoria in 1837, in which, speaking of her gracious Majesty, he said, "and has, over her evening tea, discussed the probability of Whig or Tory ascendancy." At what hour did Great Anna, whom three realms obeyed, take tea?

E. S. DODGSON.

DR. JOHNSON (9<sup>th</sup> S. vii. 88).—In Boswell's 'Life,' under year 1777, is inserted a letter from Johnson to Boswell, in which he says of the latter's wife, "I hope she knows my name, and does not call me *Johnston*." Boswell adds a note that *Johnson* is the English formation, "*Johnston* the Scotch. My illustrious friend observed that many North Britons pronounced his name in their own way."

V. R.

MOTTO FOR LAUNDRY PORCH (9<sup>th</sup> S. vii. 68).—If a Greek motto is desired, Nausicaa will perhaps provide two or three to choose from. I would suggest the last four words of these lines ('Odyssey,' vi. 60, 61):—

*καὶ δέ σοι αὐτῆς ἔσικε, μετὰ πρώτοισιν ἔοντα  
βουλᾶς βουλεύειν καθαρὰ χροῖ εἴματ' ἔχοντα,*  
with the slight change,

*ὅπως καθαρὰ χροῖ εἴματ' ἔχητε.*

Or, if Latin is preferred, may I venture, after long disuse of the Gradus, a paraphrase of a common proverb, "Ne coram populo tegmina feda laves"? A. T. M.

The best motto which occurs to my mind would be "Out, damned spot! out, I say!" but perhaps this would be too plain for some neighbourhoods. John Wesley's line in his sermon, "Cleanliness is indeed next to godliness," might be appropriate. Perhaps neater still would be Gay's lines:—

In beauty faults conspicuous grow,  
The smallest speck is seen on snow.

W. H. QUARRELL.

May I suggest as a Scriptural motto for a laundry porch, "Wash and be clean" (2 Kings v. 13)? Dean Buckland chose these words as the text of his sermon at Westminster Abbey on the day of thanksgiving for the cessation of the cholera in

1849, and his selection of them gave offence to some timid folk; but the choice was a happy one, and the words are, I think equally suitable to C. J. B.'s purpose.

J. A. J. HOUSDEN.

Canonbury.

The inscription over the Pump Room at Bath might serve: "Αριστον μὲν ὕδωρ. It is taken from Pindar's 'Olymp.', I. i., and means "Water is best."

ARTHUR MAYALL.

ROYAL STANDARD (9<sup>th</sup> S. vii. 108).—If evidence based upon observation be permitted, there appears to be no reason why one should not assert that when a standard is "broken" it is unfurled after being hoisted. The flag is made into a bundle and held in that form by the cord attached to the lower corner, which cord is then looped so that the bundle can be loosened and opened out, from the deck of the vessel or any other convenient point, by a slight pull on the cord. This leaves the cord attached to the upper corner free to do the work of hoisting and holding and the flag is in its place ready to be unfurled at the desired moment. The verb "to break" in this connexion is used in the same figurative sense as when one speaks of the day breaking, or of a bud breaking into flower.

ARTHUR MAYALL.

A flag is "broken" when it is run up to the truck or peak, as the case may be, in a roll, and unfurled when in position.

HERBERT MAXWELL.

D'AUVERGNE FAMILY (9<sup>th</sup> S. vii. 68, 117).—I do not know whether your correspondent seeks information concerning the original French family (the "elder" branch, of which that noble old warrior Marshal Turenne was the most illustrious member), or the Jersey family, the "cadet" branch. With regard to the latter, I fear little historical evidence exists. In the 'D.N.B.' there is a life of Edward D'Auvergne, military historian, chaplain to the Scots Guards, 1691, who belonging to the Jersey branch of the D'Auvergne family, claimed descent from a cadet of the last reigning Duc de Bouillon. With respect to the old stock, La Tou d'Auvergne, I could furnish the names of several works; amongst others the 'Histoire Généalogique de la Maison d'Auvergne justifiée par Chartres, Titres, Histoire Anciennes, et autres Preuves Authentiques par Etienne Baluze, Paris, 1708 (which work was suppressed immediately after publication by order of the French king). The latest work I believe, published concerning the family is entitled 'Notes sur le Dernier Duc de Bouillon.'

et les Manuscrits qu'il a laissés,' par S. Cauët, Evreux, 1900. There is also much information to be found in the 'Nouvelle Biographie Générale,' and other French works of a similar character. Should your correspondent care to drop me a line, I should be pleased to place at his service any information I may have handy. As, however, all the works I have seen treating of this subject are in French, I should like to know whether a translation would be essential.

HERBERT B. CLAYTON.  
39, Renfrew Road, Lower Kennington Lane.

The story of the chequered career of Philip d'Auvergne, titular Duke of Bouillon, who was at the same time a peer of France and a British admiral, is fairly well known. See Burke's 'Vicissitudes of Families,' 1869; Ansted's 'Channel Islands' (Allen, 1893).

J. L. ANDERSON.

If your correspondent INNES will write to me, I think I can give him the information he asks for. C. P. LE CORNU, Col., F.S.A.

La Hague Manor, Jersey.

THE LAST MALE DESCENDANT OF DANIEL DEFOE (9<sup>th</sup> S. vii. 86).—It appears that a surviving sister of the deceased is in receipt of a Government pension on account of her supposed descent, but the details have not been proved. It is known that the prefix "De" is an imposture, for one Foe or Foee, of Elton, Northamptonshire, was father of the butcher James Foe, of Cripplegate, whose eminent son named Daniel assumed the noble prefix. He had two sons, of whom Daniel emigrated, and his descendants have been reported in America; the younger son, known very notoriously as "Norton," had a son named Samuel (no doubt after the progenitor Dr. Annesley), who died in 1782, and two grandsons, of whom Joseph was executed as a homicide in 1771, while James survived and left two married daughters. I do not know that any authentic pedigree has been carried further, so have regarded a very respectable family named Baker as the true representatives of the author of 'Robinson Crusoe'; one is a cleric, whose name may be traced in the 'Clergy List,' and who is perhaps in possession of fuller details. A. H.

[See also 7<sup>th</sup> S. iii. 450; iv. 194.]

'BOOK-WORLD' (9<sup>th</sup> S. iv. 48, 95, 251).—I am much obliged to MR. GRIGOR and M. W. for the information given, but must lean to belief in MR. GRIGOR, he is so circumstantial. I should be glad to know more of the 'Lords of Labour,' by Macfarlan, if only the date when

the quotation appeared in the *Pall Mall Gazette*; and also for information as to the 'Poet,' as I have been unable to trace their whereabouts, which accounts for my lateness of appeal again to the ubiquitous 'N. & Q.'

RICHARD HEMMING.

Ardwick.

ARCHBISHOP WHATELY'S 'LOGIC' (9<sup>th</sup> S. vii. 69).—The following extract from a communication which appeared in 'N. & Q.', 1<sup>st</sup> S. xii. 508, may be of assistance to F. M. :—

"The only perfect collection of the works of Archbishop Whately extant, is that in the library of the Royal Dublin Society. To this collection his Grace has mainly contributed by donations, and has promised to maintain it by a donation of every future publication."

EVERARD HOME COLEMAN.  
71, Brecknock Road.

"FRAIL" (9<sup>th</sup> S. iv. 436, 507; v. 51, 158; vi. 378; vii. 33).—*Gruella avene* is oatmeal; hence our modern "gruel." A *gurdus* of "gingebrade" or "gingebrar" (see 'N.E.D.' on the last word) must be, I think, a gourd of preserved ginger, which may have weighed 28 lb., seeing that gourds sometimes weigh 30 lb. I cannot explain the bad oatmeal being given "pro Deo," or the word "weidie." "Racemorum" is the usual and right form; *racēmus*, a cluster of grapes, is a classical word. "Frails" of figs and of raisins occur frequently in Durham Account Rolls.

J. T. F.

Durham.

"BRAZEN-SOFT" (9<sup>th</sup> S. ii. 86).—The Berlin folk use, for the same sort of people who are said to be called "brazen-soft" in the Midlands, the adjective *brägenklüterig* (pron. *bräjen-klütterich*), *Brägen* being your brain, and *klüterig* = clotty. Soup or porridge is contemptuously so styled when there are clots in it. Now the sounds of *z* and *y* are nearly related; I beg leave to invite more competent scholars than I am to answer the question whether they are not interchangeable in some English dialects: the Scottish *capercaillie* is certainly pronounced either *yi* or *zi*.

DR. G. KRUEGER.

Berlin.

GLADSTONE STATUE (9<sup>th</sup> S. vii. 108).—The statue about which MR. McGOVERN inquires was erected in one of the niches in St. George's Hall, Liverpool, in 1870. It is 6 ft. 11 in. in height, and cut from a block of Grestela marble selected from the Carrara quarries by the sculptor himself. It was modelled in Rome and finished in London, and during its progress Mr. Gladstone gave Mr. Adams-

Acton upwards of twenty sittings. This well-known sculptor has recently executed another statue of Mr. Gladstone for Blackburn. In the *Daily Chronicle* of 18 April, 1899, appeared a "talk" with Mr. Adams-Acton concerning his Gladstone statues. The following extract therefrom may possibly interest MR. McGOVERN :—

"I worked with the great advantage of having known Mr. Gladstone for about five-and-thirty years. Going back that length of time, I was in Rome, the holder of a Royal Academy travelling scholarship. Then I came to England, and was engaged upon some busts in Liverpool. Mr. Gladstone had been speaking there, and it was decided that a statue of him should be erected in St. George's Hall. I was asked to undertake it.....and he gave me quite a number of sittings—at least twenty, I should think. I went back to Rome to finish my model, and, as it happened, Mr. Gladstone visited Rome, and I had other sittings from him and other talks with him. You could not conceive a greater treat than to have him sit to you. He was charming, even when he was busiest; and, indeed, it was an advantage to work on him, if I may so express it, while he also was at work. He was Chancellor of the Exchequer, and at Carlton House Terrace, where he then lived, he put on the robes of that office, in order that I might have the better picture."

I have a full-page engraving of this statue, which, I think, came from the *Graphic*. There was a smaller one in the *Illustrated London News* of 21 May, 1870. I have also in my collection a steel engraving by E. Roffe, and a group in bronze by Mr. Adams-Acton entitled

'The Widow's Cruse.' JOHN T. PAGE.  
West Haddon, Northamptonshire.

This is in St. George's Hall, Liverpool. The figure is represented in the robes of the Chancellor of the Exchequer. It is in marble. The statue was unveiled on 16 September, 1870, Joseph Hubback was Mayor of Liverpool and was present. Huxley, Rolleston, and many eminent persons were also there. The cost was defrayed by a somewhat small number of persons. Some of the subscribers are living in Liverpool now.

THOS. WHITE.

WHITGIFT'S HOSPITAL, CROYDON (9<sup>th</sup> S. vi. 341, 383, 402, 423, 479, 513).—It seems undesirable that the explanation on 'The Admonition to Parliament' should be allowed to rest as if there were any real doubt with regard to the authorship. It is true Cartwright wrote a subsequent piece called 'A Second Admonition to the Parliament,' which second piece was reprinted in 1617 with the original "Admonition to the Parliament holden in the 13 yeare of the reigne of Queene Elizabeth of Blessed Memorie. Begun anno 1570 and ended 1571." In this reprint the two pieces are set forth in succession; the

'Admonition' itself followed by the 'Second Admonition' published by Cartwright. This latter contains a passage in which the former is referred to, which shows conclusively that Cartwright did not write the 'Admonition': "The persons that are thought to have made them" (i.e., two treatises, in which form the 'Admonition' originally appeared) "are laid in no worse prison then Newgate.....the men that set upon them are no worse then the Bishops." This corresponds with the account given by Brook, and also with that in the 'Athene Cant.' :—

"Cartwright [say the writers of the 'Athens'] returned to England about November, 1572. John Field and Thomas Wilcox.....were at that period confined in Newgate for writing the famous 'Admonition to the Parliament.' Mr. Cartwright visited them in prison and.....published a 'Second Admonition to the Parliament.' Dr. Whitgift replied, and Cartwright again answered Whitgift. This controversy occupied the attention and absorbed the sympathies of all the reformed churches."

See also No. 3 of the list of Cartwright's works at the end of the article on Thomas Cartwright, where what I have stated above is further confirmed, and the authorship of the original 'Admonition' again ascribed to Field and Wilcox. I have examined at the British Museum the reprint of 1617, from which I made the above extract and copied the heading prefixed to the 'Admonition.'

S. ARNOTT.

Ealing.

Reference should have been made to a long and original communication in 'N. & Q.', 7<sup>th</sup> S. ix. 501.

W. C. B.

JESSE AND SELWYN (9<sup>th</sup> S. vii. 122).—As the grandson of Edward Jesse and nephew of J. H. Jesse, I would wish to protest against the groundless assertions of MR. ROTTON that the latter improperly made use of documents which he had, presumably with the assistance of his father, abstracted from the Office of the Commissioners of Land Revenues, &c. MR. ROTTON says, "Whether Jesse returned the MSS. after he had made use of them I do not know." Also, "My father's impression was that the publication was unauthorized, and was resented by the Carlisle family. Of this, however, I have no proof." MR. ROTTON tells us that "some of the Selwyn papers still remain at the Office of Woods; but as there is a question who is entitled to them, the public are, very properly, not allowed to examine them." I cordially endorse the "very properly," seeing that MR. ROTTON ingenuously admits that a few unimportant documents were taken by his own father and are still in his possession. Edward Jesse held the office

f Deputy-Surveyor of Royal Parks and 'alaces until 1830, when he retired on a pension. J. H. Jesse was not a clerk in the Office before entering the Admiralty.

ALFRED F. CURWEN.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The French Monarchy (1483-1789).* By A. J. Grant, M.A. 2 vols. (Cambridge, University Press.)

It is common with some others of the "Cambridge Historical Series," to which it belongs, 'The French Monarchy' of Prof. Grant suffers from the drawback that the canvas is too small for the subject. It is, no doubt, convenient and useful to have a summary of the events that took place between the death of Louis XI. and the advent of the Revolution. The main purpose of the author is, moreover, carried out. Those who study his pages will have a fair idea of the growth and development of the monarchy, and may see that the extent to which the Revolution was a complete break with the past has been over-estimated by others besides the participants in it. That the main purpose of the series—to be useful to those already grounded to some extent in European history—is fulfilled cannot be said. A record of political and historical events is given, but the developments of thought and the underlying influences to which Court and society were subject are not traced. A tribute to the power of Rabelais over French thought is yielded, and the influence of Montaigne is associated with that of Michel l'Hospital. No trace is, however, found of the influence of the *libertins*, who during and subsequent to the wars of religion played a significant part in French history. The word, even, is not mentioned. The treatment of the *mignons* of the Court—becoming enough in a book intended for youth—is scarcely adequate to the requirements of present days. In the condition of Spain during the period of the Reformation we find no trace of the influence of that relentless persecution of the new learning which left Spain, alone among the kingdoms of the West, in a sleep so profound that the trumpet-blast failed to rouse it. It would be easy to multiply omissions of the kind, on which, however, we have no wish to dwell. To assert, as is said in vol. i. p. 47, that the Emperor Maximilian died in 1715, is of course only an oversight, though it should have been detected in time to be included in the *errata*. Prof. Grant estimates a million and a quarter livres in the time of Henri IV., say 1563, as equalling 500,000. (see i. 165) in modern days. This is surely an extravagant computation. The livre in the time of Charlemagne was the equivalent of a considerable sum, but its value must by the sixteenth century have very greatly diminished. It is incorrect to speak of Montgomery, to whom the death of Henri II. was attributable, as a Scotch knight. His grandfather, Robert de Montgomery, was a Scotchman, but his father, Jacques de Montgomery, was Sire de Lorges, and the Comte de Montgomery, to whom the accident was due, is called in the chronicle "Lorges." We have not dwelt on words such as the "Abbey of St. Geneviève." Dr. Grant has consulted many trustworthy sources, a list of which he gives in a bibliographical

note in his second volume. The utility of his work would, however, be greatly augmented by an expansion of his scheme—a matter presumably not in his hands—and by a more scrupulous revision of proofs.

*A Literary History of America.* By Barrett Wendell. (Fisher Unwin.)

MR. WENDELL is Professor of English at Harvard, and therefore his book is entitled to all respect as coming from one who is in a position of authority. It has the advantage of being written ably and in a style which is creditably clear and free from Americanisms. In the explanation of literary movements, their causes and developments, the writer is at his best, and this best is distinctly good. It was a happy idea to interpose in these pages some idea of contemporary literature in England, as the inspiration of writers on the further side of the Atlantic was notably derived from the mother country, long after considerations of political life, national character, and language had loosened the old ties. But the English matter is far too lengthy.

In Franklin Prof. Wendell ingeniously discovers an eighteenth-century prototype of the American humourists whose peculiar type of fun has added so much to the gaiety of nations. But Cotton Mather, with many religious writers of his age—the Hartford wits and their successors—cannot really claim much space or interest to-day as writers of literature. This is evident from the fact that many of their writings are out of print now in America. One cannot get, it appears, Wiglesworth, for all his contemporary popularity; or Joel Barlow, or Fréneau, or Timothy Dwight's poems; and in the face of such testimony it is idle to consider their writings at any length. Once in the century we have just left, interest grows, of course, and we deal with poets and prose writers whose names are household words in England.

In this section Mr. Wendell is never dull; but we are unable often to agree with him. Equations and comparisons are introduced which can only be regarded as fantastic and a serious menace to the formation of right judgments. Such a lack of balance has been, we regret to say, a characteristic of some recent English criticism too, which is rather disquieting. We hear of "Thucydides, Livy, or Webster." Poe is compared with Marlowe in an astonishing paragraph, yet justice is not done to his originality and his genius, for he has claims to both these qualities which put him above many of the writers here lauded. And surely a caution should have been added as to Griswold's remarks on him. As to Irving's 'Sketch-Book,' in formal style it is said to be above notable things of Hazlitt, Scott, and Shelley. "Its prose, in fact, has hardly been surpassed, if indeed it has been equalled, in nineteenth-century England." This judgment surprises us, and will, we think, surprise many others. To begin with, Irving's is a consciously imitative style, and its ease is an elaborateness which lacks fire everywhere. We say plainly that he cannot rank with the great masters. Lowell is considered at length, but nothing is said of his English popularity, which has recently been said to surpass that of any poet of the century! Not with us does his 'Commemoration Ode' at Harvard form his chief title to be called poet. We would point to shorter, in no wise academic things like 'Above and Below,' with its high note of aspira-

tion; and 'The Courtin', a plain, sweet idyl of man and maid which is racy of the soil, free from the elaboration which suggests a lesser Tennyson, a Wordsworth *manqué*. The 'Fable for Critics' Mr. Wendell does well to quote in estimating certain of the bigger men; it is rank and wild at times, but too good to be neglected, for instance, on Bryant and Cooper. Whitman's oddity is much dwelt on, but it is pleasant to find a recognition of his great work in regarding nothing as common or unclean. His rhythm instead of rime and his strange thoughts have had distinguished followers, not here noted, and it is an easy thing to make fun of him in taking phrases. That his eccentricity is "decadent" we are not at all sure. The historians and the philosophers are more satisfactorily treated than the men of letters. Parkman, though he did not satisfy specialists on Acadia, was a thorough and scientific worker, deserving high praise. Such notice as he gets here is judicious; but why the writer suddenly turns off to discuss Gibbon, and say things that have been better said many times, we do not know. These comparisons are overdone, and a little more space devoted to the subject proper would have by no means been wasted. On one point Prof. Wendell is certainly right—his refusal to deal with living writers, though it is pleasing to find incidentally high praise of Mark Twain's wonderful 'Huckleberry Finn.'

One achievement of our cousins deserves prominent notice, without a doubt. The United States has produced, and is producing, fine oratory; elaborate, perhaps, but still worthy of envy over here. Mr. Wendell thinks that America has more artistic conscience than we have, and writes better short stories too. In these and in newspapers (which he considers with admirable spirit and judgment) the literary output of the future over there is to find its most effective form. We only hope that art will not lead to a loss of naturalness. These pages have some persistent affectations of language, which tend to make them tedious. Mere cleverness, too, has led the writer to exaggerate some of his points. This is a venial fault; but preciosity of language is so pestilent and so prevalent that it needs to be checked. We should add that there is a bibliography of authorities at the end of the volume, which is not very complete so far as England goes. The late Prof. Tyler's work on the literature of America gets, as it deserves, high commendation.

*The Language of Handwriting.* By Richard Dimsdale Stocker. (Sonnenschein & Co.)

THAT handwriting is to some extent an index of character is easy of acceptance. Whether a science of graphology has been mastered is another matter. We do not, at least, believe that any opportunity of forming an opinion on the subject is furnished when the handwriting of people already distinguished is alone taken. Given autographs such as William Shakespeare, Victoria R., Pietro Paolo Rubens, Charles Dickens, J. Ruskin, A. Dumas, and Ellen Terry, it is not difficult to tell their characters. Mr. Stocker has supplied the characters of various people who have consulted him, and in every case his pronouncements seem to have been productive of gratification. This brings to our mind Goldsmith's line,

Who peppered the highest was surest to please.

*Miss Evelyn Millard* declares herself delighted, *Miss Alma Murray* thinks that most of what is said

is true, and Miss Olga Nethersole declares his estimate comforting. A fairer test would be to give the handwriting with no signature. If then the reading corresponded with what is known concerning the individual, we should be in a better position to judge of the worth of our author's conclusions. To make such an experiment valuable there should be no chance of identification. We are not posing as sceptics, and are denying nothing, but we should like to have evidence other and better than we possess.

*Whitaker's Peerage for the Year 1901.* (Whitaker & Sons.)

THE fifth issue of this peerage and directory of the titled classes is so thoroughly up to date as to chronicle the death of her late gracious Majesty and to supply a full list of New Year's honours. The illness of the editor has not interfered with the value or dimensions of the work, which contains many new features and thirty pages more than the previous volume. The changes to be noted are, of course, the same as those in similar works with which we have already dealt.

MR. FRYAR, of Bath, offers gratis to purchasers of his 'Isiac Tablet' a reproduction of the complete set of Tarot keys illustrating the Sanctum Regnum. The plates are before us, but to pronounce an opinion upon them requires a species of knowledge we do not claim to possess. To the initiated these things may overflow with light, but our darkness is impenetrable.

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PERCY EMERY ("Life of Spartacus").—You will find all you want to know in Smith's "Dictionary of Greek and Roman Biography and Mythology," a book to be found in all libraries of reference. You will there see what classical authorities can be consulted.

C. CLARKE.—A good deal is added to the Editor's work by not giving references, as the rules request.

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## Notes.

## ALEXANDER PYM.

THE eldest surviving son of the well-known “patriot” inherited Brymore upon his father’s death in August, 1643, but very little appears to be known of him. The late John Forster, in his ‘Statesmen of the Commonwealth’, erroneously states that he was M.P. for Poole in the Short Parliament of April-May, 1640, and that he died not long after his father. He survived his father not far short of twenty years. In the ‘Calendar of the Comm. for Advance of Money, under dates varying between 1643 and 1647, various sums are ordered to be paid him “on account of his arrears” as captain of horse. And in January, 1646, an order in Parliament directed the settlement of the lands of Thomas Morgan, of Heyford, co. Northants, and of Sir John Preston, Bart., of Furness, co. Lancaster, “notorious papists and delinquents,” on trustees in behalf of the children of John Pym. It is doubtful to what extent the family of Pym benefited by this order. The widow of Morgan claimed a prior right under a conveyance from her husband made as far back as 1637, and the tenants on the estate refused to pay their rents to any one but their old landlord. In 1649 Alexander Pym

petitioned the Parliament for help in getting in the rents then in arrear, but with what result is not known.

Alexander Pym served the office of Sheriff of Somerset in 1650–1. He is included by Prynne among the secluded members of the Long Parliament who were living when the Rump returned on 7 May, 1659, and were by that body refused readmission to the Parliament House (see appendix to Prynne’s ‘Conscientious, Serious, Theological, and Legal Querries,’ &c.). This is, I believe, the sole authority for Alexander Pym’s M.P.-ship, but it will probably be deemed sufficient evidence of the fact. Prynne must have been well acquainted with Alexander Pym, and is hardly likely to have been mistaken in enumerating him among the “secluded” M.P.s. But neither the constituency he represented nor the date of his election is known. He is certainly not mentioned in the ‘Commons’ Journals as being present in the Long Parliament at any period from its commencement to the “Purge” of December, 1648, so that it is likely that he was one of the “recruiters” returned on the eve of the last-named event. Some time back, in the pages of ‘N. & Q.’ (8<sup>th</sup> S. v. 330), I enumerated some six or eight vacant seats for the filling up of which writs were ordered in the years 1647 and 1648, but to which no returns are known. Three of these were for Cornish boroughs—at Camel-ford, Penryn, and Newport respectively. I now suggest that Alexander Pym was elected for Newport. The writ for this borough, in the places of two members deceased, was ordered on 1 March, 1648. The election did not take place until 7 November following—just one month before the Purge—when Prynne (as we learn from himself) was one of the members returned. Assuming Alexander Pym to have been his colleague, the lateness of his election will sufficiently account for his non-mention in the ‘Journals.’ I think it the more probable that he was M.P. for Newport from the fact (which I gather from Mr. A. F. Robbins’s ‘History of Launceston’) that Pym’s brother-in-law, Sir Francis Drake, Bart.—an active supporter of the Parliament—then resided at Werrington Park, near Newport, and exerted considerable influence in that borough, for which, indeed, he was himself returned as M.P. after the Restoration.

Pym does not seem to have gone back to Westminster in March, 1660, when the re-entrance into the House of the secluded members was enforced by Monk. At all events, there is no mention of him in that connexion, although his brother Charles—M.P. for Beeraleston since 1641—did so return.

In others of Prynne's lists of secluded members, printed early in 1660, Alexander Pym's name does not appear. For what reason I do not know, Charles Pym's name is absent also. The latest mention of Alexander Pym that I have come upon is on 10 February, 1660, when he was nominated by the Rump Parliament a Commissioner of Assessment for Westminster. Not improbably he died about this time. It is certain that he did not live long after the Restoration, his brother Charles being in possession of Brymore when created a baronet in July, 1663.

W. D. PINK.

Lowton, Newton-le-Willows.

#### VERBS FORMED OUT OF PROPER NAMES.

(See 9<sup>th</sup> S. vi. 248, 312.)

THE following is a list of such verbs. If lesser-known technical terms, which are probably numerous, as, for instance, to "albert-type," to "talbottype," be omitted, while better-known formations, such as to "kyanize," "macadamize," are included, there will, I think, be no difficulty about making such a list complete.

*To be alexandered.*—To be hanged. This expression arose, according to the Rev. Charles Rogers, LL.D. (see Royal Hist. Soc., vol. viii., 1880), from the harsh and merciless manner in which Sir Jerome Alexander, an Irish judge, and founder of the Alexander Library at Trinity College, Dublin, carried out the duties of his office ('N. & Q.', 9<sup>th</sup> v. 513).

*To bant.*—The Banting treatment was a dangerous remedy for obesity, in some cases leading to its disciples being crippled for life. It consisted in reducing superfluous fat by living on meat diet, and abstaining from beer, farinaceous food, and vegetables, according to the method adopted by William Banting, a London undertaker, once a very fat man (born 1796, died 1878). Of this method and its origin there is a full account in *Chambers's Journal* for 1864, p. 268.

*To bink.*—Among commercial travellers a "binxer" or "binkser" is a slang term for that type of bagman,

"the gushing personage, with shiny hat and loud voice, who scours the country, establishing a character for being the nuisance of the calling. His want of tact and manners, and the number of his kind now on the road, has generally, it is said, changed the demeanour of tradesmen towards commercial travellers from a kind of courtesy implying welcome to something exactly the reverse."

—*Globe*, 21 December, 1897.

The word probably had its origin in a one-act farce by Stirling Coyne, entitled 'Binks

the Bagman.' Binks is there depicted as a bragging, blustering upstart, a "bounder," although his deportment during commercial transactions is not alluded to, his vulgar behaviour being there confined to the inn at which he puts up.

*To bishop.*—To murder by drowning, from a man named Bishop, who in 1831 drowned a boy in order to sell his body for dissection.

*To bokanki, or "to vanish in a bokanki."*—Dr. Walter Balcanqual, Dean of Durham in the time of the Civil Wars, fled precipitately from the city after the battle of Newburn, for fear of the Scots.

*To bowdlerize.*—To expurgate, in editing a book, all such words and passages as are deemed offensive or indelicate. Dr. Thomas Bowdler having, in 1818, published an expurgated edition of Shakespeare. "No profane hand," says a contributor to 'N. & Q.' (4<sup>th</sup> S. vi. 47), "shall dare, for me, to curtail my Chaucer, to bowdlerize my Shakespeare, or to mutilate my Milton."

*To boycott.*—To refuse to deal with a person, to take any notice of him, or even to sell to him. The term arose in 1881, when Capt. Boycott, an Irish landlord, was thus ostracized by the Irish malcontents. St. Paul exhorts Christians to "boycott" idolators (2 Cor. vi. 17), and the Jews boycotted the Samaritans (Dr. Brewer, 'Dict. of Phrase and Fable').

*To buncombe.*—To talk twaddle. This is said to be a journalistic phrase. The word "buncombe" is stated in Barrère and Leland's dictionary to be neither from a town named Buncombe (Bartlett's 'Americanisms') nor from a North Carolina senator of that name (Hotten's 'Dictionary of Slang'), for long before these explanations arose it was usual in New England to express great approbation or admiration of anything by calling it "bunkum" and this was derived from the Canadian-French "Le buncum sa" ("Il est bon comme ça"), "It is good as it is." There was a negro song fifty or sixty years ago with this refrain, "Bomsell ge mary, lebrunem sa." This is presumed to be negro Canuck-French for "Ma'm'selle je marie, elle est bonne comme ça" (*ibid.*).

*To burke.*—To murder by suffocation. This word originated with the name of an Irishman who first committed the crime in 1822 in Edinburgh, with the view of selling the body for dissection. He was hanged the same year. To Burke a question is therefore to strangle it in its birth and cause it to be shelved; to get rid of it by some indirect manoeuvre, as to Burke a Parliamentary question; and the word seems, through its similarity to the word "balk," to have partaken

somewhat of the meaning of that word. "You don't mean to say that he was burked, Sam?" said Mr. Pickwick."

*To calvinize.*—To imbue with or teach the doctrines of John Calvin.

*To daguerreotype.*—To photograph after the process invented, or rather perfected, by Louis James Mandé Daguerre, of delineating objects by the chemical action of light upon polished metal plates (1789–1851).

*To Dempster.*—To hang. Old cant, from "dempster," the executioner, so called because it was his duty to repeat the sentence to the prisoner in open court. This was discontinued in 1773 (Barrère and Leland).

*To devitt.*—Evidently with a play upon the name as if it were "do it." John De Witt, the Dutch statesman, was murdered by the populace at The Hague (1625–72).

*To diddle.*—To cheat or overreach, from Jeremy Diddler in Kenny's farce of 'Raising the Wind.'

*To be druryed.*—Bishop Hall, in his sermon 'Pharisisme and Christianitie,' preached "at Paules," 1 May, 1608, uses this curious expression: "Devout young gentlemen whose faire patrimonies have been *druryed* by the Jesuits," and adds:—

"Pardon the word, it is their owne.....usual amongst them to signify Beguiled and wip't of their inheritance; from the example of M. Henry Drury of Lawahull in Suffolk so defeated by the Jesuites."—'N. & Q.,' 6<sup>th</sup> S. i. 194.

*To endacott.*—To act like a constable of that name who arrested a woman whom he mistook for a prostitute. Subsequent investigation, however, showed that the constable's name ought not to go down to posterity as that of an oppressor of womankind.

*To crustianize.*—To advocate the subjection of the Church to the State. Thomas Erastus, a German physician, contended originally for the principle that all authority should be denied the Church in matters affecting civil rights (1524–83).

*To galvanize.*—Luigi Galvani, the Italian physiologist and discoverer of galvanism, was born 1737 and died 1798.

*To gasconade.*—To boast. The inhabitants of Gascony have always been noted for their boasting.

*To gerrymander.*—A political slang Americanism, meaning so to divide a country or nation into representative districts as to give one special political party undue advantage over the others. From Elbridge Gerry, who adopted the scheme when Governor of Massachusetts. Gilbert Stuart, the artist, looking at the map of the new distribution, with a little invention converted it into a

salamander. "No! no!" said Russell when shown it; "not a salamander, Stuart; call it a Gerry-mander." [See 6<sup>th</sup> S. xi. 246, 378; 7<sup>th</sup> S. xi. 308; xii. 34, 131; 8<sup>th</sup> S. i. 136.]

*To godfrey.*—To murder, in allusion, it is said, to the fate of Sir Edmond Godfrey; but Lord Macaulay refers the verb to the tragic death of Michael Godfrey, Deputy Governor of the Bank of England, in July, 1698:—

"While they were talking, a cannon ball from the ramparts laid Godfrey dead at the King's feet. It was not found, however, that the fear of being Godfroyed—such was during some time the cant phrase—sufficed to prevent idle gazers from coming to the trenches."—'History of England,' chap. xxi. ('N. & Q.,' 9<sup>th</sup> S. iv. 445).

J. HOLDEN MACMICHAEL.

(To be continued.)

[Such words have been discussed in 'N. & Q.' from time to time, e.g., 'Proper Names turned into Verbs,' 6<sup>th</sup> S. vi. 345, and many other references. Words ending in -ize are being daily formed; it would be better, perhaps, to restrict the list to words more directly made out of proper names, such as *to horace* in the reference just made. Information about many of the words will also be found in the 'H.E.D.')

#### REFERENCES IN EARLY ENGLISH LITERATURE TO DR. DONNE.

In the course of my somewhat desultory reading I have come upon several references in our early literature to Dr. Donne, which, with the kind permission of the Editor of 'N. & Q.' I shall reproduce here.

In 'Sir Lucius Cary, late Lord Viscount of Falkland, His Discourse of Infallibility, &c.,' 1651, there is the following passage (p. 107):

"For we seeing plainlie, that in the purest ages many of the chiefeſt Doctors have contradicted ſome of her [Church of Rome] Tenets, without ſuspicion of Heretie, are not able to conceive how a doctrine ſhould, from being indifferent in one age, become neceſſarie in another, and the contrarie from onely false, Heretically,

As time makes Botches Pox,  
And plodding on will make a Calfe an Ox,  
especially if that way had alwaies been walkt in,  
which you now ſpeak of."

Against the lines quoted in the above extract the reference is given on the margin "Dr. D." They are to be found in the ſecond of Donne's 'Satires.'

Edmund Gayton, in his 'Pleasant Notes upon Don Quixot,' 1654, p. 35, refers to Donne in these terms (the lines quoted are from his poem on 'The Storm'):—

"Especially ſince the loss of that famous Hyliard [the painter], made more famous by the Incomparable exprefſion of the dead Author,

A hand, or eye,  
By Hyliard drawne, is worth a history,  
By a worse painter made."

Francis Osborn, in his address 'To the Reader' ('Advice to a Son,' 1673), links Donne's name with those of Buckingham and Butler in these terms :—

"This breeds matter of wonder, why so many should hazard their Fame, by running and yelping after those prodigious Wits of this last Age, B [Buckingham], D [Donne], H [Hudibras, as Butler was sometimes styled]."

And again (p. 68) :—

"This made the Lord Chancellor Egerton the willinger to exchange incomparable Doctor D [Donne] for the less sufficient, though in this more modest, Mr. T. B."

Who, may I ask, was "Mr. T. B."?

Sir Richard Baker, in his 'Chronicle of the Kings of England,' first published in 1644, thus writes of Donne (I quote from the folio of 1684, p. 427) :—

"And here I desire the Readers leave to remember two of my own old acquaintance, the one was Mr. John Donne [the other was Sir Henry Wotton], who leaving Oxford, lived at the *Inns of Courts*, not dissolute, but very neat; a great Visitor of Ladies, a great frequenter of Playes, a great Writer of concited Verses; until such time as King James taking notice of the pregnancy of his Wit, was a means that he betook him to the study of Divinity, and thereupon proceeding Doctor, was made Dean of Pauls; and became so rare a Preacher, that he was not only commended, but even admired by all that heard him."

In 'The Epistle Dedicatory' to 'A Discourse upon Monsieur Pascall's Thoughts,' 1688, by Joseph Walker, the translator, we have this allusion to Donne :—

"I desire as Dr. Donn did, to swim like a Fish, quietly to my Long Home."

I shall be glad to know in what part of Donne's works Walker found his simile.

In a little volume of 'Essays on Several Subjects,' written by Sir Tho. Pope Blount, 1692, the writer refers to Donne in these words (p. 61) :—

"But on the other hand, if Learning happens to be in the possession of a Fool, 'tis then but a Bawble, and like Dr. Donne's *Sun-Dial in the Grave*, a trifle, and of no use."

The reference is to a passage in Donne's poem 'The Will' :—

Therefore I'll give no more, but I'll undo  
The world by dying; because love dies too.  
Then all your beauties will be no more worth  
Than gold in mines, where none doth draw it forth;  
And all your graces no more use shall have,  
Than a sun-dial in a grave.

The last two lines are cited by Dr. Ferriar in his 'Illustrations of Sterne.' The citation suggests Sterne's appropriation of the idea in a passage from 'Tristram Shandy' :—

"I verily believe I had put by my father, and left him drawing a sun-dial, for no better purpose than to be buried under ground."

In 'The Letters of the Reverend Father Paul,' 1693, the translator, "Edward Brown, Rector of Sundridge in Kent," refers to Donne, in his 'Preface to the Reader,' as follows :—

"A very excellent Person [Dr. Donne], and a very good Friend of Father Paul's was once of the Mind, that a Man could not well be called a Reader, till he had read a Book over."

Further on, in the same preface, Brown again refers to Donne.

In a collection of 'Letters of S<sup>r</sup> Francis Bacon, Baron of Verulam,' &c., 1702, the editor, one "R. S.," of the Middle Temple, refers to Donne in a foot-note to one of the letters, thus :—

"I could not in good Manners pass over in Silence my Lady of Bedford; so much celebrated for both [wit and beauty] by that rare Wit of his Time Doctor Donne."

A. S.

"VERDURE."—It would be interesting, and it would be of literary importance, if it could be shown that the plural form "verdures" has standard authority in the sense of "pastures." An apparent example occurs in the ballad 'John Hay's Bonnie Laasie' as given in Allan Ramsay's (reprinted) 'Tea-Table Miscellany,' i. 68. According to this version, the opening couplet of the fourth stanza reads thus :—

But if she appear where verduree invite her,  
The fountains run clear, and flowers smell the sweeter.

This reading is also given in Johnson's 'Scots Musical Museum,' probably in deference to Ramsay. Robert Chambers, apparently rejecting "verdures," reads "where verdure invite her," both in his 'Scottish Songs prior to Burns' and his 'Scottish Songs Collected and Illustrated,' 2 vols., 1829. Other editors follow Chambers, but the text thus given is unsatisfactory. If it were possible to say that "invite" is in the subjunctive mood, the reading would be indisputable, but the difficulty begins when this possibility is seriously examined. If, on the other hand, the clause is in the indicative mood, as Herd assumes in his 'Scots Songs,' "invites" is prohibited by the necessities of the rime. If only Ramsay's "verdures" were passable, the *crux* would finally disappear from a fine, but not specially Scottish pastoral ballad. THOMAS BAYNE.

WATER-VOLE.—This is the name of a rodent of the genus *Arvicola*, better known as the water-rat, though it is not really one of the Muridæ. What is the derivation of the second part of the word? The 'Encyclopedic Dictionary' says that the etymology is doubtful, but suggests a connexion with *wold*. T. E.

German name of the animal is *Wühlmaus*, and I would rather suggest that "vole" is derived from *wühlen*, to dig or burrow, as this seems to suit the habits of the creature, which is a vegetable and root feeder. Todd's 'Johnson' has the word, but the only reference it gives is to Thomas Bell's 'History of British Quadrupeds,' the first edition of which appeared in 1837.

W. T. LYNN.  
Blackheath.

[See Prof. Skeat's account of *vole* in 9<sup>th</sup> S. iv. 222.]

"FOLIO," "QUARTO," &c.—I venture to think that, if no one else will move in the matter, librarians should enter their protest against the present absurd system of indicating the sizes of books. Of course, in the first instance the words *folio*, *quarto*, *octavo*, were terms of form-notation and not of size-notation; still, so long as the words are used in a rough general sense there is not much harm done. What I complain of is the tiresome division and subdivision of the terms, till to the general public there arises a bewildering confusion: certainly many a book would be differently defined by different men.

I take from a batch of booksellers' catalogues now before me the following specimens, confining myself, for the sake of brevity, to *octavo* only: Octavo (small, medium, square, octavo), crown octavo (large, small, extra, wide, crown), demy octavo, post octavo (small post), foolscap octavo (large, extra, foolscap), pott octavo (extra pott), royal octavo, imperial octavo. The catalogues were all English; had foreign ones been included, some other varieties would have had to be introduced.

In the library I have the honour to be connected with the plan has long been adopted of indicating in the catalogue the sizes of modern books by the inches of height and width (*e.g.*, 6 in. by 4 in.), which might be simplified by giving the height only, since in the great mass of books there is much the same proportion. A book would be called, *e.g.*, six inches when of clear six and under seven. Persons who wish for greater precision might give the dimensions in millimètres, but perhaps for most people a reckoning by inches, or by half-inches, would suffice. R. S.

[Tables of sizes of books are given in 6<sup>th</sup> S. xi. 164 and 229. See also 6<sup>th</sup> S. xi. 373; 7<sup>th</sup> S. x. 407, 516; xi. 98.]

POINT DE GALLE.—*A propos* of Leghorn, CANON TAYLOR refers (*ante*, p. 110) to the corruptions that have befallen other place-names, and writes: "Galla, 'the stone,' the Singalese name of a rocky cape in Ceylon, was made by the Portuguese into Point de Galle, the 'cock cape,' and the town adopted

a cock as its crest." I do not know who first suggested the above derivation for the name of Galle, but it is tolerably venerable, and it is about time it were laid to rest, for it is utterly untenable. The Sinhalese name is Gälla, whereas a rock or stone in the same language is *gala* (with only one *l* and short *a*). There have been various suggestions as to the origin of Gälla, but even the best native scholars appear to be unable satisfactorily to solve the difficulty. The statement that the Portuguese made the Sinhalese name into "Point de Galle" is incorrect and absurd. The earliest Portuguese writers on India agree in calling the place the port of Gale or Galle, and the village or town was invariably referred to by the Portuguese as Gale or Galle (the *a* being sometimes written *á* to show that it was pronounced long). The rocky point on which the Portuguese fort of Galle was erected was called Ponta de Galle, and the Dutch, who ousted the Portuguese from Ceylon, transferred this name to the town itself, sometimes writing it as one word, "Puntogale." After the British seizure of Ceylon the place continued to be called Point de Galle for many years, but it is now known simply as Galle (pronounced like Gaul). Yule, in 'Hobson-Jobson' (s.v. 'Galle, Point de'), says, "The Portuguese gave the town for crest a cock (*Gallo*), a legitimate pun." I doubt the statement, and believe that the Dutch were the first to adopt the cock crest. The pun may be legitimate, but it is very far-fetched.

DONALD FERGUSON.  
Croydon.

MACHYN'S 'DIARY,' 1550-63.—At p. 310 of this 'Diary,' as edited by Nichols for the Camden Society from the Cottonian MS. (Brit. Mus.) Vit. F. v., we find the following curious, but (owing to injury by fire) unfortunately imperfect entry:—

"1563 The xxvj day of June ther was taken in Dystaffe lane the persun of Abchyrche be-syd London ston.....he havyng a wyff, and wher that he la a-bowtt.....have hys pleasur on her, and offered her serten money, and the plase [ap-]ponted, and she mad her fryndes [aware] of yt, and so they stod in a plases till he had mad.....off with gowne and jakett, and downe with hosse....."

I have, however, recently chanced to meet with, in Lamb. MS. 306, fol. 71b, a contemporary entry, apparently by John Stow, the antiquary, which not only practically supplies the missing portions as above, but also throws further light on the subject, as follows:—

"Anno 1563. y<sup>e</sup> 26. of June was a mynster parson of sent marie abchurche, of sent martyns in Jar-mongarlane, & of one othar benifice in y<sup>e</sup> cuntre,

takyn at dystaffe lane, vssyngē an other mans wiffe as his owne, whiche was dawghtar to ser myles partryge & wiffe to wyllyam stokebrege grosar, & he beyng so takyn at y<sup>e</sup> dede doyngē (havynge a wiffē of his owne) was carayd to brydewell thrughē all the stretes, his brechō hangynge abouē his knes, his gowne & his (kyvar knave) hatt borne aftar hym w<sup>t</sup> myche honor, but he lay not longē ther, but was delyveryd w<sup>t</sup> owt punyshment, & styl Injoyed his benefyssis, they were greatly blamed that apprehended hym, and commited hym."

The "parson" referred to was George Bar-ton, A.M., appointed to the rectory of St. Mary Abchurch by Queen Elizabeth, 12 March, 1560/1, and deprived of the same May, 1567. He was rector of St. Swithin, London, from some time after 19 April, 1554, until 1561, and of St. Martin Pomeroy, London, 1560-68.

I may add that, having collated the extract from the Camden Society's edition as above with the original (imperfect) entry, I find in the printed text several errors both of commission and omission.

W. I. R. V.

**SOUTHEY AND SWEDENBORG.**—Writing to his friend Grosvenor C. Bedford under date 6 July, 1805, Robert Southey treated his correspondent to a supposed extract from the teachings of Emanuel Swedenborg, with comments, *more suo*, by the transcriber. On the same day Southey wrote from Keswick to Miss Barker informing her that he was "studying Swedenborgianism for Don Manuel," i.e., for his book which appeared anonymously in 1807, in three volumes, as "Letters from England, by Don Manuel Alvarez Espriella, translated from the Spanish," wherein letter lxi. is headed 'Account of Swedenborgianism.' The adherents of Swedenborg appear to have ignored the letter at the time of its appearance, and, indeed, throughout the remainder of the nineteenth century! But in the opening months of the new century this defect has been remedied by the Rev. James Hyde, librarian to the Swedenborg Society and compiler of the coming 'Bibliography of Swedenborg,' who, in the New Church weekly journal *Morning Light* for 19 and 26 January and 2 February, "goes for" Don Manuel and his "translator" in due form. This task involves notice of the sources of Southey's information—or misinformation—including some of the few known facts concerning an obscure little society of *illuminés* "formed in the north of Europe during the year 1779," but removed later, by "instructions from heaven," to Avignon in the south of France. The threefold article well deserves perusal by those interested in such byways of religious history and controversy.

CHARLES HIGHAM.

**IRELAND AND FROGS.**—Most people are aware that Ireland can boast a complete immunity from all venomous reptiles, even the comparatively unobjectionable specimens, such as adders, snakes, slow-worms, and toads, which abound in England, being unknown in the sister isle. But it is not so generally known that this really remarkable exemption (traditionally ascribed to the exertions of Ireland's patron saint, St. Patrick) formerly extended to that harmless, but scarcely necessary animal, the common frog. Frogs were actually unknown in Ireland, at least during historic times, before the beginning of the eighteenth century. About that period a certain Dr. Gwyther, a physician and Fellow of Dublin University, and probably an Englishman, brought over with him from England a number of frogs, in order to introduce the species into Ireland.

These he established in the ditches of the university park, but apparently they shared the dislike to living in Ireland then almost universal amongst natives of England. At any rate, they did not thrive in their new abode, and soon all died, leaving no offspring behind them.

The indefatigable Dr. Gwyther then sent to England for some bottles of frog-spawn, which he threw into the same ditches. This second experiment was crowned with a success which it scarcely deserved. The spawn developed duly into frogs, which lived and multiplied, though not at first with great quickness. So late, indeed, as the year 1720 not a frog was to be seen anywhere in Ireland except in the neighbourhood of that cradle of their race, the university park. But within six or seven years more they had spread over a space of fifty miles, and by degrees they took possession of the whole country. The writer, being Irish, can testify that at the present day they are quite as abundant in Ireland as in any other part of the British Isles.

Dean Swift in his works alludes more than once to the rapid spread of what he calls "the colony of frogs." In a poem written in 1726 he represents the shade of St. Patrick as lamenting over Irish degeneracy, and declaring that the frogs had been sent by him as a national judgment:—

As you grew more degenerate and base,  
I sent you millions of the croaking race.

Ireland has certainly no great cause for gratitude to Dr. Gwyther, who was probably influenced by that misguided species of patriotism which introduced the rabbit into Australia and the sparrow into America, with deplorable results in both cases. His

d of signalizing the opening of a new  
y seems to suggest rather a dangerous  
ent at the present epoch. Let us hope  
e next few years will not hereafter be  
bered as the time when the blood-  
mosquito or the murderous rattle-  
was naturalized in England by the  
ons of some home-sick exile from  
l climes!

CAMILLA JEBB.

**Querries.**

nust request correspondents desiring infor-  
on family matters of only private interest  
their names and addresses to their queries,  
that the answers may be addressed to them

**ACCESSION OF EDWARD VII.**—On  
lay, the 28th of February, the English  
Catholics in Paris commemorated  
ng's accession by the celebration of  
mass at the church in the Avenue

At the close of the mass the National  
n was sung. Do readers of 'N. & Q.'  
f any similar celebrations?

N. S. S.

**ARBUTHNOTT**—I have a miniature,  
ntly by Andrew Plimer or some artist  
epoch, of a Mrs. Arbuthnott, a woman  
rirable beauty. It is a well-executed  
Are there any means of tracing the  
l? T. N.

**E.**—This word appears to be used in  
arts of England in oaths and impre-  
phrases. "What the pize ails 'em?"  
the pize is the matter?" are phrases  
ard in Northamptonshire, Suffolk, and

"Pize lit on 't!" is heard in North  
ast Yorkshire. "A pize upon it!"  
e upon thee!" appear often in the  
f Smollett's novels. Can any of your  
suggest an etymology for "pize"?

A. L. MAYHEW.

i.  
ndale's four-volume edition of Ogilvie's  
al Dictionary' defines *pize* as "an annoying  
ward circumstance: often used inter-  
ly or as a mild oath," and gives the  
on as "O.E. *peize*, *peize*, *peaze*, a weight, a

Foy was admitted to Westminster  
on 15 January, 1766. I should be glad  
in any information concerning him

G. F. R. B.

**BELLS OF ARDKINGLASS.**—Can any of  
aders who possess information on the  
of the Campbells of Ardkinglass  
ne information on the subject? Also

have any of them ever seen a work called  
'Genealogies of all Branches of the Camp-  
bells,' by James Duncanson, published at  
Inveraray in 1777? Neither the Bodleian nor  
British Museum library possesses the book.

NIALL D. CAMPBELL.

28, Clarges Street, W.

**"CURTANA."**—In 1689 William George  
Richard, Earl of Derby, petitioned the Court  
of Claims to be allowed to carry before their  
majesties at their coronation the sword called  
*curtana*, by reason of his tenure of the Isle of  
Man (see p. 228, Kenyon MS.). Was the claim  
allowed? What kind of sword is *curtana*?

RICHARD LAWSON.

Urmston.

[*"S. Edwardi Confessoris Angl. Regis gladius,  
vel ensis, qui in Regum Anglorum coronatione a  
Cestrensi Comite prefertur inter duos gladios  
alterum iustitiae temporalis, alterum spiritualis,  
Matth. Paris, 'de Apparatu nuptiarum Henrici III.'  
anno 1236." See Ducange, s.v. 'Curtana.'* There is  
also a full account in the 'H.E.D.'

**J. W. M., A PAINTER.**—The owner of a  
small picture, rather Dutch in style, but  
apparently under Venetian influence, repre-  
senting Christ in the kitchen of Martha and  
Mary, desires to find out by whom it was  
painted. On the stool by the table in the  
kitchen are the initials J. W. M., with the date  
1758 (*sic*) below them. In Nagler's 'Mono-  
grammisten' it appears that Johann Wilhelm  
Meil, a painter born at Altenburg in 1733,  
who died in Berlin in 1805, signed his works  
by these initials. Is it known if he produced,  
or copied, a painting representing the afore-  
said scene from the Gospel?

E. S. DODGSON.

**'ODE TO THE NORTH CAPE.'**—Would some  
reader kindly inform me who wrote an 'Ode  
to the North Cape'? It is many years since  
I read the lines, which I fancied were written  
by Longfellow; but neither in 'Birds of  
Passage' nor 'Poems of the Sea' could I find it.  
I do not forget 'The Discoverer of the  
North Cape,' but the piece I have lost is  
more of a soliloquy than a narrative.

A. J. BEGBIE.

**PRINTER'S PROOF OF POEMS.**—A parcel of  
books I recently had from town was wrapped  
up in some proof-sheets of poems (pp. 1-128).  
These are really very fine, some of them, and  
worthy of a poet of high repute. They begin  
with a long poem in blank verse called 'Sir  
Launcelot, and some of the other poems are  
'Ode on the Return of Spring,' 'A Ballad of  
Remorse,' 'Tale of the Coloured Shells,'  
'The Monk,' 'Sleep,' 'On the Unchanging  
Mystery and Freshness of Life,' some

sonnets, &c. If any of your readers could tell me the author of these and the title of the book containing them, I should be much obliged. The merit of the poems struck me much.

F. B. DOVETON.

Karsfield, Torquay.

ANGLO-HEBREW SLANG: "KYBOSH." (See *ante*, p. 10.)—It is explained that *kybosh* is a slang term for eighteen-pence. I should like to be informed whether *kybosh* and *kyebosk* signify the same thing. The latter word is used by Dickens in describing a scene in *Seven Dials*:—

"What do you mean by hussies?" interrupts a champion of the other party, who has evinced a strong inclination to get up a branch fight on her own account. ("Hoorar," ejaculates a pot-boy in parenthesis, "put the kyebosk on her, Mary!") "What do you mean by hussies?" reiterates the champion."—*'Sketches by Boz'*, chap. v.

What is the meaning of the phrase "to put on the kyebosk"? I think I remember the question having been asked before and that no satisfactory explanation was given, but cannot find the reference. JOHN HEBB.

[Henley and Farmer, 'Slang and its Analogues,' quote the passage and give meaning "to stop," "silence," or "run down."]

ALLUSION IN WORDSWORTH.—To whom does Wordsworth allude in 'The Warning,' a sequel to poem xxxii., 'To —— upon the birth of her firstborn child'?—

The crown  
Of Saxon liberty that Alfred wore,  
Alfred, dear Babe, thy great Progenitor!

F. C.

SHIPS MOVING WITHOUT SAIL OR WIND.—In the 'Life of Garrick,' by Tom Davies, 1780, I find the following:—

"Mr. Pritchard, an honest, good-natured man, the husband of the great actress, had laid out a scheme to relieve infirm players. But little hopes could be expected from a projector who proposed to build a ship which could move on the water without either sails or wind."—II. 305.

Was the proposal ever published; if so, when and where can I find it?

EVERARD HOME COLEMAN.  
71, Brecknock Road.

BELL-RINGING AT WAKES.—Were bells rung at these? In 'Memoirs of P. P., Clerk of this Parish, by Mr. Pope,' but incorporated in Dean Swift's 'Works' (London, 1776, vol. iv. p. 212), is the following:—

"I was acquainted with every sett of bells in the whole country: neither could I be prevailed upon to absent myself from wakes, being called thereunto by the harmony of the steeple."

IBAGUÁ.

HUME'S PORTRAIT.—Can any of your readers kindly indicate the present whereabouts of the portrait of David Hume, the historian, as painted by Ramsay in 1766, of which a mezzotint was prepared and published by Martin, price 5s. each, in 1767? M.

THACKERAY.—Why was Thackeray's drawing of the Marquis of Steyne suppressed in the second and later editions of 'Vanity Fair'? RICHARD H. THORNTON.

Portland, Oregon.

AUTHOR OF HYMN WANTED.—Who is the author of the under-mentioned poem, and where can I obtain a book containing it? I am only in possession of a line or so. It commences thus:—

I was wandering and weary  
When my Saviour came unto me;  
The days were long and dreary.

Each verse ends:—

O silly soul, come near Me,  
My sheep should never fear Me,  
I am the Shepherd true.

There are, I think, four other verses.

ED. J. ALEXANDER.

A WALTON RELIC.—In the *Evening Standard* a short time ago I noticed the following paragraph:—

"In an old curiosity shop near Westminster is a fishing-bag formerly belonging to Izaak Walton, bearing his initials and the date 1646. It is believed to have come out of one of the old houses recently demolished near the Abbey. It was filled with old letters and other papers."

The relic has since changed hands, and I fortunately have had the opportunity of inspecting this unique fishing creel, which is made of stout leather and is a most interesting specimen of seventeenth-century work. An inscription upon it runs thus: "J. D. Anderson, 1646, from his friend Izaak Walton," near which are the initials I. W.; and upon the inside of the lid the letters again appear, as if impressed upon the leather with a hot iron. Can any of your readers throw light upon this friend of Izaak Walton—"J. D. Anderson"? ALLAN FEA.

Calice House, Newnham, Kent.

DAME ANN COMBE.—I shall feel greatly obliged for any information concerning the family of Dame Ann Combe. In the *Daily Mail* of 10 December, 1900, appeared the following:—

"Buried Coffin-lids revive an Old Scandal.—Corporation workmen excavating for drainage came upon the lids two or three feet below the surface. A coat of arms was plainly visible on each lid, and one of them bore the following inscription:—

"Here lyeth buried the body of Dame Ann Combe, the dutiful and respectful daughter of her father, late of Ashenden, in the county of Essex, Esquire, and the beloved wife of Richard Combe, Hemel Hempstead, in the county of Hertford, Knight, April 17<sup>th</sup>, 1658."

"This find seems to establish the truth of a story which much excited the district some twelve years ago. The then vicar of Hemel Hempstead, the Rev. Dr. Robinson, was accused of having removed some of the coffins from the vault in the church."

What has become of the coffin and body of Dame Ann Combe?  
F. T. CANSICK.  
Upton, Salisbury Road, Barnet.

HISTORY OF SEALS.—Mr. T. Hudson Turner, in a paper of 'Remarks on Personal Seals during the Middle Ages' (*Arch. Journ.*, v. 1), says:—

"A catalogue of the subjects of all intaglios of which ancient impressions are known to exist in England would form a curious, and possibly valuable, contribution to glyptographical knowledge."

This was written in March, 1848. Has any such catalogue since appeared? I am aware of the handsome volumes of 'Catalogues of Seals' issued by the British Museum authorities. My present inquiry relates especially to the question of the use of intaglios as seals.

T. CANN HUGHES, M.A., F.S.A.  
Lancaster.

EPITAPH OF JOHN NICHOLS.—Will any reader of 'N. & Q.' oblige by giving the epitaph of John Nichols, printer and author of the 'History of Leicestershire'? It is in the church of St. Bride, Fleet Street. He was the successor to William Bowyer, printer, and died Sunday, 26 November, 1827.

H. THOMPSON.

Moorgate Street, Leicester.

JEWISH ARCHITECTS.—Can any reader of 'N. & Q.' inform me whether there were any well-known Jewish architects in the Middle Ages and Renaissance? Also, were there any Jewish architects in England from 1750 to 1850, and what were their names?

CITIZEN.

"BEEN."—I have had a discussion lately with a friend as to the proper pronunciation of this word. He asserts that "bean" is the correct way of pronouncing the word, whilst I am of opinion, supported by Webster's dictionary, that "bin" is the proper and general mode of pronunciation. I have not the advantage of being able to refer to the 'H.E.D.', but perhaps some reader of this query will do me the favour of enlightening me on the matter.  
A. R. BELLINGHAM.

[The 'H.E.D.' gives for the past participle two pronunciations: bin, bin. The long italic vowel equals ee.]

MANUSCRIPTS AT PARIS.—Will any of your readers who have obtained facsimiles of documents in the Paris archives be so good as to furnish me with the name and address of a firm of photographers which executes such work?

SEIRIOL.

MONUMENTS IN GILLING CHURCH.—I have before me an engraving of a curious monument existing in 1848 on the north side of Gilling Church, Yorkshire. It is said to be over the grave of the founder. His arms are on a shield on the right-hand side as you look at the picture. They consist of three birds (possibly martlets) on a bend across the shield. Can any Yorkshire antiquary say whom the monument is meant to commemorate?  
T. CANN HUGHES, M.A., F.S.A.  
Lancaster.

### Replies.

DOUBTFUL PASSAGES IN CHAUCER.  
(9<sup>th</sup> S. vii. 82.)

A TERRIBLE mistake has crept into MR. LELAND's curious and most scholarly article in col. 1 of p. 83—a mistake which he himself elucidates in the last lines of p. 83 and the first lines of p. 84. The *rubible* was identical with the early fiddle known as the *rubebe*, *ribecca*, *rebeck*, &c., all of which took their origin from the earliest known bow instrument (*pace* the Chinese *ur-hin*), the Moorish *rebab*, which was introduced into Europe by the Moors *vid* North Africa and Spain, and by the Goths *vid* Germany. Note in this connexion the line of Baba Tahir:—

I will string my *rebab* with two strands of thy hair.  
It was not a Jews' harp, though the old prints give it the outline of that unmelodious instrument. I have sheaves of notes on this instrument. The curious should consult M. Laurent Grillet's monumental work 'Les Ancêtres du Violon,' &c. (Paris, 1901, vol. i. p. 127), and the erudite work of Sandys and Forster, 'The History of the Violin' (London, 1864). At p. 44 of the latter occurs this passage:—

"A gay young clergyman of the time of Edward II., when he goes out

He putteth in his pawtener  
A kerchief & a comb,  
A skewer & a coif  
To bynd with his loks,  
And ratyl in the *rowbyble*  
And in non other boks  
Ne mos."

But the learned Sandys does not give a *locus classicus* for his quotation, which I

have chased for years, but never caught. The word *ruble* occurs again in Chaucer, in connexion with the Idle Apprentice in 'The Cook's Tale.'

Another grave error has crept in anent the dulcimer. The dulcimer is identical with the *cembalo* played by the central figure in the familiar bands from Blue, Red, Green, and Yellow Hungary, which interrupt conversation at the modern "rout."

"A pocket pistol" as a term for a flask is universal, but the glass or earthenware flask in the shape of a pistol with a cork in the muzzle is not "invariably antique." I saw two recently in Wardour Street, made, I dare swear, within twelve months in Venice or Bavaria. You can get them in the Frezzaria, and in the Marienstrasse at Munich in any quantity.

EDWARD HERON-ALLEN.

It is curious to have Chaucer credited with a knowledge of arrowroot. There can be no doubt that his "galingale" is *galanga*, and very little that it is *Alpinia galanga* a species of Zingiberaceæ, used for the same purposes as ginger. It occurs in the glossary at the end of Prof. Henslow's 'Medical Works of the Fourteenth Century' with a reference to Chaucer, and in the 'Alphita' glossary as follows : "Galanga, ciperus babilonicus idem; gall. et angl. galyngale." In some old medical works it is met with as *Maranta galanga*, which may have led your correspondent to confuse it with arrowroot.

C. C. B.

I think MR. LELAND is wrong in saying that Tyrwhitt was incorrect in defining "chirking" as chirping. The late Dr. Morris gives it that definition, and adds also "creaking." In 'The Somponoure's Tale,' 96-7, we have

And kist her swete, and chirkith as a sparwe  
With his lippes.

In 'The Persone's Tale,' section 'De Ira,' occurs "chirkynge of dores"; and in 'The House of Fame,' Liber Tertius, 852-3,

This house was also ful of gygges,  
And also ful eke of chirkynges.

"Gygges" are given in Dr. Morris's glossary as "irregular sounds produced by the wind." Mr. Dobson has, in 'The Maltworm's Madrigal,'

The sparrow when he spieth his Dear upon the tree,  
He beateth-to his little wing ; he chirketh lustily.

The root idea throughout is that of whistling. The 'Promptorium Parvulorum' gives "Chyrkyn, *sibili*," and "Chyrkyng, *sibilatus*." The notes on "Chyrkyn" and "Cherkyn" are interesting, especially the statement that in connexion with the line under notice the term is used "to express generally a disagree-

able sound." The sound, however, made by a cart-wheel need not be disagreeable, as those who have heard the "hillside music" from the brakes and wheels of quarry waggons whistling under the stress of their heavy blocks of stone can testify. Halliwell gives "Chirk, to chirp," and says it is applied to the noises of various animals. The 'H.E.D.' confirms the preceding statements, and further draws a distinction between "chark" (O.E. *cearcian*), which is associated with *stridere*, and "chirk," which is used to express a thinner sound.

In the short summer nights, when the sparrow talks in his sleep he unconsciously reproduces the vocal inflexions of the nightingale. There is but a difference in sound.

ARTHUR MAYALL.

A MUSSULMAN LEGEND OF JOB (9<sup>th</sup> S. vii. 63).—A few friendly notes on this interesting contribution by MR. MARCHANT may not be out of place here.

In line 8 "Khazret-Ayoub"—i.e., holy Job," is surely a mistake for Hazrat Ayoub (no hyphen), his highness Job. Musulmans (not, as in the title, with *ss* in middle of word), when speaking of the ancient prophets, invariably prefix the word *Hazrat* to the name: Hazrat Ayúb, Hazrat Ibrahím, Hazrat Dáud, &c., just as they invariably say Hazrat Isa (Jesus) and Hazrat Muhammad. "Like Aaron's rod or the staff in 'Tannhäuser,' Job's staff broke into foliage." The Musulmans believe that it was a serpent into which Aaron's rod was changed. "Umala himself is not honoured as *Khazret*, holy." This was because he was not an ancient prophet, but a modern-descendant. *Hazrat* is a feminine substantive, not an adjective, holy. Cf. *ecclenza* in Italian. MICHAEL FERRAR.

Little Gidding, Ealing.

"MONEY TRUSTED" (9<sup>th</sup> S. vii. 67).—The first brief obtained by Lord Brougham was for the defence of a criminal at the Circuit Court of Justiciary at Perth. His lordship was then an advocate at the Scottish Bar. The agent who employed him was the late Mr. Thomas Gibson, writer in Perth, who afterwards became a farmer at Belhie. He used in his latter days to refer with pride to the fact of his having been the first to retain the future Lord Chancellor. A. G. REID.

Auchterarder.

See a version of this story told of the great St. Ives, son of Helor, in 'Les Vies des Saints de Bretagne,' by Dom Guy-Alexis Lobineau, edition 1837, vol. iii. pp. 8-10. St. Ives was born in 1253.

M. P.

COL. HENRY HUGH MITCHELL (9<sup>th</sup> S. vii. 107) was not, as supposed, the only officer below the rank of general mentioned in the Waterloo dispatch. "The Engineers and Artillery, commanded by Col. Smyth and Sir George Wood respectively, gave me much satisfaction," or to that effect, is a paragraph from the dispatch. This Col. Smyth, afterwards Major-General Sir James Carmichael Smyth, Bart., was Governor of the Bahamas, subsequently of British Guiana, where he died in 1838. Field-Marshal Sir John Forster Fitzgerald, who died at an advanced age some quarter of a century back, was gazetted an ensign at twelve years of age. D. F. C.

COUNT GIUSEPPE PECCHIO (9<sup>th</sup> S. vi. 308, 395; vii. 51).—Monsieur Pecchio (as he liked to be called) was not a count, though Sydney Smith in the amusing tale of his wedding terms him count (see 'Memoir of Rev. Sydney Smith,' vol. i. pp. 176-7). He married Philippa, daughter of the late Benjamin Brooksbank, of Helaugh Hall, co. York. As her family did not approve, the bridegroom having no money, the wedding took place from Sydney Smith's house at Foston. His widow never changed the fashion of her dress after his death. I remember her in the early sixties (when all women wore large crinolines and small sleeves) in a short, tight skirt with puffed tops to the sleeves. He was an excellent and charming man, quite unlike Count Fosco. IBAGUÉ.

D'AUVERGNE FAMILY (9<sup>th</sup> S. vii. 68, 117, 176).—In reply to MR. ANDERSON it is necessary to point out that the communication to 'N. & Q.' from a high authority on French family descents, the Marquis de Monclar (*ante*, p. 117), shows that P. Dauvergne, whatever he was, was not either "titular Duke of Bouillon" nor "a peer of France," whatever that may mean. The term "peer of France" is only used in France of those who were members of the Upper House during the Revolutionary monarchy of July—*i.e.*, between July, 1830, and February, 1848. D.

MEDIEVAL TITHE BARNS (9<sup>th</sup> S. vi. 309, 397, 496; vii. 93).—There is in Mr. Charles G. Harper's 'The Bath Road' a good illustration of one still to be seen at Harmondsworth:—

"An ancient tithe barn.....standing next the church, was once part of an obscure Priory standing here. The 'Gothic Barn' is built precisely on ecclesiastical lines, with nave and aisles, and is the largest of the tithe barns now remaining in England, being one hundred and ninety-one feet in length and thirty-eight feet in breadth. The walls are built of a rough kind of conglomerate found in the locality and called *pudding-stone*.....The in-

terior of the barn is a vast mass of oak columns an open roofing."

The illustration referred to is of this interior.  
RICHARD LAWSON.  
Urmston.

CHAVASSE FAMILY (9<sup>th</sup> S. vii. 48, 130).—DR. FORSHAW ought to know that the Right Rev. Francis James Chavasse does not now reside at Wycliffe Lodge, Oxford, but at The Palace, Abercromby Square, Liverpool, by virtue of his office as Bishop of Liverpool. Strict accuracy is an essential in 'N. & Q.'

T. CANN HUGHES, M.A.  
Lancaster.

DR. FORSHAW has unaccountably omitted to state that the Rev. Francis James Chavasse, sometime Principal of Wycliffe Hall, Oxford, and brother of Dr. Chavasse, of Birmingham, is the present Bishop of Liverpool. For the sake of historical accuracy in 'N. & Q.' this should appear. A cousin of the bishop's was, some few years since, a resident tutor at Oxford—possibly is now. He, I suppose, is a son of Dr. Pye Chavasse.

C. T. SAUNDERS.  
Birmingham.

"TAPPING" AND "TIPPING" (9<sup>th</sup> S. vii. 105).—May one suggest that there is an important difference between "tapping" and "tipping," in that the former is done by the waiter and the latter by the visitor? Presumably the waiter taps the visitor's pocket; and the analogy lies in such expressions as "tapping a cask," "tapping the treasury," and "tapping telegraph wires." But there is an overlapping even in the derivation; for Webster, under 'Tip,' v.t., with a meaning "to bestow gifts upon," compares "L.G. *tippen*, to tap, Sw. *tippa*, and E. *tap*, to strike gently."

ARTHUR MAYALL.

Mr. Gill, K.C., was perfectly right. "Tapping" is the opposite to "tipping," it being the demand or hint for a debt, loan, or "tip." It is very common to hear a man say to his companion in the street, on being asked what a third person wanted, "He wanted to tap me for a fiver." The allusion is to the tap on the shoulder from the old-time sheriff's officer, perhaps latterly confused with a beer tap; quite different words, of course. H. P. L.

RALEIGH'S SIGNATURE (9<sup>th</sup> S. vii. 7, 158).—The statement of your correspondent B. B. as to the descendants of Sir Walter having changed the mode of spelling their name to "Raleigh" is not altogether correct. The signatures of his son Carew, and of the latter's children and grandchildren, invariably

ably appear as "Raleigh." Facsimiles of all will be found in *Misc. Geneal. et Herald.*, ed. Howard, ii. (1869-76), 155-7. Amongst them is that of "Phillip Raleigh," although his name as the publisher of the 'Abridgment' is noted as "Raleigh" on the title-page. The 'Abridgment' was the work of Laurence Echard. The frontispiece portrait of Sir Walter is a copy of one first published in the 1617 edition of his 'History of the World.' It was through the children of Sir Walter's brother Carew that the name "Raleigh" was permanently adopted as the family patronymic.

J. N. BRUSHFIELD, M.D.

"CARTERLY" (9<sup>th</sup> S. vii. 88).—The Rev. T. Lewis O. Davies, in his 'Supplementary English Glossary,' defines this word as "pertaining to the cart, and so rustic, clownish." He gives the following quotation for its use in that sense:—

"Thence sprouteth that obscene appellation of Sarding Sandes, with the draffe of the *carterly* hobbles thereabouts." — Nashe, 'Lenten Stiffe' (Harl. Misc., vi. 150).

EVERARD HOME COLEMAN.  
71, Brecknock Road,

SIMON FRASER (8<sup>th</sup> S. x. 156, 223; 9<sup>th</sup> S. vi. 157, 338, 433; vii. 16, 51, 75, 115).—The Rev. JOHN PICKFORD is right. The portrait of Lord Lovat in Miss Hill's work appeared at an earlier date in Thomson's 'History of the Jacobites' (1845).

R. B.  
Upton.

My query is yet unanswered. I have Lord Lovat's picture, and want the picture of Simon Fraser, his eldest son, who fought at Quebec in 1759. F. W. J. has evidently misapprehended the object of my quest.

J. ROSS ROBERTSON.

Toronto, Canada.

MEN WEARING EARRINGS (9<sup>th</sup> S. v. 88, 191. 321, 386; vi. 35).—

"His dark skin and the small gold rings in his ears, so much affected by Welsh sailors, gave him a foreign look, which rather added to the attractiveness of his personal appearance." — 'Garthowen,' by Allen Raine, p. 12.

C. C. B.

CAP OF MAINTENANCE (1<sup>st</sup> S. vi. 324; 4<sup>th</sup> S. ii. 560; viii. 399, 448, 520; 8<sup>th</sup> S. v. 268, 415).—I must apologize for again introducing this hardy perennial into the pages of 'N. & Q.'; but, notwithstanding all the information previously given, there are two questions on which I still desire enlightenment, if possible. First, How did this velvet and ermine chapeau get its name of "Cap of

Maintenance"? Second, Why was it carried before the King at the recent opening of Parliament? It forms no part of the regalia and does not appear at a coronation.

J. B. P.

LATIN LINES (9<sup>th</sup> S. vi. 410, 474; vii. 12).—The verses to which WHIM refers are found in a curious dog-Latin poem printed in Wright's 'Reliquiae Antiquae,' and reprinted (1847) in Du Méri's 'Poésies Populaires Latines du Moyen Age,' p. 214. The poem describes drinking bout in the abbey of Gloucester:—

Quondam fuit factus festus,  
Et vocatus ad commestus  
Abbas, prior de Glocestrus,  
cum totus familia.

Abbas ire sede sursum,  
Et Prioris juxta ipsum;  
Ego semper stavi dorsum  
inter rascalilia;

Vinum venit sanguinatis  
Ad Prioris et Abbatis;  
Nihil nobis paupertatis,  
sed ad dives omnia.

Then they drink a "currinum" together whatever that may be, and

Dixit Abbas ad Prioris,  
Tu es homo boni moris,  
Quia semper sanioris  
michi das consilia.

Post completum rediere,  
Et currinum combibere,  
Potaverunt usque flere  
propter potus plurima.

Prior dixit ad Abbatis,  
Ipsi habent vinum satis;  
Vultis dare paupertatis  
noster potus omnia?

Shortly after this comes the catastrophe:—

Abbas vomit et Prioris;  
Vomis cadit super floris;  
Ego pauper steti foris,  
et non sum laetitia.

Then appears the "Antistitis," the bishop, who uses the sharp end of his crook. The writer who "stood back among the rascality," looks on with grim pleasantry.

RICHARD H. THORNTON.  
Portland, Oregon.

SUWARROFF AND MASSÉNA (9<sup>th</sup> S. vii. 108).—This happy repartee seems to be one of the *mots* which are repeated, like an air or tune, with variations, the utterance itself being the main thing, and the circumstances, time, place, and person being but the setting. The version given by Mr. FORBES is new to me, and I cannot locate it; but I give two other versions, if these will be of any use or of any interest.

The first, which I had assumed to be in main the authentic one, is found in Coleridge

'Biographia Literaria,' No. 2 of Satyrane's Letters (p. 255, Bell's edition, 1870):—

"When Buonaparte was in Italy, having been irritated by some instance of perfidy, he said, in a loud and vehement tone, in a public company, 'Tis a true proverb, 'gli Italiani tutti ladroni' " (i.e., the Italians are all plunderers). A lady had the courage to reply 'Non tutti, ma buona parte' (Not all, but a good part, or Buonaparte). This, I confess, sounded to my ears as one of the good things that might have been said."

It will, of course, be remembered that Napoleon was a Corsican.

I forget where, but I have seen somewhere another turn given to this incident, the occasion of the remark and repartee being a conversation on Italian banditti, and the question being addressed by Napoleon to the lady as a sort of insolent jest, "Pray, madam, are *all* your countrymen robbers?"

The other and briefer version I transcribe from Catherine Taylor's 'Letters from Italy,' vol. i. p. 239 (Murray, 1840). In a letter on Pasquinades she says:—

"At the time when the French were in possession of Rome, the caustic jester [Pasquin] thus welcomed them:—

I Francesci son tutti ladri.

Non tutti—ma *buona parte!*"

It is just possible that the same form of repartee may have occurred to more than one person quite independently; but, as Dr. Johnson observes in his 'Life of Waller,' "Pointed axioms and acute replies fly loose about the world, and are assigned to those whom it may be the fashion to celebrate."

In 'Secret Memoirs of Napoleon,' by Charles Doris (1896), p. 119, may be seen another clever pun at the expense of the Corsican. C. LAWRENCE FORD, B.A.  
Bath.

Charlotte Eaton, in her 'Rome in the Nineteenth Century' (Bohn, 1852), vol. ii. p. 120, says that one of the squibs affixed to the statue of Pasquin was, "I Francesi son tutti ladri"; the answer affixed to the statue of Marforio was, "Non tutti—ma Buona parte." It is not said when this squib appeared. Mrs. Eaton was a niece of Sir Walter Scott, and published her book about 1820. If the Russian warrior ever used the words, he probably borrowed them from the Roman wit. M. N. G.

Vol. i. p. 494, 'Life of Tennyson,' by his son (1897), reads: "What pleased my father was the reply of the Italian lady to Napoleon, who said to her, 'Tutti Italiani sono perfidi!'—'Non tutti, ma Buona parte!'"

THE NATIONAL FLAG (9<sup>th</sup> S. v. 414, 440, 457, 478; Supplement, 30 June; vi. 17, 31, 351, 451, 519).—Once thrashed out, always thrashed out, does not appear to be the motto of the *Standard*. During the past month various letters have appeared in that paper about 'Our National Flag.' That subject, undoubtedly of great interest and moment at the present day, was, however, fully discussed at the above references.

S. S. J.

HORSES WITH FOUR WHITE STOCKINGS TOLL-FREE (9<sup>th</sup> S. vi. 507; vii. 111).—It is noticeable that the breeders of Clydesdale horses have apparently changed their views in recent years regarding the colours of their animals. A few years ago the preference was for black legs and faces, with as little white in them as possible. This fashion has ceased. In the magnificent animals yoked to the lorries in Glasgow streets white faces and white stockings are at present probably in the majority. The same thing was observable among the entire horses exhibited at a show of Clydesdales at Glasgow on 6 February. Variety in colour is now apparently allowed, if it is not actually cultivated. The modern expert would appear to ignore the old scruples as to white faces and stockings, four of the latter being now no rarity whatever.

THOMAS BAYNE.

BOOK OF COMMON PRAYER (9<sup>th</sup> S. vii. 126).—If your correspondent had referred to the Revised Version of the New Testament he would have found a similar change in St. Matthew vi. 10, which now reads: "Thy will be done, as in heaven, so on earth," which is virtually the old reading of this clause of the Lord's Prayer in St. Luke xi. 2, Authorized Version. The Revised Version omits it altogether from the text of St. Luke, but retains it in the margin. There is, by the way, another and a more startling change of punctuation in the Revised Version of 1 Corinthians xv. 32, which now reads:—

"If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die."

C. C. B.

BONAPARTE BALLAD (9<sup>th</sup> S. vi. 349).—I have a miserable-looking broadside, bought in Shoreditch some years ago, and entitled 'Deeds of Napoleon,' on which are printed two ballads, one being 'The Isle of St. Helena,' referred to by MR. W. H. PATTERSON. It has six stanzas, instead of the five quoted by him. The arrangement of the couplets is quite different and there are many variations in

the text ; but I cannot say that I find it a much more literary or intelligible production than the version he gives. I shall be glad to send it to him for inspection, if he cares to see it.

HERBERT E. CLARKE.

11, Queen's Road, Beckenham.

"NUNTY" (9<sup>th</sup> S. vii. 130).—This word was familiar to me, from my earliest recollections, in East Yorkshire. It was most commonly used by women in describing articles of dress, and I think the main idea was that of skimpiness or scantiness. A bonnet or a jacket that seemed too small for the wearer, and whose trimmings were tame and insufficient, was said to be "nunty." Applied to persons, it generally meant stumpy, stunted, insignificant.

W. C. B.

THE DOG AND THE GAMEKEEPER (9<sup>th</sup> S. vii. 107).—The story is sufficiently ancient and well known to have become included among a series of such anecdotes in a small handbook of Welsh and English for day-school use. In the Welsh version the species of the dog is not named, the river is the Seine, and many of the details given in *Le Petit Temps* are missing ; but we have the pleasing additional information that the animal was highly gratified to have saved its master.

JEANNIE S. POPHAM.

There is a would-be Italian quotation in the first paragraph of this contribution that calls for correction. One knows "Se non è vero, egli è stato un bel trovato," from Doni's 'I Marmi,' and "Se non è vero, è molto ben trovato," from Bruno's 'Gli Eroici Furori,' quoted usually without "molto" ; but "si non vero e" (three mistakes in four words), within quotation marks, one does not find.

ARTHUR MAYALL.

SIR JAMES DOUGLAS (9<sup>th</sup> S. vii. 28, 93).—I find that the 'D.N.B.' creates considerable havoc among the Douglas marriages given in Sir Robert Douglas's 'Peerage of Scotland' (ed. Wood, 1813), vol. i., and agrees with SIR HERBERT MAXWELL in preferring Elizabeth, daughter of Alexander the Steward, to a daughter of William de Keith, as the first wife of Sir William "le Hardi" and mother of the good Sir James. Barbour calls James, High Steward of Scotland, the hero's "eme," or uncle. The aforesaid 'Peerage,' moreover, gives Elizabeth Steward to another William de Douglas, Lord of Lugton and ancestor of the Earls of Morton.

A. R. BAYLEY.

St. Margaret's, Malvern.

A FRIDAY SUPERSTITION (9<sup>th</sup> S. vi. 265, 373, 454).—Few servants care to enter a new situation on Friday. That I knew, but was

surprised to find there was also something about Saturday. With difficulty I got at the reason. "Of course *they* did not believe it, but—" They looked at each other and shook their heads. It was that Saturday, though "no harm to the servant, was unlucky for the mistress, and a girl coming in on that day would not do to keep." These servants had been quite twenty years in London, one from Hants and the other Huntingdonshire. They said all servants knew about Saturdays.

IBAGUÉ.

[We find, on inquiry, the idea is general. A servant who arrives on Saturday is sure to run away.]

SERJEANT GEORGE HILL. 1716-1808 (9<sup>th</sup> S. vii. 68).—His father was the Rev. Nathaniel Hill, M.A., sometime rector of Waddington, co. Lincoln (aged about ten years at the Heralds' Visitation of Northamptonshire in 1681), who, on the death of his elder brother Edward Hill, 8 April, 1709, succeeded to the family estate of Rothwell, co. Northampton, where he died 28 April, 1732, leaving by his wife Elizabeth, only daughter and heir of Stephen Lodington, of Waddington aforesaid, the said George Hill as his eldest son and heir. He was born at Waddington in 1716, and died 21 February, 1808, aged ninety-two, being buried at Rothwell. A full account of this family of Hill is given in the *Genealogist* (New Series), vol. xv.

G. E. C.

MARGERY (9<sup>th</sup> S. vi. 151, 352, 455 ; vii. 38).—At 9<sup>th</sup> S. vi. 455 MR. JOHN T. PAGE asks whether Margett is a variant of Margaret. These names were certainly at one time considered distinct, no identity being recognized between Elizabeth and Isabel ; between Margaret, Maryet, and Margery ; between Gelian and Julian ; between Agnes and Anne. The passage I cite is from the black-letter case of Mariot v. Mascal, Common Bench, Hilary Term, 29 Eliz. It throws light also on the use of two names or words in baptism, the two (or more) being counted as one Christian name ; and on change of name at one's confirmation :—

"Le Ley.....ne voile suffer ascun chose d'estre alter en le Christian nome de home queux jeo voile breifement reporter, & primes est d'estre agree q'un ne poit aver deux nomes Christians a un temps eins poit aver deux parols ou plusors pur un nome, come Thomas Maria Wingfield, & Thomas Maria est le nome de Baptisme, & Wingfield le surnome, et issint est de John Fitz-Ralph Chamberlen, John Fitz-Ralph est le nome de Baptisme, & Chamberlen le autre nome, q'l nome ne poiet estre alter, sinon q'un soit Baptise per un nosme, & apres confirme p'auter, en quel Case ad estre tenus q' le nome de Baptisme est a respects alter, & le nome per quel est confirme est le nome del person, & c'est nome doit

le person confirme tout temps apres user & nemy le nome de Baptisme. Et sur ce ad estre agree que Elizabeth & Isabel n'est ou poient estre un nome in 26 l. Ass. p. 16, & 30 l. Ass. 29, est a voyer que Margaret Maryet ou Margory vary & sont divers, & 26 l. Ass. p. 16, Gelian & Julian soit (sont) tenus severals, & en cest Case grant al un ne sera prise grant a le auter, & Agnes & Anne ne sont un come il appere 33 H. 6, 19 H. 6.—Anderson's Reports, ed. 1664, p. 212.

"Eins" is nevertheless, "issint" likewise, and "nemy" not.

RICHARD H. THORNTON.

Portland, Oregon.

Marget or Margett is, of course, a very common form of Margery. Is there any connexion between it and Margaretting, so familiar to the readers of Nicholas Ferrar's 'Memoirs,' or with Margaretting, a post town in Essex?

MICHAEL FERRAR.

Little Gidding, Ealing.

MONOLITH WITH CUP-MARKINGS IN HYDE PARK (9<sup>th</sup> S. vii. 69, 115).—By far the finest example of a cresset stone in Europe I consider to be the seven-cupped one in the ancient fifteenth-century church of St. Martin at Lewannick, in North-Eastern Cornwall. A measured drawing of it by myself appeared in the *Building News* for 13 June, 1879.

HARRY HEMS

Fair Park, Exeter.

The relation of monoliths, such as those of Hyde Park, Stonehenge, Carnac, &c., to phallic worship is a large question treated of in the extensive literature on megalithic remains to which Fergusson and many others have contributed. I have not a copy of the paper at hand, but I think the subject was briefly noticed by me when drawing attention to monoliths and cup-markings in India, *vide* 'N. & Q.', 'Ancient Masons' Marks,' 8<sup>th</sup> S. vii. 334. Recent research goes to support the view referred to by your correspondent. Unluckily, no information is available as to the companion stones in Cornwall or Devonshire mentioned by the Board of Works. My query was inserted in the hope of tracing the locality, and of obtaining other details.

J. H. RIVETT-CARNAC,  
Colonel, A.D.C. to the King.  
Schloss Wildeck, Switzerland.

AUTHOR AND REFERENCE FOR VERSES WANTED (9<sup>th</sup> S. vi. 469).—The lines are to be found in the collected poems of the author of 'Lalla Rookh,' in a poem entitled 'A Dream of Hindostan.' M.  
Mangalore.

ORIENTATION IN INTERMENTS (9<sup>th</sup> S. vi. 167, 276, 336).—There are four modern churches

(Anglican) within a mile of each other in London, to my knowledge, which do not lie east and west: St. Michael's Star Street, Paddington (north and south); St. Mark's, Marylebone Road (north and south); St. James's, Paddington (altar at west end); and Christ Church, Lancaster Gate (north and south).

IBAGUÉ.

"PETERING" (9<sup>th</sup> S. vii. 29).—It seems to me that the term "petering out" was originally applied to the exuding of crystals of lime from new or damp walls. It is extended in Western America to the giving out or exhaustion of various things, such as the season, one's courage, a vein of ore in a mine, &c. M.  
Mangalore.

I first heard this expression in 1891, when the house surgeon at a hospital I was connected with answered an inquiry as to the condition of a patient in whose case I was personally as well as officially interested by saying, "I am terribly afraid she will peter out before morning." The phrase struck me so much that I made a note of it.

E. E. STREET.

Chichester.

To "peter out," originally a miner's phrase, is from *petrus* (Lat.), a rock, and is said of a mine or lode when the bed-rock is reached, and consequently the supply has ceased. The American equivalent of the phrase "to be down on one's luck" is "to be down on the bed-rock," i.e., penniless, so that "to peter out" means to diminish gradually and then cease.

J. HOLDEN MACMICHAEL.

EARLY LINES ON CRICKET (9<sup>th</sup> S. vi. 506; vii. 72).—It may be well to note that the *Gentleman's Magazine* for October, 1756, p. 489, contains some verses entitled 'The Game of Cricket.' John Kersey's 'General English Dictionary,' third edition, 1721, has "Cricket.....a sort of play with a ball."

ASTARTE.

PORTRAIT OF ARCHBISHOP USSHER (9<sup>th</sup> S. v. 188).—I am anxious to see the catalogue of the sale mentioned by S. A., and I should be very glad if your correspondent can say where it may be consulted. I may mention that the Bodleian Library possesses a portrait of the archbishop, a half-length, which was exhibited at South Kensington, 1866, No. 639. It is by an unknown artist. Another was exhibited at the same place by the Archbishop of Armagh, 1868, No. 670, a bust, 30 in. by 24 in. A portrait of him by Lely was engraved by Miller.

W. ROBERTS.

47, Lansdowne Gardens, S.W.

**THE BLESSING OF THE THROATS** (9<sup>th</sup> S. v. 169, 273; vi. 197).—The following from a letter in the *Tablet* of 2 February, entitled ‘The Blessing of St. Blaise,’ would seem to show that some form for blessing the throat on that particular saint’s day (3 February) is of more or less ancient origin:—

“The old custom of blessing water on the Feast of St. Blaise is still annually performed on February 3rd at St. Mary’s Abbey, East Bergholt (Colchester). This custom is now over two hundred years old, and the rite now used is that given in the Bollandists, the relic of the saint being dipped into the water. The water thus blessed is distributed and taken for the cure of sore throats, or as a preservation from all diseases connected with the throat,” &c.

The writer goes on to say that this is a more convenient form than that of giving the blessing with cross candles, as is the custom at one or more London churches. Another custom, prevalent still in some parts of England, is that of administering a little of the wine left in the cruet after mass to children suffering from whooping cough, a disused chalice being employed for the purpose. It would be interesting to know whether this was a pre-Reformation custom.

FREDERICK T. HIBGAME.

**FRIAR’S CRAG, DERWENTWATER** (9<sup>th</sup> S. vii. 129).—“Coppy-stool” has little or nothing to do with the derivation of the name. “Cop,” of course, means a hill, peak, or crest; and “coppy” has the meaning of coppice in Cumberland. Most likely this is the derivation wanted; but when did the name Square Coppy End first arise, and was there a square coppice near the crag at the time? The use of “end” may be found in Kerridge End in Cheshire, and perhaps too in Endon, in more than one county. With the former the following interesting epitaph, dated 1750, from Prestbury Churchyard is associated:—

Beneath this stone lies Edward Green,  
Who for cutting stone famous was seen,  
But he was sent to apprehend  
One Joseph Clark, of Kerridge End,  
For stealing deer of Esquire Downes,  
Where he was shot and died o’ th’ wounds.

ARTHUR MAYALL.

“Coppy” is simply coppice.

ALFRED T. CURWEN.  
Harrington Rectory, Cumberland.

Country labourers, at least in Worcestershire, commonly speak of a coppice as a “coppy”; they have an idea that coppice (coppies) means two or more such.

W. C. B.

**BROKEN ON THE WHEEL** (9<sup>th</sup> S. vi. 251, 314, 373, 455, 513; vii. 135).—As the instances

of breaking on the wheel recently quoted are taken from the last century, I give, from memory merely, one that took place in one of the Austrian Slav provinces about thirty years back. The punishment had not been inflicted for a good many years in the province, owing to popular prejudice, but in this case seems to have been generally approved. Two discharged soldiers, one of whom was named Alexiry, had outraged and murdered a family of young girls living in a secluded farmhouse. Alexiry was the first to be executed, his right shoulder being first broken with a small mace, and the other joints crushed in succession, the culprit being finally dispatched by blows upon the abdomen. He showed courage, and seems to have rapidly become insensible. His companion, a Jew, had to witness this scene before his own turn came, and, probably because of his unpopularity, his tortures were prolonged. I remember being impressed at the time by the peculiarly ghastly account of his punishment, but have forgotten his name. The report was in more than one English newspaper somewhere about 1870, but I made no note. J. A. GOODCHILD. Bordighera.

The *Universal Spectator* of 19 February, 1810, is responsible for the following:—

“A man and his wife, convicted of having falsely accused a Jew family of assassination, were on the 25th of last month broken on the wheel at Aix-la-Chapelle.”

J. N. BRUSHFIELD, M.D.

**ETON COLLEGE AND RAM HUNTING** (9<sup>th</sup> S. vi. 230, 374; vii. 95).—The *Sportsman’s Magazine*; or, *Chronicle of Games and Pastimes*, No. 15, August, 1824 (which commences vol. iii. of the periodical), has as a frontispiece an engraving, ‘The Ancient Game of Ram Hunting, as practised by the Eton Scholars.’ It represents a number of the boys armed with heavy clubs, pursuing the unhappy animal. In the background is a view of the college and river. A brief description occupies p. 1 of the text, which is principally from the Rev. Mr. Cole’s MSS. in the British Museum. The substance of it is that the custom was observed at election time, about the beginning of August; that the ram was hunted “from the college playgrounds, as far as he would run.” The boys aimed at knocking the ram down, with bludgeons bought for the purpose, and it was afterwards “made into a pasty, and served up in the hall.” The period Mr. Cole refers to was about the middle of the eighteenth century.

MR. BALDOCK’s supposition that the Duke

of Cumberland was alluded to in the *Norwich Mercury* is correct, as it is stated in the *Sportsman's Magazine* that "the late Duke of Cumberland was present at one of these huntings."

W. T. SPENCER.

'ESSENCE OF MALONE' (9<sup>th</sup> S. vi. 488).—Another Essence of Malone; or, the 'Beauties' of Shakespear's Editor. Second Part. By George Hardinge. Lond., 1801, 8vo, pp. 186." George Hardinge (1744-1816) was the son of Nicholas Hardinge; educated at Trinity College, Cambridge; made senior justice of the counties of Brecon, Glamorgan, and Radnor; and in 1789 appointed Attorney-General to the Queen. His life is given in his miscellaneous works, published by John Nichols in 1818.

JOHN RADCLIFFE.

"JURY" IN NAUTICAL TERMS (9<sup>th</sup> S. v. 267, 426).—In 'Peregrine Pickle,' published in 1751, the grim commander Commodore Trunnion addresses his lieutenant Hatchway, who has a wooden leg, as a "jury-legged dog." In 'The Pirate,' the date of which may be 1702, in the quarrel on board the pirate schooner the carpenter observes:—

"Jack Jenkins was not a chip the worse," said the carpenter; "I took the leg off with my saw as well as any loblolly-boy in the land could have done—heated my broad axe, and seared the stump—ay by! and made a jury-leg that he shambles about with, as well as he ever did—for Jack could never cut a feather."—Chap. xxxiv.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

"MANÉCANTERIE" (9<sup>th</sup> S. vi. 169).—

"Manécanterie, s.f. (du lat. *mane*, matin; *cantare*, chanter). Ecole spéciale qui était attachée aux paroisses, et dans laquelle on instruisait les enfants de chœur."—'Grand Dictionnaire,' par Napoléon Landais, 14<sup>e</sup> édit., Paris, 1862. In the 'Complément.'

ROBERT PIERPOINT.

THE ABBOT OF WESTMINSTER'S PLOT (9<sup>th</sup> S. vii. 84).—It is curious to reflect, on a review of the circumstances connected with this formidable conspiracy against Henry IV., that the same sanguinary practices in regard to the collection and thereafter the display of "human heads"—on a milder scale, it is true—were being carried out in England under the first king of the house of Lancaster, in 1400 and 1401, as were occurring at the same time in Syria under Timour, Emperor of the East. Thus at the sack of Aleppo, 11 November, 1400, while Timour was conversing with the doctors of law and the cadhis of the city, the streets of Aleppo streamed with blood through Timour's per-

emptory command to his soldiers that they were to produce an adequate number of heads, which, according to his custom, were curiously piled in columns and pyramids. Again, at Bagdad in the following year, 22 July, 1401, he erected a pyramid of ninety thousand heads on the ruins of the city. It is of Timour that Gibbon observes:—

"The conquest and monarchy of the world was the first object of the ambition of Timour. To live in the memory and esteem of future ages was the second wish of his magnanimous spirit."—'Decline and Fall,' chap. lxv.

The comparison was then, as it is now, "Better fifty years of Europe than a cycle of Cathay."

F. E. MANLEY.

LAY CANON (9<sup>th</sup> S. vii. 148).—A minor or petty canon, or a vicar choral, is not a layman, but a lay vicar, or, in other words, a songman, is. Mr. Orby Shipley thus defines lay vicar ('Glossary of Ecclesiastical Terms'):—

"A deputy, in a cathedral, of a canon or prebendary, to perform those duties which a layman may do, such as singing in the choir. They were originally in minor orders. They are sometimes members of the inferior college in a cathedral, and sometimes merely part of the foundation at large."

Possibly a lay canon may be a variety of the lay impropriator.

ST. SWITHIN.

INSTALLATION OF A MIDWIFE (9<sup>th</sup> S. v. 475; vi. 177, 274, 336, 438).—Would MR. PEACHEY be good enough to inform me if the so-called chimerical "Opinicus" was the crest of the Barber-Surgeons, and the only one known? "The head and wings of an eagle, the fore part of a lion, the hind part of an ass, and the tail of a camel." Other combinations are given by various persons. The meaning is said to be "the eagle to represent swiftness, the lion courage, the ass patience, and the camel endurance." Were there any arms or motto attached to the Barber-Surgeons; and are they still in existence? I believe they were first known as "chirurgeons" in the style of the period.

RICHARD HEMMING.

[The Barber-Surgeons still possess their hall in Monkwell Street.]

OLD LEGEND (9<sup>th</sup> S. vii. 107).—Oberon gave to Huon of Bordeaux a magic horn, which, sounded gently, had the power of making people dance involuntarily; and the elf-king's tune is said in popular tradition to have that effect. When the horn was sounded loudly, it brought Oberon, though he were a thousand miles away, to the assistance of Huon. See Wieland's 'Oberon,' canto ii. stanzas 49, 50. Oberon was afterwards angry with Huon, but did not abandon him entirely;

and I think that the cause of his anger was different from that mentioned in the query. But the story of Huon of Bordeaux is both old and French, and strongly resembles in some respects the legend inquired for.

E. YARDLEY.

"J'AI VÉCU" (9<sup>th</sup> S. vii. 105).—The temptation to improve the sayings of famous men is only natural, and no one has suffered more from such supposititious interpretation than the great Puritan abbé of the Revolution, and without reason. Of all the men of the time, he was the most clear-headed, simplest, and most unaffected. No one better than he knew his own mind and the significance of his words; and to graft an inner meaning on his *mots* is entirely to misunderstand Sieyès. Scores and scores of deputies who voted for the king's death might have been credited, just as truly and just as falsely, with the "La mort sans phrase" traditionally ascribed to the abbé.

So with "J'ai vécu," of which literal translation is the best—even "I existed" is too rhetorical. Mignet, in his 'Notices Historiques' (vol. i. p. 81), says, "Lorsqu'un de ses amis lui demanda plus tard ce qu'il avait fait pendant la Terreur, 'Ce que j'ai fait,' lui répondait M. Sieyès, 'j'ai vécu.'"

Happily, in this instance, we are not left in doubt, since Sieyès lived to repudiate the invidious meaning attached to the words (see Sainte-Beuve's *art. in l.*). It is their entire directness and improvisation that, for one reason, gives value to his historical sayings.

PHILIP NORTH.

SERGEANT BETTESWORTH (9<sup>th</sup> S. vii. 127).—His Christian name was Richard. He sat in the Irish Parliament from 1721 to 1727 as member for the borough of Thomastown in the county Kilkenny, and from 1727 until his death as member for the borough of Middleton in the county Cork. In 1732 he was appointed third serjeant-at-law in Ireland, and in 1738 became second serjeant. He died on 31 March, 1741. The University of Dublin conferred on him in 1725 the degree of LL.D. *honoris causâ*. Further information as to Bettesworth will be found in the *Journal* of the Cork Historical and Archaeological Society for 1895, p. 117, and for 1897, p. 265.

F. ERLINGTON BALL.

SIR JOHN BORLASE WARREN, BART. (9<sup>th</sup> S. vi. 490; vii. 15, 92).—In 'The Georgian Era,' vol. ii. p. 210 (1833), it is stated that this distinguished admiral was educated at Winchester. Mr. Mackenzie Walcott, 'William of Wykeham and his College,'

p. 443 (1852), states that he was a commoner, giving his date as 1772, and adding that "he removed from Mr. Princep's school at Bicester to Winton." In confirmation of this I find the name of Warren upon the Winchester Long Rolls for 1768-72; but these dates and statements are in conflict with the statement of the writer in the 'D.N.B.' that Warren entered at Emmanuel College, Cambridge, 23 September, 1767. Which is correct?

C. W. H.

"ATTUR. ACAD." (9<sup>th</sup> S. vii. 68).—I send this, as it may interest and be of use to readers of 'N. & Q.'

Attur. Acad., an authority given in Minshew, 1627, under 'Interlopers in trade,' refers to 'The Attorneys Academie.' See under Exchequer No. 4687. 'The Attorney's Academy,' Lond., 1547, 8vo, was by Thomas Powell or Powel, printer, who dwelt in Berthlet's house in Fleet Street. It is said he removed to Dublin.

JOHN RADCLIFFE.

AUTHORS OF QUOTATIONS WANTED (9<sup>th</sup> S. vii. 90).—

Cold water is the best of drinks.

See 8<sup>th</sup> S. xii. 332, where two versions of these lines are given, but no author's name.

W. C. B.

(9<sup>th</sup> S. vii. 110.)

And snatching, as they [the years] go, whole fragments of our being.

This seems to me an attempt at recalling Pope's lines:—

Years, following years, steal something every day =  
At last they steal us from ourselves away.

Pope was imitating Horace:—

*Singula de nobis anni prædantur euntes.*

Book ii. Epistle ii. line 55.

E. YARDLEY.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Superstitions of the Highlands and Islands of Scotland.* By John Gregorson Campbell, Minister Tiree. (Glasgow, Maclehose.)

STUDENTS of the superstitions of the Scottish Highlands know how much information on the subject is due to that indefatigable worker the late Rev. John Gregorson Campbell. The present collection was made during thirty years, from 1861 to 1891, and much of the matter was in hand when J. F. Campbell of Islay published his 'Popular Tales of the West Highlands.' It now sees light for the first time, and is to be succeeded by a second volume on 'Witchcraft and Second Sight in the West Highlands,' if, which is scarcely doubted, the reception of the present volume such as to encourage the publication. The contents are derived wholly from oral sources, no trust whatever having been reposed upon printed books.

dealing with the subject, and written correspondence having also, after due deliberation, been omitted. Long a resident in Tiree, a frequent traveller in the north-western and central Highlands, and possessor of a full knowledge of the spoken language of the people, Mr. Campbell has escaped most of the difficulties by which his predecessors were beset. A principal cause of error on the part of previous writers has been, Mr. Campbell holds, ignorance of Gaelic and Highland feelings and modes of thought, together with a habit of thinking in English, and a consequent inability to "eliminate from their statements thoughts derived from English or classical literature, or to keep from confusing with Celtic beliefs ideas derived from foreign sources and from analogous creeds existing elsewhere." Another matter of equal importance, on which he does not dwell, is the fact that his profession and his intimacy with the Highlanders enabled him to conquer the reticence of the Celt in talking concerning night visions and fears. Most of the beliefs mentioned are familiar to the folklorist, and are illustrated in works dealing with Irish, Welsh, and Manx superstitions. Especial advantage attends, however, the authoritative form they assume here. As a rule, belief in the fairies as still existing, with which the volume opens, is passed. Peasants believe, as Chaucer believed five hundred years ago, that fairies, though once they existed, have now disappeared. A few people, however, still think it worth while to take precautions against them. Fairies seem more mistrusted in Scotland than in Ireland. Lasting good never comes of their interference, and we seldom hear of a peasant becoming enriched, though such cases are known, by the capture of an elfin bride. The word *sith* (pronounced *shee*)=peace, is that from which, on account of the noiselessness of their movements, the names given to fairies are generally derived. In size the fairies extend from beings that can crawl through a keyhole to others capable of forming nuptial alliances with mankind. With regard to their stealing of women and children, the means of detecting fairy changelings by means of empty egg-shells, &c., the beliefs are the same as seem generally prevalent in other countries. Fairies have often some deformity, a frequent blemish in the fair sex being the existence of but one nostril. A very interesting series of stories has been collected, and the volume exercises much fascination over the reader. On subjects such as divination, spells, the devil, &c., much interesting information is given. While scientifically thorough in treatment, the book is indeed admirably suited for general perusal.

VERDI, whose recent decease has removed one of the most notable figures in Italy, occupies a prominent place in the March reviews and magazines. The estimate, naturally, varies little, and most writers draw attention to the separate letters of his name, which in the worst days of Italy made that name a war cry. In the *Fortnightly* Mr. Cuthbert Hadden pronounces 'Falstaff,' when the age of the composer is taken into account, almost miraculous. Another subject, taboo to us, but generally discussed, is 'The Civil List and the Hereditary Revenues of the Crown.' Departing far from the subjects he ordinarily selects, M. Maurice Maeterlinck, in his 'In the Hive,' gives us a striking and it may almost

be said dramatic account of the proceedings of the queen bee in her destruction of her rivals. This forms the fourth chapter of a forthcoming book on 'The Life of the Bee.' We may indeed learn "some lessons of wisdom," as Isaac Watts would call them, from the study of this monarchy of bees—lessons instructive and edifying, if not wholly consoling. Mr. Stephen Gwynn supplies 'A Specimen of Mediæval Irish Poetry,' and Miss Helen Zimmern gives a picture of 'Victor Emmanuel III., King of Italy.' As a rule, the best portion of the contents consists of the articles on the late Queen, the relations between England and Ireland, South African politics, and the defenceless state of Britain. With these matters we cannot possibly deal beyond commanding the essays to the attention and study of our readers.—In the *Nineteenth Century* Mr. Edvard Grieg contributes the article on Verdi, whom he places, as most would, in front of Bellini and Donizetti, and also of Rossini. He goes so far, indeed, as to class him on the whole side by side with Wagner as "the greatest dramatist of the century." Warm eulogy is bestowed, but in the 'Falstaff' traces of the influence of age are discovered. Mrs. Margaret L. Woods gives a readable account of that interesting personage Maria Holroyd, best known, we may suppose, in connexion with Gibbon. Mr. Henry Arthur Jones writes on 'The Drama in the English Provinces,' against which we have nothing to urge except that "the provinces" is only a slang term employed by that which, by the use of another slang term of its own invention, is called "the profession." York, Lincoln, Nottingham, and Chester are no more provinces than London is a metropolis to them, even if it may be such to Melbourne or Brisbane. An earnest playgoer thirty years ago, Mr. Jones noted the decline of the stock company, with its leading men, leading juveniles, leading ladies, and so forth. He has much to say concerning the changes that have subsequently arrived. His chief complaint is that throughout England "the art of the drama only exists as the parasite and hanger-on of popular amusement," and that we have, in fact, no distinct drama at all. Mr. Philip Alexander Bruce gives 'Some American Impressions of Europe,' by which we should do well to profit.—The *Pall Mall* practically opens with what is called 'A Character Study' of Pope Leo XIII., by the Vicomte E. M. de Vogüé, of the Académie Française. The estimate of the Pope is, naturally, high. M. de Vogüé regards him, indeed, as the first man in Europe since the death of William I. of Germany. The illustrations, representing the surroundings of the Pope and proceedings, domestic or official, in the Vatican, have abundant interest. 'Men's Dress' is an amusing article, but will not appeal very directly to the majority of our readers. A description of 'Castle Howard,' the seat of the Earl of Carlisle and the great pride of the East Riding, is by Lord Ronald Sutherland Gower. It will be read with interest, at least by Yorkshiremen, and is admirably illustrated. There are reproductions of some fine pictures, among which we fail to trace 'The Three Maries'; perhaps it is no longer at Castle Howard. An interview with Paul Kruger reproduces portraits and autograph of the ex-president. It has already attracted much attention, but is outside our limits, as is the 'English and French in Abyssinia' of Mr. Herbert Vivian. Sir Robert Ball deals trenchantly with the notion of signalling to Mars. Sir Herbert

Maxwell is responsible for 'Victoria the Well Beloved.' A beautiful picture by Gainsborough of Mrs. Robinson (Perdita) is reproduced.—'Scribner's' opens with 'Along the East Coast of Africa,' by Mr. Richard Harding Davis. This describes the result of a steam trip from Durban up to Zanzibar, ports at which bubonic plague existed being left unvisited. Not too much a friend of England is Mr. Davis counted. What he says about the relative prosperity of countries under English, German, and Portuguese rule is pleasant reading for us. Portuguese rule is depicted in grim colours. Zanzibar is described as a terrestrial paradise. 'Among the Immigrants' gives a good account by pen and pencil of the Russian and Polish population that flocks to America. Mr. Henry Norman contributes a fifth paper on 'Russia of To-day.' Mrs. Gilbert's stage reminiscences are agreeably continued. 'The Transformation of the Map' shows the changes in maps which have been witnessed in the course of a single lifetime. Mr. Brander Matthews has a thoughtful paper on the 'English Language in America.'—The *Cornhill* opens with a very interesting historical paper by Mr. C. H. Firth on 'The Sick and Wounded in the Great Civil War,' a new subject, on which a great scholar supplies some valuable information. Under the title 'My Mother's Diary' Mrs. Mary Westenholz gives what professes to be an account of experiences during the Prussian invasion of Schleswig-Holstein. These are obviously fictitious, but are deeply moving. The Rev. W. H. Fitchett sends another brilliant picture of incidents connected with the Indian Mutiny. A very encouraging account is supplied by Mr. C. J. Cornish of 'The Results of Wild Bird Protection.' We had no idea that so much gain had attended an Act as yet inadequately administered. Mr. G. S. Street does full justice to Anthony Trollope, a delightful novelist at present under a cloud. Trollope is defended from the charge brought against him by an eminent pundit that he is not creative. 'A Londoner's Log-Book,' No. II., is a clever piece of social satire. 'The Christian Scientist' is also bright and humorous.—The *Gentleman's* has a good and readable article on 'The Cat and the Moon,' which we commend to our readers. Its author, the Rev. George St. Clair, should not, however, misquote Ben Jonson. Miss Georgiana Hill has an excellent paper on Gondomar, the Spanish Ambassador to James I., to whose malign influence England owes what may almost be regarded as her crowning humiliation, the royal murder, at the bidding of Spain, of Raleigh.—The lighter contents of *Longman's* are delightful, especially 'Concerning Tod and Peter.' Miss Dempster contributes 'The First of the Hundred Days.' 'Bacteria and Salt' is scientific and sufficiently startling. Mr. Lang is amusing in 'At the Sign of the Ship,' and also, as he sometimes is, a trifle severe, though in good-natured fashion. His note on the *coquille*—

In Vienna's fatal walls  
God's finger touched him and he slipped—  
is excellent.

MR. E. S. DODGSON has printed a short and satisfactory reply to the criticism on his Leicragan studies of Dr. Schuchardt. There is much philological interest in this, but the matter is too personal to appear in our columns. It is included in a pamphlet with his 'The Verb in the Second Book in Guipuskoan Bask,' a subject on which Mr. Dodgson is a high authority.

WITH much regret we hear of the death of Mr. Frederick S. Ellis, an old friend and a warm supporter of 'N. & Q.' whom we saw but a few weeks ago in his customary health. A brother of Sir Whittaker Ellis, he was closely connected with Richmond. In early life he was with Thomas Rodd, the bookseller, whom he succeeded. His business, once conducted in King Street, W.C., close to the old Garrick Club, was removed to Bond Street, where, under the name Ellis & White, it is carried on by his nephew and late partner. Many years ago he retired and settled at Torquay until his death, which took place at Sidmouth. A great friend of Dante Rossetti, whose poems he published, and of William Morris, he was well known and highly prized in literary and artistic circles. In the publications of the Kelmscott Press he took an active share, editing for it the *Chaucer*—perhaps its noblest production—the *Shelley*, the *Keats*, and many of its most prized works. Ellis translated 'Reynard the Fox,' the 'Roman de la Rose,' and 'The Golden Legend,' and was, up to his death, engaged in preparing English versions of mediæval works. He also compiled an elaborate 'Shelley Concordance.' He was the possessor of paintings by Rossetti and E. Burne-Jones, and at his home, the Red House, Chilston, Torquay, he had a few priceless books. In publishing Rossetti's works he was influenced by friendship rather than the hope of profit. Few men were indeed of a gentler or more unselfish disposition, and his death has left a void not easily filled.

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IVAN MORRIS ("Sibyl or Sybil").—Sibyl is right. The other, though frequently employed since the appearance of the novel so called, is incorrect.

ERRATA.—P. 142, col. 1, l. 27, for 'Dictionary of Greek Antiquities' read *Greek and Roman Antiquities*; p. 155, col. 1, l. 23, for "of little" read *oh little*.

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## Notes.

## DANTEIANA.

1. ‘INFERNO,’ xii. 4 *et seq.* :—

Qual è quella ruina che nel fianco  
Di qua da Trento l’Adice percosse.

A puzzling question of locality is broached here. Cary makes no attempt to solve it, therein justifying his wisdom, but Plumptre knows no such reticence :—

“The scene referred to is probably that of the landlip known as the *Slarini* (=precipice) *di Marco* in the gorge of the Chiusa, running from the Adige across the slopes of Mount Pastello. The landslip is described in the ‘History of Verona’ by Della Corte as having happened in 1309, without either earthquake or tempest.”

Scartazzini supplies alternative surmises, but passes no opinion on either :—

“Secondo gli uni Dante allude al varco apertosi dall’Adige a traverso le falde del Monte Pastello nel luogo detto la Chiusa, e che è chiamato *li Slarini di Marco*; secondo altri alla rovina di Monte Barco presso Rovereto.”

Somewhat oracularly, but rightly, Lombardi adds, after giving the Monte Barco conjecture :—

“Intendono altri questa *ruina* in altra parte; ma ovunque sia poco importa.”

Quite so. It matters little where the scene

of the allusion lay; of more importance is it that it furnishes the probable dates (as Plumptre observes) both of the poet’s visit to Verona and of the composition of the passage, if not of the entire canto. This is my sole motive for touching upon it here.

2. *Ibid.*, 17 :—

Tu credi che qui sia il Duca d’Atene.

Cary’s rendering of this line is a sample of his general looseness of translation :—

Thou deem’st the King of Athens here,  
which he emphasizes by his notes :—

“Duca d’Atene. So Chaucer calls Theseus :—

Whilom, as olde stories tellen us,  
There was a duk, that highte Theseus.  
‘The Knighte’s Tale.’

And Shakespeare :—

Happy be Theseus, our renowned duke.  
‘Midsummer Night’s Dream.’

Ægeus, not Theseus, was King of Athens. Dante dubs the latter “duke” in the sense of leader, as law-giver and administrator, and both Chaucer and Shakespeare follow in his wake, each making “copy” of him after his own bent. The chequered career of this legendary hero lent itself easily to diversity of poetic treatment.

3. *Ibid.*, 40–43 :—

Da tutte parti l’alta valle feda.  
Tremò sì, ch’io pensai che l’ universo  
Sentisse amor, per lo quale è chi creda  
Più volte il mondo in caos converso.

Is this a reference to the cosmic theory of Empedocles condemned by Aristotle in his ‘Physics’ and ‘De Anima’? The *è chi creda* (=est qui credat) lends itself presumably to the inference, and most annotators maintain the allusion. But there is a danger, in reading into every chance phrase systems and theories, of over-crediting an author with knowledge of which he is utterly unconscious. Thus Mr. Bosanquet (‘Psychology of the Moral Self,’ p. 50) quotes Shakespeare in proof of the difficulty of initiating psychological self-consciousness, though I question the poet’s acquaintance with that branch of mental science. The lines are :—

*Cas.* Tell me, good Brutus, can you see your face?  
*Brut.* No, Cassius; for the eye sees not itself,  
But by reflection, by some other things.

I do not suppose for a moment that any psychological *arrière-pensée* lurked in Shakespeare’s mind when he penned these matter-of-fact lines, which were a simple statement of a certain impossibility in the absence of an external agency. No man can get outside himself to discover what manner of man he is; the vision depends upon a mirror of some sort. Shakespeare meant nothing more than

this. Dante, however, knew his Aristotle well enough to make Virgil quote, or refer to, the cosmic nonsense of Empedocles.

4. *Ibid.*, 77-8 :—

Chiron prese uno strale, e con la cocca  
Fece la barba indietro alle mascelle.

Plumptre says :—

"Ruskin's note on this passage, as showing that what Dante wrote was not, as with second-rate artists, the work of a deliberate invention, but the description of what he had actually seen, as in the visions of the night, is eminently characteristic.—'M. P.' iii. 8."

So it is, like most things Ruskin wrote or uttered, and like many things equally far-fetched. Dante was certainly not a second-rate, but he was in many instances a second-hand artist—as most artists unavoidably are. And as to "deliberate invention," what is the whole poem but such? It was as much a vision of the day as of the night, and in both cases descriptions of what he had not seen. But Ruskin would not have been Ruskin had he not been *outré*.

5. *Ibid.*, 107 :—

Quivi è Alessandro, e Dionisio fero.

Plumptre heads a long and instructive note on this and subsequent lines with a curious sentence :—

"The list of the tyrants who are singled out from among thousands as types is interesting as furnishing data for a study of Dante's historical sympathies."

Had the dean written "antipathies" the sentence had been more intelligible, for such the selected list shows them to have been. But of more importance is the question touching the identity of Alessandro. Is he Macedonian or Thessalian; Alexander the Great or Alexander of Phœbe? It is more than a case of *Utrum horum mavis accipe*. The weight of evidence, in my judgment, inclines towards him of Macedon. That Dante speaks favourably of him elsewhere ('De Monarchia,' ii. 9; 'Convito,' iv. 11) "non è di molta importanza," as Scartazzini observes. He was the worse sinner of the two, and the entire 'Commedia' is constructed upon gradations of guilt and merit. Possibly Dante may have changed his estimate [of the Macedonian monarch], and been influenced by his favourite Lucan," as Plumptre observes, but the poet's independence of judgment militates somewhat against the conjecture. The dean himself is of opinion that "Alexander is probably not the Macedonian conqueror, but the Thessalian tyrant of Phœbe." But, of course, neither this nor its converse opinion brings us finality.

6. *Ibid.*, 118-20 :—

Mostrocci un' ombra dall' un canto sola,  
Dicendo: Colui fesse in grembo a Dio  
Lo cor che in sul Tamigi ancor si cola.

A special interest attaches to this passage, "as one of the few," to use Plumptre's words again, "in the 'Commedia' which bring us into contact with English history." It is also the first of its kind; the next one ('Purg.' vii. 130) will confront us with our Henry III. The well-known incident needs no recapitulation here, but the value of the passage as indirect evidence of Dante's having visited England will bear repetition. In his memorable article 'Did Dante study in Oxford?' (*Nineteenth Century*, June, 1892) Mr. Gladstone wrote :—

"The mere mention of the Thames by Dante is a notable fact; for nowhere else, outside of Italy, does he name a river theretofore so unknown to fame and of such secondary importance, unless in connexion with his own travels.....The introduction of the Thames, and its association with a local contemporary incident, crowns the presumptive evidence derivable from his other references to England, all coloured with local interest, and all of them contemporary with his own life."

Nobody with any pretension to historical criticism, of course, doubts nowadays that Dante did study at Oxford, as he had done at Paris, though, *per se*, mere references to foreign localities do not establish a presumption of personal acquaintance with such. Scott wrote admirably of Manxland, as Shakespeare did of Italy; yet Scott had never visited the one nor Shakespeare the other. With Dante, however, the case differs materially; his allusions prove—directly some, indirectly others—actual intimacy with the regions touched upon. But what does the poet mean precisely by

Lo cor che in sul Tamigi ancor si cola?

That the organ was exposed for public veneration on some column at the head of London Bridge? If so, I hold with Mr. Gladstone (*loc. cit.*) that "we learn this on the (I believe) solitary testimony of Dante." Or did he refer, in Barlow's sense, to its being "held in honour on the Thames"—as it would be when resting in Westminster Abbey? The latter is the more probable of the two views. It is worthy of note that Villani (vii. 39) perpetuates the former theory. Scartazzini quotes him as writing thus :—

"Adoardo fece porre il cuore del detto suo fratello in una coppa d'oro in su una colonna in capo del ponte di Londra sopra il fiume Tamigi."

Mr. Gladstone probably had this sentence before him when penning the line cited above, from which, it appears to me, not Danta, but Villani, was the author of the supposition.



As when an herd of lusty Cimbrian bulls  
Run mourning round about the females' miss,  
And stung with fury of their following,  
Fill all the air with troublous bellowing.  
'2 Tamb.,' IV. i. p. 63, col. 1, Dyce.

Note the following :—

As when almighty Love, in wrathful mood,  
To wreake the guilt of mortall sins is bent,  
Hurles forth his thundring dart with deadly food,  
Enrolld in flames, and smouldring dreiriment.  
Book I. canto viii. stanza ix.

And will you not, you all-beholding heavens,  
Dart down on him your piercing lightning brand,  
Enroll'd in sulphur, and consuming flames?

And, in Thy justice, dart thy smouldring flame, &c.  
'Selimus,' ll. 1329-31 and 1446.  
And bullets, like Jove's dreadful thunderbolts,  
Enroll'd in flames and fiery smouldering mists.  
'1 Tamb.,' II. iii. p. 15, col. 1.

Lo ! I the man whose Muse whylome did maske,  
As time her taught, in lowly shepheards weeds.  
'The Faerie Queene,' opening lines.  
Jove sometime masked in a shepherd's weed.  
'1 Tamb.,' I. ii. p. 12, col. 1.  
Poor prince, thou thoughtest in these disguised  
weeds  
To mask unseen.....  
.....hiding my estate in shepherd's coat.  
'Selimus,' ll. 2061-8.

Their scepters stretcht from east to westernre shore,  
And all the world in their subjection held.

Book I. canto i. stanza v.

Ay, though on all the world we make extent,  
From the South-pole unto the Northern Bear's,  
And stretch our reign from East to Western shore.  
'Selimus,' ll. 21-3.

Stretching your conquering arms from east to west.  
'2 Tamb.,' I. iii. p. 47, col. 2.

So from the East unto the furthest West  
Shall Tamburlaine extend his puissant arm.  
'1 Tamb.,' III. iii. p. 25, col. 1.

The word "glut" with its variants occurs so many times in Marlowe's work as to constitute a feature by itself and a mark by which he can be known. Note how it comes in in 'Selimus' and 'Tamburlaine,' although Spenser does not use the word in the parallel passage :—

"But if that carelesse hevens," quoth she, "despise  
The doome of just revenge, and take delight  
To see sad pageants of mens miseries," &c.

Pitifull spectacle of deadly smart,

Pitifull spectacle, as ever eie did vew !

Book II. canto i. stanzas xxxvi. and xl.

O ! you dispensers of our hapless breath,  
Why do ye glut your eyes, and take delight  
To see sad pageants of men's miseries ?

Pitiful spectacle of sad dreiriment !

Zeno (*viewing the dead*). But see, anot  
spectacle !

Ah, wretched eyes, the enemies of me  
How are ye glutted with these grievous o  
And tell my soul more tales of bleeding r  
'1 Tamb.,' V. i. p. :

Observe how beautifully Spenser  
by both plays in the following case,  
that the first line of the 'Selimus'  
repeats a different part of Spenser :—  
O Thou, most auncient grandmother of a

Book I. canto v. sta

As does 'Tamburlaine' in line 6 :—  
Enwrapt in coal blacke cloudes and filthy

Book I. canto xi. sta

But I will quote, and clinch the p  
the two plays more tightly directly

Bajazet. Night ! thou most ancient gr  
of all,

First made by Jove, for rest and quiet sle  
When cheerful day is gone from th' ea  
hall ;

Henceforth thy mantle in black Lethe ate  
And clothe the world in darkness infern

'Selimus,' ll

O lightsome Day, the lampe of highest Jc  
First made by him mens wandring wayes  
When Darknesse he in deepest doneeon c  
Henceforth thy hated face for ever hyde,  
And shut up heavens windowes shyning

Book I. canto vii. stan

Add three lines from the precedin  
to complete the parallel with 'Tamb

Now let the stony dart of sencelesse Cold  
Pierce to my hart, and pas through everie

And let eternall night so sad sight fro me

Compare :—

Bajazet. O highest lamp of ever-living .  
Accursed day, infected with my griefs,  
Hide now thy stained face in endless nigh  
And shut the windows of the lightsome h  
Let ugly Darkness with her rusty coach,  
Engirt with tempests, wrapt in pitchy clc  
Smother the earth with never-fading mist

Then let the stony dart of senseless cold  
Pierce through the centre of my wither'd

And make a passage for my loathed life.

'1 Tamb.,' V. i. p. 3

Here is the completion of the paral  
speeches in both plays are made by  
zeth, who has been deprived of his  
and who is in a state of the utmost c  
and misery. The association is not  
of mine ; it is an association deli  
made by the author of 'Selimus,' w  
course, Marlowe himself. But I will

Bajazet. That woeful emperor, first of r  
Whom the Tartarians locked in a cage  
To be a spectacle to all the world,  
Was ten times happier than I am.  
For Tamberlaine the scourge of nations, &

familiar with the spectacle of Bajazeth "locked in a cage." CHARLES CRAWFORD.  
(To be continued.)

**THE FIRST LADY BARRISTER.**—The *Sphere* for March 9th contains a full-page illustration of the swearing-in of Mlle. Chauvin, the lady barrister, who made her first appearance on the 23rd of February before M. Magnaud, the President of the Tribunal at Château-Thierry. The *Sphere* states that the judge, in welcoming Mlle. Chauvin, said that

"the law which had accorded her the right to practise had not been received with equal enthusiasm by all her male confrères. The Château-Thierry Tribunal, on the contrary, applauded that law, as it would energetically applaud all measures tending to emancipate woman. That was why he entertained the hope that at an early date a law would be passed which would allow women to sit in the ordinary tribunals as judges. It was with this hope that he welcomed to the bar of his court the first woman who had come to plead before it."

A. N. Q.

**VANISHING LONDON : CHRIST'S HOSPITAL.**—*The Standard* of March 7th contains the following :—

"The beginning of the end has already been commenced in grim earnest at Christ's Hospital. The Lenten suppers of this year will be the last that will take place in the historic building in Newgate Street. The coloured windows have already been removed, and a few weeks hence the fine organ will be dismantled. It is intended to overhaul it thoroughly, and then to erect it in the large hall at Horsham. The organ an old Blue has promised to present will be placed in the chapel in course of erection."

N. S. S.

**MANNINGHAM AND 'TWELFTH NIGHT.'**—I do not think attention has been called before to the following parallel :—

*Fabian.* Now, as thou lovest me, let me see his letter.

*Corn.* Good Master Fabian, grant me another request.

*Fab.* Y'wthing.

*Cto. D.* not desire to see this letter.

*Fab.* This is, to give a dog, and in recompense desire my dog again. 'Twelfth Night,' V. i.

Manningham's 'Diary,' 26 March, 1603 :—

"Mr. Francia Curle told me howe one Dr. Bullein, the Queenes kinsman, had a dog which he doted one [sic] so much that the Queene understanding of it requested he would graunt hir one desyre, and he shold have what soever he wold aske. Shee demanded his dogge; he gave it, and 'Nowe Madam,' quoth he, 'you promised to give me my desyre.' 'I will,' quoth she. 'Then I pray you give me my dog againe.'"

If, as we may assume from the way in which Manningham introduces it, the anecdote, to which Shakespeare evidently alludes, was cur-

rent at the time, the parallel furnishes some slight additional evidence that 'Twelfth Night' had not long been written, and therefore that the occasion when Manningham saw it acted in February, 1601/2, was that of its first performance.

G. CROSSE.

3, Pitt Street, Kensington.

**EDWARD HAMLEY, B.C.L. (BORN 1764).**—The 'Dict. Nat. Biog.', vol. xxiv. p. 238, seems to be in error in assigning the death of this scholar and poet to 1837. His death was announced in the *Gent. Mag.* for 1835, p. 441; and an inscription in Stanton St. John parish church, his burial-place, states that he died 7 December, 1834. He was the elder of the two sons of Thomas Hamley, rector of St. Columb-Major, Cornwall, by his second marriage with Mary, sister of Richard Mant, D.D., rector of All Saints', Southampton. (Cf. Harl. Soc. publ., vol. xxxv. p. 340, where for "Hambe" read *Hamley*; 'Dict. Nat. Biog.', vol. xxxvi. p. 96.) His younger brother, Giles Hamley, of Bow Churhyard, Cheapside, and Newington, Surrey, died in 1808 (see *Gent. Mag.* for 1808, pt. i. p. 563). The Hamley pedigree in Maclean's 'Hist. of Trigg Minor,' vol. ii. pp. 550-1, errs in creating two distinct persons out of his only half-brother Thomas Tregenna Hamley (born 1759).

H. C.

**"PINHOEN," A GHOST - WORD.**—The 'Encyclopedic Dictionary' describes this as "a purgative oil derived from *Curcas multifidus*." By way of etymology it adds "native name." This looks as if the editor of the dictionary took it to be Indian or negro, whereas it is merely Portuguese. Its interest consists in the fact that it is what PROF. SKEAT, in his brilliant article on 'Mazame' (9th S. vi. 206), calls a ghost-word, the record of a blunder, a singular coined from a plural. The Portuguese singular is *pinhoen*. The English singular, *pinhoen*, is an incorrect deduction from the Portuguese plural *pinhoens*. The word as a term of pharmacy occurs in very old books. Thus, in the English translation of Acosta's 'Naturall Historie,' 1604 (iv. xxix. 289), I find, "There are a thousand of these simples fit to purge, as.....*pignons* of Punua.....and many other things." More usually the full phrase is "Pinhoens do Brazil" and the *pinhoen* as Brazilian is mentioned by W. Piso in his 'De Reb. Nat. Indiarum,' 1648, iv. xl. The editors of the 'N.E.D.' may be glad to know of these instances of its use.

JAS. PLATT, Jun.

**"ANYONE" : "EVERYONE."**—Although the dictionaries give each of these two expressions as two words, I think it will generally be ad-

mitted that, when they are meant to signify a person, the logical and better method of writing them is that of their synomyms, "anybody" and "everybody."

J. S. McTEAR.

"DISTINCT."—In *Macmillan's Magazine* for March there is an interesting article by Sir Courtenay Boyle on the 'Coinage of Words,' in which many severe things are said about some neologisms to which the writer has an antipathy. One of these unfortunate words is the adjective "distinct," used in the sense of clear, unmistakable. Sir C. Boyle says:—

"Useless and wrong is the employment of *distinct* in the sense of *clear* or *decided*: nothing could be more slovenly than to write a *distinct success* for *decidedly successful*."

"Useless," "wrong," "slovenly"—why in the world are such opprobrious epithets hurled at this extremely inoffensive use of a respectable adjective? May I be allowed to offer my humble protest against this unjust judgment? I feel the more called upon to do so as I live in Oxford; and I may truly say that among members of the University, whether graduates or undergraduates, this use of "distinct" is probably of hourly occurrence, and always produces a distinctly pleasant effect on the mind of the hearer. I always hear it with joy. And why, I should like to ask, does it occur in Sir C. Boyle's list of hateful neologisms? This usage is not a thing of yesterday. It has the authority of careful writers. Neither Lord Macaulay nor E. A. Freeman was "slovenly" with his pen. If Sir C. Boyle will consult 'H.E.D.' (as he ought to have done), he will see (*s.v.* 'Distinct,' 3 c.) that the usage has the sanction of these eminent authors. It is a distinct enrichment of our language.

A. L. MAYHEW.

Oxford.

**COMB = COCKADE.**—In August, 1660, William Harrison, about seventy years of age, steward to Viscountess Campden, walked from Campden to Charringworth, in Gloucestershire, a distance of about two miles, to receive some rents. He disappeared, but on the highway were found a hat, a hatband, and comb which had belonged to him. "The hat and comb being hacked and cut, and the band bloody," his friends supposed him to be murdered. (From the 'Account' published by Sir Thomas Overbury in 1676.) The comb must have been, not any comb for the hair, but that which we now call a cockade, worn on the hats of menservants whose masters hold office under the Crown. "Comb," according to the 'N.E.D.,' was used of the crest of a

helmet, and "cockade" is so called from its resemblance to a cock's comb, but no instance is given of "comb" in this sense.

W. C. B.

**AN INTERESTING LEGAL ACTION.**—The following statement, which appeared in the *Manchester Guardian* of 23 February, deserves, I think, a place in 'N. & Q.'—

"The antiquity of our constitution and the complexity of our land laws could not be better illustrated than by a case which was decided on Thursday, after a hearing of many days, in the Chancery Division of the High Court. The action was brought by the Lord of the Manor and Soke of Rothley, in Leicestershire, to recover a fine of a shilling in the pound on the purchase money paid for twenty-two acres of land, called the 'Wonge,' at Grimston, a village near Rothley. The question whether the Lord of the Manor had a right to impose this fine involved an elaborate inquiry into the nature of the mediaeval land tenure, especially of 'tenure in ancient demesne,' and into the history and customs of the Manor of Rothley and its appurtenances from the Norman Conquest downwards. Mr. Justice Cozens-Hardy began his judgment by citing *Domesday Book* to show that King William I., and Edward the Confessor before him, held the Manor of Rothley, and finally decided against the plaintiff on the strength of 'a composition and agreement made between the Master of the Templars—who long held Rothley, and built the round church there—and the reeve of Grimston for himself and for the men of the same vill,' in the year 1245. The case will be highly interesting to students of medieval history."

A. F. R.

**TOWNS WHICH HAVE CHANGED THEIR SITES.**—The town of Tamalanque, mentioned by the early Spanish historians of New Granada, changed its site three times, and has finally been lost. General Joaquin Acosta, in his 'Compendio Historico del Desubrimiento de la Nuevo Reyno de Granada,' p. 174, note, says he has found the true account of the matter in a work called 'Floresta de Santa Marta,' by D. Nicolás de la Rosa (1680). This is so odd it seems worth making a note of. He says (I translate):—

"The changes were made by the audacity of a former parish priest, who, when—as frequently happened—he got into hot water with his flock and became unpleasing to them, used boldly to carry off the parish images into the forests, and also the bells: he took a portable altar with him on which to celebrate, would hang the bells up in the nearest tree, and order that they should be rung in the same manner as for the vigil of a feast. In this way all the neighbourhood were obliged to pack up and remove, and build a new Tamalanque near the priest and the treasures of the church, which were more valuable than their own houses."

IBAGUÉ.

**WORDSWORTHIANA.** (See *ante*, p. 42)—The notion of a Wordsworth anthology is older than Mr. Peter's essay. It is latent even in

Jeffrey's famous article in the *Edinburgh Review* of November, 1814, the article beginning with the classic exclamation, "This will never do!" In the penultimate paragraph of the critique the reviewer comments on the poet's persistent perversion of his talents, admitting the splendid, but occasional results of their exercise, and he regretfully observes, "While we collect the fragments, it is impossible not to mourn over the ruins from which we are condemned to pick them." Hazlitt also, in his lecture on 'The Modern Poets,' alludes to "the noble materials thrown away" in 'The Excursion,' while in his 'Round Table' (1815-17) he reflects that to the poet "the great and the small are the same; the near and the remote; what appears and what only is." In the 'Noctes Ambrosianae' for 1831 (vol. iii. p. 234) emphasis is laid on Wordsworth's "passages of surpassing excellence," passages independent of the fact that "Wordsworth cannot conceive a mighty plan," for while "his mind has many noble visions . . . they come and go, each in its own glory." In the first volume of the essays that he published in 1870, under the title 'Among my Books,' James Russell Lowell, writing on Shakespeare, introduces incidentally at p. 171 this passage on Wordsworth:—

"Wordsworth had, in some respects, a deeper insight, and a more adequate utterance of it, than any man of his generation. But it was a piecemeal insight and utterance: his imagination was feminine, not masculine; receptive, and not creative. His longer poems are Egyptian sand-wastes, with here and there an oasis of exquisite greenery, a grand image, Sphinx-like, half buried in drifting commonplaces, or the solitary Pompey's Pillar of some towering thought. But what is the fate of a poet who owns the quarry, but cannot build the poem? Ere the century is out he will be nine parts dead, and immortal only in that tenth part of him which is included in a thin volume of 'beauties.' Already Munro has felt the need of extracting this essential oil of him."

Probably Lowell's reference is to Hine's volume of 1834, mentioned by MR. AULD.

THOMAS BAYNE.

SIR ROBERT PEEL.—Concerning this eminent statesman the following is quoted from Greville's 'Journal' in the *Edinburgh Review* for October, 1874, p. 543:—

"Old Sir Robert, who must have been a man of exceeding shrewdness, predicted that his full energies would never be developed till he was in the highest place, and had the sole direction of affairs; and his brother Lawrence, who told this to Henry de Ros, said that in early youth he evinced the same obstinate and unsocial disposition, which has since been so remarkable a feature of his character."

On which, in his copy of the *Review* now in my possession, Lawrence Peel comments thus:

"I could never have said anything of the kind, as I never thought it; had no opportunity of judging of my brother in 'his early youth,' as he was thirteen years older than myself; and I certainly never heard my father express such an opinion."

W. H. DAVID.

#### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"LATTERMINT."—In 'Endymion,' book iv. l. 576, Keats mentions together "savory, lattermint, and columbines." What is the meaning of "lattermint," and can any other example of the word be cited?

HENRY BRADLEY.

Clarendon Press, Oxford.

GUN REPORTS.—During the sad royal procession from Cowes to Portsmouth the report of the guns was only slightly audible at Southsea, and not at all so at Chichester, fifteen miles distant, yet at Croydon—seventy miles—the "booming" was quite distinct. Can any of your readers explain this?

A. D. H.

[The sound was distinctly audible at Harrow Weald. Currents of air might be responsible.]

'BIJOU ALMANACK.'—Can any of the readers of 'N. & Q.' inform me in which magazine and in what month during the last year there appeared a page with illustrations of 'The Bijou Almanack,' a tiny illustrated book, about three-quarters of an inch long, in a case and with a small magnifying-glass? Bijou almanacs came out in 1837 or thereabouts.

THE UNMISTAKABLE.

CATALOGUE OF MUSICAL INSTRUMENTS.—There was a sale by auction of the collection of musical instruments, &c., of the late Sir William Curtis, which took place on 23 May, 1827, the auctioneer being a Mr. Musgrave. If any reader of 'N. & Q.' has the catalogue, I shall be very glad to see it. I particularly wish to learn the prices realized.

ARTHUR F. HILL.

140, New Bond Street, W.

ROOD WELL, EDINBURGH.—In 'Rites of Durham,' chap. xv., we find the legend of the hunted hart and the holy rood from which Holyrood derived its name, and we are told that "in the place wherin this miracle was so wroughte doth now spring a fountaine called the Rude well." Can this well be identified?

J. T. F.

"CARRICK."—A financial diary of a former citizen and Sheriff of Exeter (1631-43), *penes me*, contains the following items:—

"1633, Nov. 28. m' Clement.....p'miseth to send me a staffe carrick."

"1639, Sept. 3. m' Abraham Sherwill sent me a carrick stick for a token."

The 'H.E.D.' throws no light upon the term, but the 'E.D.D.' notes two examples of its use in Scotland, for a stick for playing *hockey* or any similar game. (Confirmed by an entry in Jamieson's 'Scottish Dictionary.') As the writer and his family were Devonians, it would be interesting to learn how the term was imported into their county. The same diary includes another entry in which "carrick" is again mentioned, but in an entirely different sense:—

"1640, June 29. Paid nr' White a Londoner xxxij" for a parcel of Carrick, or Cheny, viz., a basin & ewre, 11 dishes of severall sizes, & a vinegar spout.....l. 13."

No dictionary that has been consulted affords any explanation. Possibly it may be traced back to the A.-S. *carr*, a rock.

T. N. BRUSHFIELD, M.D.

"NOBLE."—I should esteem it a favour if any of your readers would inform me as to the meaning of the word "noble" in a Swiss genealogical tree. It occurs repeatedly in one now before me, between the fourteenth and seventeenth centuries. No other title is given, and it would be interesting to know its meaning. The verbiage is French, and the places most frequently mentioned are "Agy" and "Yverdon."

SWISS CONNECTION.

CONFIDENTIAL DISPATCHES TO THE WAR OFFICE.—Can any of your readers give me the history and origin of dispatches to the War Office being confidential, e.g., from the Commander-in-Chief in the field?

CYCLOPS.

[See 9<sup>th</sup> S. vi. 107.]

BISHOPRIC OF MONS MARANUS.—Can any of your readers tell me the whereabouts of any bishopric called Mons Maranus? I have an episcopal seal with the legend "S. petri epi Montis Marani," and a representation of the Annunciation—a figure of Gabriel kneeling before the Virgin, who stands on the left. A label with "Ave" floats between them.

CHEVRON.

OLD MARRIAGE CUSTOM IN YORKSHIRE.—In the fifties (and I don't know how long before) the privilege belonged to the two top boys of King Edward VI.'s School at Giggleswick of attending the marriages of persons of the upper classes in any of the neighbour-

ing churches, and of reciting one of Martial's nuptial odes or epigrams. As soon as the marriage ceremony was finished the two boys joined hands and barred the passage between the altar and the vestry where the register was to be signed, stood face to face with the happy pair, recited their ode together, and were generally rewarded with a guinea. Does such a custom prevail elsewhere?

J. B. W.

A SON OF LORD BYRON.—In Mr. William Sharp's 'Life and Letters of Joseph Severn,' on pp. 207-8, there is a letter dated "June 22 [1846?]" from George Gordon Byron, in which the writer states that he is "engaged at present in writing a life of the late Lord Byron," and he concludes by stating "in confidence" that he is "the son of the author of 'Childe Harold.'" Mr. Sharp adds a footnote, "The 'Life of Byron' is by no means apocryphal, I understand, though the MS. has not yet come to light, and perhaps never will." Is anything known of this individual or of his projected work?

W. E. WILSON.

INSCRIPTION IN RINNEL CHURCH. (See 7<sup>th</sup> S. xii. 369.)—Looking over an old volume of 'N. & Q.' I find the following inscription recorded:—

While girss grows green and water rins clear,  
Let nane but Ogilvys be buried here.

I am induced to inquire whether this inscription has yet an existence, and where Rinnel Church is situated, for I have searched through several topographical dictionaries of Scotland without being able to find the name of the place. Many years ago it was said that Cortachy, in Forfarshire, was the burial-place of the Ogilvys, and so in fact it was. The last two Earls of Airlie, however, do not lie there, for one died in Manitoba, and his son—"that gallant soldier," as Lord Roberts justly called him—fell recently in South Africa. I can remember meeting them both at the gathering of the Clan Ogilvy at Clova, in Forfarshire, in 1866, and the band playing the old Scotch melody 'The Bonnie House of Airlie.'

JOHN PICKFORD, M.A.

[Perhaps Kinnell Church, on Lunan Water, is intended. It is in Forfarshire.]

CLIFFORD: MORTIMER: WALLER.—In Berry's 'Bucks Pedigrees' there is an unusually careful chart of the Waller family, in which it appears that Henry Waller married Alice de Mortimer, and his grandson Thomas Waller married Catherine de Clifford, the latter marriage being probably about the year 1330. I am desirous to trace the

parentage of these two ladies. Can any reader of 'N. & Q.' inform me of the marriage of a Clifford or a Mortimer to one of these Wallers, who were first of Hockerton and later of Groombridge, Kent? Any clue to the family of either would be of value.

H. M. BATSON.

'THE DEVIL'S PULPIT.'—Does anybody know aught of a work entitled 'The Devil's Pulpit,' by the Rev. Robert Taylor, B.A., published by the Freethought Publishing Company? It comprises a series of lectures delivered by an ex-clergyman at the Rotunda, Blackfriars Road, in the year 1830, the object being to show the Scriptures to be astronomical allegories, and to establish that they are of no historical signification.

#### SYMBOLIO.

[See 6<sup>th</sup> S. x. 367, 472; xi. 78, 396.]

STATUE IN SOHO SQUARE.—The statue, said to have been of bronze, and variously described as King Charles II. and the Duke of Monmouth, which formerly stood in the centre of Soho Square, has, I am informed, recently disappeared, and is said to have been transferred to one of the houses in the square. Will Mr. Mills, of No. 24, Soho Square, inquire as to its whereabouts? I do not mean to impute that Mr. Mills has appropriated the statue, but I appeal to him as a friend to art and artists.

JOHN HEBB.

"MORNING GLORY."—What variety of convolvulus is it to which this name is given in New England, and what is the colour of its flower?

C. C. B.

WALL CALENDARS WITH QUOTATIONS FROM SHAKESPEARE.—In these popular chronological reminders (such useful adjuncts to the writing-table) one has at least a right to assume accuracy of reference, especially when the production is vouched by an important or well-known firm. On the morning of Wednesday, 21 Nov., 1900, on my removing the adhesive slip of the preceding day, my 'Calendar of Appropriate Quotations'—all proclaimed as from Shakespeare's works—revealed the line "The speech of peace that bears such grace," reference "'2 Henry VI.', IV. i." Proceeding, according to my invariable custom, to follow Dr. Routh's wholesome advice and verify the quotation, I was unable to find the line, or indeed any passage to the effect cited at the reference given; and I have since searched not only all the historical plays, but the Concordance itself, with a like result.

A more interesting instance of erroneous reference was disclosed a week later. The

quotation presented on the following Wednesday, 28 November, ran:—

"Every man has a bag hanging before him, in which he puts his neighbour's faults; and another behind him in which he stows his own," vouched "Coriolanus," II. i." Reference to play indicated and another search in the Concordance produced the like negative result to the preceding experience.

I thereupon wrote—confining myself to this individual false "light"—to the compiler, with whom on previous occasions I had had a courteous and more or less satisfactory correspondence, enclosing a stamped directed envelope for reply. I have not yet received the desired explanation, although my letter has been courteously acknowledged.

I have called this a more interesting instance for this reason. In the *Evening News* for Monday, 15 May, 1882 (no reference to source or author given), the following lines appeared:—

From our necks, when Life's journey begins,  
Two sacks Jove, the Father, suspends;  
The one for our own proper sins,  
The other, for sins of our friends.  
The first, man immediately throws  
Out of sight, out of mind, at his back!  
The other he keeps 'neath his nose  
And notes every sin in the sack!

With infinite pains I traced the idea to old Aesop. In 'Fables of Aesop,' translated and edited by the Rev. George Fyler Townsend (Routledge's edition of 1886), on p. 135 I find a fable entitled 'The Two Bags,' told thus:—

"Every man, according to an ancient legend, is born into the world with two bags suspended from his neck—a small bag in front full of his neighbours' faults, and a large bag behind filled with his own faults. Hence it is that men are quick to see the faults of others, and yet are often blind to their own failings."

Some one or more of your readers could no doubt help me to trace the origin of the metrical version of this moral tradition. Will such a courteous reader kindly do so?

At the same time, returning to the main object of my query, I ask, Where does Shakespeare come in? Where? And echo—this time not Hibernian—accurately enough responds with a repetition, Where?

GНОMON.

Temple.

NED SHUTER.—What are the dates of the birth and death of this actor, a distinguished comedian in the reigns of Georges II. and III., who seems to have been renowned for his marvellous play of feature? He is described by Dr. Doran in his amusing book 'Their Majesties' Servants,' a real multum in parvo, in chap. xxxvi., entitled 'Kitty Clive, Wood-

ward, Shuter.' Looking over 'Elegant Extracts in Poetry,' published in 1796, the concluding portion of which contains a large collection of prologues and epilogues, I find an epilogue (117) "intended to be spoken by Mr. Shuter in the Character of a Schoolmaster with a Rod in his Hand." The probable date may be 1785. After warning the ladies against playing cards on Sunday, it thus concludes :—

And now, my pupils, what you've learnt this night  
Go teach to others, and you'll then do right :  
Be ye to them the same indulgent tutor,  
And come next year to see your friend Ned Shuter.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

[Shuter is supposed to have been born in 1728, of obscure parents, in the house of a chimney-sweep named Meritt in Vine Street, St. Giles's, London. He died 1 November, 1776, and was buried in St. Paul's, Covent Garden.]

"PEER"—A MINNOW.—Halliwell gives this as a Somerset word. It is also said to be known in Derbyshire. A glossarist gives the following rime :—

When the corn is in the ear,  
Then the perch will take a peer.

I should be glad to get further evidence of the use of this word in Somerset or Derbyshire, and to hear of its use elsewhere.

A. L. MAYHEW.

Oxford.

### Beglies.

#### EXECUTIONS AT TYBURN AND ELSEWHERE.

(9<sup>th</sup> S. vii. 121.)

I HAVE read MR. RUTTON's remarks on 'Executions at Tyburn' with great interest. I think it would simplify all the questions he starts—several of which he answers most clearly—if he, and any one who attempts to follow him in a difficult field of research, could begin by defining the terms of the inquiry. What does he mean by Tyburn?

1. Tyburn, at the time of the Domesday Survey, was a manor which extended from Rugmire, now Bloomsbury, westward to the brook of Tyburn.

2. Tyburn was a brook which ran from Hampstead to the Thames.

3. Tyburn was a parish which, contrary to the rule in Middlesex, comprised two manors: one of them was Tyburn, and stood east of the brook; the other Lilestone, which stood west of the brook, but east of Edgware Road.

4. Tyburn was a place, a village, what in Australia is defined as a township—a word

which does not imply that it houses or inhabitants.

When MR. RUTTON speaks of T years after Domesday, to which of does he refer? Ralph the Dean, quotes, evidently means the thir brook. He says "prope T which may mean the town of Ty that we have evidence that then later there was no such town "Prope Tiburnam" in its simple n "near the Tyburn." Roger of V improvement *Tiburcinam* does not question. Ralph cannot mean the himself an ecclesiastic, he would so—"Prope ecclesiam Sancti Joha Tiburnam," or something of the can hardly have intended the Tyburn, which the old road en what is now Tottenham Court left at the Marble Arch, having brook at what is now St. Maryle If MR. RUTTON must have a spot that where Longbeard was hanged cult to see why he cannot accept v ture to think is the plain transla dean's Latin, *prope Tiburnam*, Tyburn," on the western road way.

That in 1196 there was no to point at which the road crossed t is pretty certain. The Domesd says nothing of a church either Lilestone. The first mention of of St. John by Newcourt is durin copate of William of St. Mary, years after Longbeard's death. It that a bridge may have been mad the church was built about the Previously it would seem that crossed a little higher up the stree two greens, Lissom or Lilestone an ton, faced each other at the cross it, one east, the other west of Edg This road, the ancient Watling Si a boundary as well marked as t itself, better than the Tyburn, divided the two manors of one pa I have never found any part (parish or manor, or of Lissom n of Edgware Road.

In 1400, on 23 October, the chi old road, at the crossing of the T abandoned and pulled down, w Braybrook's leave, and the chapel higher up the stream, near Lissom made parochial.

It is evident that no town or v by the Tyburn where the old road in 1400. Newcourt (i. 695) say:

parishioners complained of the standing of their parish church near the public highway or road leading towards Acton, on account of which it was robbed of books, vestments, images, bells, and other ornaments.

So that at the end of the fourteenth century, two hundred years and more after the hanging of Longbeard, the highway from St. Giles's to the southern end of the Edgware Road was still lonely and deserted, and passengers going westward preferred to steer for St. Mary's, higher up the bourne, and thence by Lissom Green across the Edgware Road to Paddington.

The manor of Lilestone was early granted to the Hospitallers, as is now marked by St. John's Wood, the northern end. The manor house stood, I think, where Queen Charlotte's Living-in Hospital stands now. The southern part of the manor was evidently almost deserted down to the end of the eighteenth century, and the names of the fields which comprised what is now the Portman estate give us the reason. In the small district bounded on the east by the Tyburn, on the south by the old road, now Oxford Street, and on the west by the Edgware Road, we find that fields in 1512 bore the following names (L. Larking, 'Hospitallers,' Cam. Soc., 1857): Great Gibbet Field, Little Gibbet Field, Hawkfield, Tassal Croft, Boys Croft, Farze Croft, Brockstand, and Shepcott Haws. Here then we have a rough, furzy piece of ground, with at least two gibbets, each no doubt bearing its malefactor in irons—a place for badger-baiting, a mews for falcons and tiercela, a hut for a shepherd, and a patch of plantation. As they were let on lease by the Lord Prior at 8*l.* a year, these fields in the reign of Henry VIII. belonged to the manor of Lilestone, Lissom, or St. John's Wood. For these and other reasons, some of which are set forth in my 'History of London' (ii. 222, &c.), I fail to follow MR. RUTTON when he says that the boundary of the parish of Tyburn (or does he mean the manor, or that of Lilestone?) is ill defined on the west, or when he sees good reason to place part of Tyburn west of Edgware Road.

He has also, as I venture most diffidently to suggest, been misled by "a valued contributor," whom he does not name, into supposing the Veres were ever lords of Tyburn. Robert Vere, fifth Earl of Oxford, died the same year as that of Longbeard's judicial murder, at which time he was tenant of the eastern half of the parish, the Domesday manor of Tyburn, whose western boundary was formed by the brook. He was not lord of the manor, which he rented from the Lady

Abbess of Barking. He had none of her manorial rights of the gallows; and as to the lease, he gave it to one of his younger children, the lady who married William, eldest son of the Earl of Warren and Surrey. The subsequent history of the lease is detailed by Lysons.

I hope MR. RUTTON will pardon these remarks. His paper is so valuable and so interesting, so suggestive of further inquiry, that I feel bound to offer him the notes gathered many years ago for a different purpose.

W. J. LOFTIE.

THE BATTLE OF FONTENOY, 1745 (9<sup>th</sup> S. vii. 25, 114).—I beg that your correspondent will pardon me for saying that I do not think he has been quite just to me in assuming that I am oblivious of the "famous salute at Fontenoy." On the contrary, if MR. MARSHALL had recorded in 'N. & Q.' that I purposely omitted all reference to the subject, and for the sole reason that I entertain the belief that there is no foundation in fact for the graceful salutes attributed by Voltaire to Lord Charles Hay and the Count d'Auteroche, it would have been a statement of the simple truth. However, in connexion with the matter I request permission to mention that Mr. John Morley, M.P., in his delightful work entitled 'Voltaire' (London, Chapman & Hall, 1872), states that the author of the 'Histoire de Charles XII.' 1731, wrote that "history is after all nothing but a parcel of tricks that we play the dead"; and in support of this theory I may remark that I appreciate Voltaire's story of Lord Charles Hay's exclamation and Count d'Auteroche's reply thereto as a mere fabrication.

With regard to the assertion that Marshal de "Saxe was so ill that he was unable to sit his horse, and gave his orders from a litter," will MR. MARSHALL kindly allow me to direct his attention to 'The History of France,' by M. Guizot, translated from the French by Robert Black, M.A., vol. v. pp. 119–21 (London, Sampson Low & Co., 1876)? It is only right to add that, according to John Cornelius O'Callaghan, the Irish Brigade at Fontenoy consisted of six, and not seven regiments, as stated by MR. MARSHALL.

We do indeed, as suggested by your correspondent, want a more complete history of the immortal Irish Brigade than the one now in existence. We want a work similar to Gibbon's great history, "so famous," says Mr. John Morley, "for its splendid breadth of conception and industrious elaboration of detail."

In conclusion, I may be permitted to

remark that, as MR. MARSHALL has referred to the defence of Cremona, in the winter of 1702, by the immortal Brigade (only the regiments, by the way, of Dillon and Burke were engaged), perhaps the following lines from Dr. A. Conan Doyle's 'Cremona,' in his really charming 'Songs of Action' (London, Smith, Elder & Co., 1898), will not be inappropriate on the present occasion :—

Major Dan O'Mahony is in the barrack square,  
And just six hundred Irish lads are waiting for him  
there ;

Says he, "Come in your shirt,  
And you won't take any hurt,  
For the morning air is pleasant in Cremona."

All the weary day the German stormers came,  
All the weary day they were faced by fire and flame :  
They have filled the ditch with dead,  
And the river's running red ;

But they cannot win the gateway of Cremona.  
Just two hundred Irish lads are shouting on the  
wall ;

Four hundred are lying who can hear no slogan call ;  
But what's the odds of that,  
For it's all the same to Pat

If he pays his debt in Dublin or Cremona.  
Says General de Vaudray, "You've done a soldier's  
work !

And every tongue in France shall talk of Dillon and  
of Burke !  
Ask what you will this day,

And be it what it may,  
It is granted to the heroes of Cremona."

"Why, then," says Dan O'Mahony, "one favour  
we entreat :

We were called a little early, and our toilet's not  
complete.

We've no quarrel with the shirt,  
But the breeches wouldn't hurt,  
For the evening air is chilly in Cremona."

HENRY GERALD HOPE.  
119, Elms Road, Clapham, S.W.

Abraham Hayward, in his essay entitled 'Pearls and Mock Pearls of History,' quotes from a letter written by Lord Charles Hay, in which Lord Charles said that when he was near enough to the enemy to be heard, he called to them in French that he hoped they would stay where they were till he and his men came up, and not run away as they had done at Dettingen two years before ; then, turning to his troops, he bade them hurrah. Doubtless Voltaire's informant thought this address too sarcastic, and gave it a more courtly turn. It has been said that Ligonier's division, which Lord Charles headed, was driven back, not by French artillery, but by Irish musketry. However, every one will believe as he thinks proper. M. N. G.

MR. MARSHALL may be interested to learn that Dr. Conan Doyle delivered a lecture to the Irish Literary Society, about three years

ago, at the Society of Arts, Adelphi, on 'The Irish Brigade,' in the compilation of which he used the fruit of much recent research. He said he hoped shortly to embody it in a book. Any one acquainted with this author's writings in fiction or history would conclude that no better qualified person could undertake such a duty.

J. S. C.

There is a good account of this act of gallantry at the battle of Fontenoy, and of the battle itself in 1745—supposing a work of fiction to be admissible as evidence—in 'L. S. D.; or, Treasure Trove,' by Samuel Lover, published in 1844. The novel is illustrated by the author, and one engraving depicts Marshal Saxe carried on a litter at Fontenoy on the shoulders of his soldiers, as the Black Prince was at the sack of Limoges in 1371. The great French general Marshal Saxe is represented in the story as a very brave man, but one of licentious habits, and the scene of it is laid partly in Ireland and partly on the Continent. The Irish Brigade, of course, figures in the story, which brings in the rebellion of 1745.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

INOCULATION (9<sup>th</sup> S. vii. 108).—The practice of inoculating smallpox is very old and was introduced into England from the East. It was first described in English by Kennedy in his 'Essay on External Remedies,' p. 153 (London, 1715), in which he was rather against the practice. An account of it as carried out among the Turks was communicated to the Royal Society by Woodward, and appears in the *Transactions*, vol. xxix., 1717. As is well known, Lady Mary Wortley Montagu was the first who persuaded the profession in England to adopt it. She was inoculated in 1717, and the practice was employed for the first time in England in 1721. Amidst much controversy it became more general. In 1754 it was fairly established, the movement being greatly strengthened, partly by the royal children being inoculated in that year, and partly by the declaration of the College of Physicians :—

"The College, having been informed that false reports concerning the success of inoculation in England have been published in foreign countries, think proper to declare their sentiments in the following manner, viz.: That the arguments which, at the commencement of this practice, were urged against it have been refuted by experience ; that it is now held by the English in greater esteem, and practised among them more extensively than ever it was before ; and that the College thinks it to be highly salutary to the human race."

In South Wales the custom was of great

antiquity ; it was called "buying the small-pox." It was vaccination that was introduced by Jenner, i.e., inoculation with cowpox, which has entirely replaced the older small-pox inoculation.

For further information M. may refer to Crookshank's 'History and Pathology of Vaccination,' vol. i., 1889.

W. R. B. PRIDEAUX.

Royal College of Physicians.

[Many other replies received.]

"CURTANA" (9<sup>th</sup> S. vii. 187).—At the coronation of Her late Majesty in 1838 the Sword of State was carried by Viscount Melbourne; the Curtana, or Sword of Mercy, by the Duke of Devonshire; the pointed Sword of Spiritual Justice (or "second sword") by the Duke of Sutherland; and the pointed Sword of Temporal Justice (or "third sword") by the (then) Marquess of Westminster. The Curtana was the first sword. The Sword of State was offered by Her Majesty on the altar, and was subsequently "redeemed for one hundred shillings by Viscount Melbourne." At one of the earlier coronations—I think that of William III.—the hundred shillings were overlooked, and, as every one was in ceremonial dress, were not forthcoming for some time, a messenger having to be despatched for them before the service was proceeded with.

R. B.

SUWARROFF AND MASSENA (9<sup>th</sup> S. vii. 108, 192).—"Non tutti—ma Buona parte" is also given by Story in his 'Roma di Roma' (edition of 1864, p. 212), where it is followed by another caustic pasquinade on the French, at that time plundering Italy—

In tempi men leggiadri e più feroci  
S'appiccano i ladri in su le croci;  
In tempi men feroi e più leggiadri  
S'appiccano le croci in su i ladri.

In times less pleasant, more fierce, of old  
The thieves were hung upon the cross, we're told;  
In times less fierce, more pleasant, to-day,  
Crosses are hung upon the thieves, they say—  
alluding to the Legion of Honour instituted  
about that time.

R. B.  
Upton.

WELSH MANUSCRIPT PEDIGREES (9<sup>th</sup> S. iv. 412, 483; v. 109, 358; vii. 131).—It is somewhat disconcerting to find a correspondent of 'N. & Q.' writing that "the sooner modern Welsh is forgotten the better." This sort of obscurantism ill becomes a gentleman who professes to be devoted to "old Welsh." He ought to know that modern spoken dialects are the only key to ancient literary languages. As an Englishman who has acquired both old and modern Welsh, and

knows the value of both, I protest against Mr. PYM YEATMAN's dictum. If he is not forgotten till "modern Welsh" is, he will be fortunate. JOHN HOBSON MATTHEWS.  
Town Hall, Cardiff.

CHARLES LAMB AND 'THE CHAMPION' (9<sup>th</sup> S. vi. 442; vii. 12, 131).—Your correspondent J. A. R. is of opinion that further evidence is needed before the lines printed in the 'Poetical Recreations of the Champion,' which are subscribed with the initials "M. L.", can be accepted as the composition of Mary Lamb. Certainty on this point is doubtless impossible in the absence of the original manuscript, but I submit that internal evidence is strongly in favour of my conclusion. This opinion is shared by a literary correspondent, who is one of the first authorities on Lamb in England, and who, after consulting the original files of the *Champion* in the Newspaper Room in the British Museum, informs me that in the Saturday edition of that paper, which first printed the 'Lady' Sapphics, the lines are signed "M. S." On the next day, however, the initials were altered to "M. L." and my friend adds, "One can see Lamb hurrying round to Thelwall's office to put the matter right."

I regret that I overlooked the fact that the epigrams were reprinted in Mr. Percy Fitzgerald's edition of Lamb. Perhaps J. A. R. may be able to say whether the reprint was made direct from the *Champion* or from the 'Poetical Recreations.' A criterion may be found in the apparent fact that Thelwall in reprinting 'The Unbeloved' dropped out a line of the original. Being at present abroad, I am unable to verify this circumstance.

My friend further informs me that the Latin verses to Haydn were signed "Carla-agnulus," and thrown open to all readers as an exercise in translation. This seems to have been an early example of the "Literary Competition" which, between Saturday and Tuesday, stimulates so many active brains in these busy times. But in the case of the *Champion* it was a failure, for when next week came round, only one version had turned up, and that was signed "C. L." Perhaps the attraction of "the guinea's stamp" was wanting. W. F. PRIDEAUX.  
Davos-Platz.

THE ACACIA IN FREEMASONRY (9<sup>th</sup> S. vii. 9, 112).—Apart from any special craft significance, your correspondent will find that in ancient Egypt the acacia tree is connected with the doctrines of the immortality of the soul, resurrection, and perhaps reincarnation,

In the story of Anpu and Batu (Flinders Petrie's 'Egyptian Tales,' Second Series, pp. 48-57) the acacia tree is clearly the link between a deceased body and its soul. The passage runs:—

"And this is what shall come to pass, that I draw out my soul, and I shall put it upon the top of the flowers of the acacia, and when the acacia is cut down or falls....."

One of the versions of the legend of Isis and Osiris mentions that at each spot where the former interred a limb of Osiris, she placed a sprig of acacia to mark it. This tallies with the reference given by your correspondent GNOMON. I regret that I cannot lay my hand on the exact reference. Perhaps one of your correspondents can help me.

RED CROSS.

MOVABLE STOCKS (9<sup>th</sup> S. vi. 405; vii. 14, 118).—Two upright stones, with holes which were evidently used for the insertion of stocks, will be found by the roadside of a village not far from Buxton. I was unable to obtain the name of this place. ANDREW OLIVER.

A very interesting account of a pair of these now in use in India by an English magistrate is to be found in a very recent number of *Truth*, with appropriate fulminations against the practice.

EDWARD HERON-ALLEN.

FLOGGING AT THE CART TAIL (9<sup>th</sup> S. vii. 28, 158).—A later example of this mode of punishment is recorded in 'Revelations of Prison Life,' by Col. Chesterton (second edition, p. 135). He was appointed Governor of Cold-bath Fields Prison in 1829, and, as one of his duties, had to attend personally to those who were sentenced to be whipped in public. He "had not been two years in office" when he received a warrant that he "should cause" a criminal convicted of robbery "to be publicly whipped for the space of one hundred yards," and he gives a graphic description of the whole of the proceedings. The man was "made fast by his wrists to the cart's tail," and the cat was administered by the public executioner. This took place either in 1830 or the following year.

T. N. BRUSHFIELD, M.D.

I came across the following in Henry Vizetelly's 'Glances Back through Seventy Years,' vol. i. p. 9. Henry Vizetelly was born in 1820, and the few words which I quote refer to his youthful days, 1823-9:—

"Culprits guilty of petty thefts from shopkeepers, which a few years previously had ranked as capital offences, were then frequently punished with the lash, and I recollect seeing one of these delinquents whipped at a cart's tail, under a broiling sun, along

the dusty road between Kennington Turn and the Elephant and Castle at Newington, spiration streaming down the parish co face as he administered the regulation These public floggings were of frequent oc in the London suburbs, and were only at after the newspapers had protested ener against such brutalizing exhibitions."

HERBERT B. CLA  
39, Renfrew Road, Lower Kennington Le

The following, drawn from the *Leed ligencer* of 23 February, 1801, I think case referred to by J. W. W.:—

"At Wakefield Quarter Sessions Wm. was ordered to be publicly whipped at H Saturday afternoon, February 28, for hav about the town of Halifax and its neight pretending to be deaf and dumb, and p palmistry and fortune-telling."

In the same issue of this journal it stated that at Sheffield a man was I whipped for deserting his wife and and leaving them chargeable to th funds.

WILLIAM AND

Royal Institution, Hull.

"ROUEN" AND "SUCCEDANEUM" (9<sup>th</sup> 149).—*Rouen* is an unusual spelling word "rowen," a not uncommon East term for the aftermath or after grass o meadows. So the word is explai Moor's 'Suffolk Words' (1823). "I also occurs in Tusser's 'Husbandr 1580); see Glossary to the E.D.S. (1878). The word also occurs in t "rawing" in Tusser, with which comp 'Promptorium' form "raweyne." In 'Latin Dictionary' (1699) I find "Pascuum stipula et herbis voluntariis tum." In Richardson's 'Dictionary' (e the following is cited from Holland's bk. xviii. c. 28: "The rowen grasse aft commeth up so thicke and high for and forrage, that it yeeldeth as great a as the crops of hay before." The Lat *succedaneum* means a substitute, a ma in default of the proper thing. For it rence in English literature see 'Th ford Dictionary' (1892), where the us word is well illustrated by many quot

A. L. MAY

Oxford.

*Rouen* or *rowen* is "a term made us signify after-grass, or the hay mad this sort of grass" (Rees's 'Cyclopaed 'Rouen,' which your correspondent w instructive). Halliwell in his 'Dict notices *rowens*, after-grass, as a Suffolk but *rowen* must have been widely outside the "silly county," for it is in Bailey's and Johnson's English

as in Coles's and Littleton's English-Latin dictionaries. Johnson's reference to Tusser, who wrote his book of husbandry in East Anglia, is chap. xvii. stanza 25. As to *succedaneum*, a substitute, a word used by the ancient Latin jurists and now naturalized among us, it was sufficiently common in Arthur Young's days to find a place in Johnson's dictionary, where it is defined as "that which is put to serve for something else"; but it was certainly not a word that the ordinary farmer would understand.

F. ADAMS.

115, Albany Road, Camberwell.

The inference is that the grass was to be reserved and the sheep fed on turnips, after which the grass would prove a good substitute or *succedaneum*. "Rouen" or "roan" is whin, gorse, or furze. Halliwell says "Roan" means "1. The town of Rouen. 2. A clump of whins." See also 'Winter Food for Cattle,' N. & Q., 8<sup>th</sup> S. xi. 405. The Suffolk word "rowens" means after-grass, or the second crop of hay. *Vide* Halliwell. A. RTHUR MAYALL.

MOTTO FOR LAUNDRY PORCH (9<sup>th</sup> S. vii. 68, 176).—I offer with some confidence Georgic i. 387 :—

*Et studio incassum vides gestire lavandi.*

(*Incassum*, for the labour is of weekly renewal.) R. D. Blackmore translates :—

Then deeper still into the breakers dash,  
And frolic in extravagance of splash.

He has a better rendering in one of his early novels. Where? A. O. PRICKARD.

MALT AND HOP SUBSTITUTES (9<sup>th</sup> S. vii. 150).—*Bagage* means rubbish (see the 'H.E.D.', art. 'Baggage'). Gascoigne probably alludes to "the wicked weed called hops," against which public opinion ran high. Andrew Boorde in 1542 notices, in his 'Dyetary' (x. 256), the consumption of hopped beer "to the detryment of many Englysshe men"; and the old song of the 'Ex-ale-tation of Ale' expresses the sentiment very strongly :

The hop's but a weed  
Brought over against law, and here set to sale.  
Would the law were renewed, and no more beer  
brew'd.....

But Beer hath its name, 'cause it brings to the  
bier.....

And therefore (if ancient records do not fail)  
He that first brewed the hop was rewarded with a  
rope,

And found his Beer far more bitter than Ale.  
This song is quoted more at length in  
Southey's 'Commonplace Book,' first series.

F. ADAMS.

The word *bagage* does not mean some special ingredient used by brewers for the adultera-

tion of beer, but any rubbish used as a substitute for the proper thing. The word is explained under the article 'Baggage,' in 'N.E.D.' and 'E.D.D.' These useful works of reference seem to be very generally ignored by the majority of the correspondents of 'N. & Q.' who make inquiries about the meaning of English words.

A. L. MAYHEW.

Oxford.

THE DRESDEN AMEN (9<sup>th</sup> S. vii. 87, 171).—The word "amen" sung to the first five notes of the ascending major diatonic scale is commonly known to Church musicians as the Dresden Amen. Why? How was it identified with Dresden? Was it always an amen, or was it a typical cadence borrowed from a more extended composition? Was it used as an amen in Catholic or in Lutheran services? Was it only a final amen, or was it used throughout the service? I meant all this to be understood when I wrote, "Will any one oblige me with its history?" MR. ARTHUR MAYALL may, if he please, find the musical notes in Dr. Charles W. Pearce's Christmas Cantata (at the end of the third number), or as No. 650 of the (Presbyterian) Church Hymnary, edited by Sir John Stainer.

S. G. OULD.

The Dresden Amen is the beautiful musical phrase in constant use in the Court Church, Dresden. It was much admired by Mendelssohn, who introduced it in his 'Reformation' Symphony, and also by Wagner, who quoted it in his music-drama 'Parsifal.' It was composed by Johann Gottlieb Naumann, a well-known Dresden composer, who was born in 1741 and died in 1801.

WILLIAM H. CUMMINGS.

"PERIDOT," "PERITED," OR "PILIDOD" (9<sup>th</sup> S. vi. 348, 414).—Having looked up the five articles referred to by MR COLEMAN, I am moved to make corrections as to an important mistake in two of them (8<sup>th</sup> S. i. 180, 296), where the peridot is said to be "a kind of emerald" and "distinguished from the emerald or beryl by not containing glucina."

Now, far from that being so, the peridot or chrysolite has nothing in common with an emerald whatsoever, beyond their being both silicates. Speaking from the jeweller's point of view, the emerald is a first-class precious stone, the peridot a fourth-class one; and, from the mineralogist's, neither crystallization, composition, nor matrix is the same. What your correspondent may have been thinking of is the "parcite," an extremely rare and valuable stone found in emerald.

mines. Here the crystallization and matrix are identical; but it is not tempting to the eyes, being of a dun colour, without brilliancy or transparency, though some small specimens have been found which resemble an opaque cairngorm.

There is another strange mistake about emeralds, viz., calling them Peruvian. Now, there neither are, nor ever were, emerald mines in Peru, the only known mines producing—or which ever have produced—really fine emeralds being those of Muzo and Somondoco, near Bogotá in Colombia (see specimens in Nat. Hist. Museum). I ran this misnomer to earth once, after considerable trouble (since one person copies from another), when I was writing a paper on emeralds (which I hope to publish).

In his 'Mineralogy' I found Phillips spoke of Bogotá as being "in Peru" (!). He then cheerfully proceeds to class these stones as "Peruvian emeralds."

IBAGUÉ.

COLUMBARIA, ANCIENT DOVE OR PIGEON COTES (9<sup>th</sup> S. vi. 389, 478; vii. 15, 116).—Two other instances may be named—one at Lady Place, Hurley (of which a picture is given in Jesse's 'Favourite Haunts'), and one at Burnham Abbey, Bucks.

R. B.  
Upton.

YEOMANRY RECORDS (9<sup>th</sup> S. vi. 269, 397; vii. 12, 34).—The following volumes of yeomanry records are included in the library of the Royal United Service Institution, according to the full catalogue compiled in 1896:—

Queen's Own Royal Regiment of Staffordshire Yeomanry. By P. G. Webster. 8vo. Lichfield, 1870.

Historical Record of the Shropshire Yeomanry Cavalry. Compiled by Col. Wingfield. 8vo. Shrewsbury, 1888.

1st West York Regiment of Yeomanry Cavalry: its Formation, &c. By W. Sheardown. 8vo. Doncaster, 1872.

North Somerset Regiment of Yeomanry Cavalry. 8vo. Bath, 1850.

There is also a threepenny monthly magazine entitled the *Yeomanry Record*, published by Mr. C. M. Wood at the Clock House, Arundel Street, Strand, W.C.

G. YARROW BALDOCK, Major.

At intervals during 1871-2 Mr. W. Sheardown contributed to the *Doncaster Gazette* some yeomanry records, which were afterwards issued in pamphlet form, entitled 'The 1st West Yorkshire Regiment of Yeomanry Cavalry: its Formation and Services: with Brief Notices of other Regiments of West Riding Volunteer Cavalry.' What should also be useful to those interested is inserted, a table of thirty regiments of ye-

manry in twenty-eight counties, in much information appears to be given pamphlet as in volumes of a much contentious get-up.

RICHARD L  
Urmston.

Ought not the following volume included in this list? Its title-page

"Memoranda | relative to the | Wor<sup>y</sup> Yeomanry Cavalry, | now the Queen's O<sup>y</sup> by | Other Archer, 6th Earl of Plymouth | now under the command of | Lieut. Hon. Robert Henry Clive, M.P. | Lond Pp. viii-124 (9 in. by 5½ in.).

J. B. WILSON

FRANCIS THROGMORTON (9<sup>th</sup> S. v) There was a victim of this name in 1583-4; to all appearance he was of the notorious recusant Sir George Vaux. In the Lady Throgmorton whom he called "sister" would be Anne Carew, wife of Sir Nicholas of Paultersgate. The "lady Scidmore" might have been Throgmorton of Corse, who married James Scudamore, a noted person in Spenser, and father to the first so a distant cousin to Francis Throgmorton. This seems plausible; but there others so named then living. The specified would be uncle to Elizabeth of Sir Walter Raleigh, but never "Lady Throgmorton," though a honour to the queen.

A.  
Highbury, N.

"SKILLY" (9<sup>th</sup> S. vi. 306, 378, 397) may trust my memory, one stanza entitled 'The County Jail,' which heard on board ship forty years ago worded:—

Then each went marching round the To get his county allowance of grub ; We blowed our bags out like a sail With skilly and whack in county jail

*Whack*, I think, means dry bread, prison luxury. I am accustomed to *skinnygalee*, with the meaning of thin, applied to a person, and *skinny* that of scanty—e.g., "She is a skinny 'What a skinny penn'orth!" F. .

*Skilly*, *skillagalee* or *skilligalee* are names of prison and workhouse words. They were, much used also by sailors. Poor broth served to prisoners is also oatmeal and water in which it has been boiled. Hence *skillygalee* or *skillet* drink made with oatmeal and sugar served to seamen in lieu of cocoas as 1814. In sailors' slang *skillet* = cook. Is not *skillet* more likely to h

derived from O.F. *escuellette*=a little platter, than from *Schelle*? There is also a North-Country word *skile*, which may throw light on the subject. *Skile*, (1) verb=to separate; (2) subs., an iron slice for skimming the fat off broth. May not this word be a clue to the whole thing? *skilly* meaning anything poor from which the best has been taken, separated, or "skinned"—something, in fact, of the strength and quality of what in Notts is called "husband's tea."

I am much interested in *skilly-an-wack*. I have only heard it used once in my life, and that was twenty-five years ago in Gloucestershire. A country servant-girl, who certainly had never been out of the county, applied it to a skim cheese, which is commonly called a *skim Dick*. *Skilly-an-wack* (alias *skilly-en-wack*) seems, therefore, not to be a Lancashire dialect expression only, as A. M. infers.

REES KEENE.

Gosforth, Cumberland.

The word *skilly* seems to be an equivalent to *scaly*—i.e., mean, stingy, shabby—so applied to a thin pottage. See *skile* in Halliwell, and cf. the greasy Joan who *keels* the pot, Swedish *skilja*, to divide, which is the basis of our word *shilling*—so something divided, no doubt a very thin coin at first. We know that our silver pennies were so split up into halfpence and farthings, and, judging from the Scottish currency, where one shilling makes a half-sovereign, twenty pence being one pound Scots, it may be assumed that the silver penny grew into a nominal shilling, with the surviving idea of "division." To this add Swedish *skala*, to peel, for *scaly*, Greek *σκάλλω*.

A. HALL.

IPPLEPEN, CO. DEVON (9<sup>th</sup> S. vi. 409; vii. 50, 113).—I am at a loss to understand how MR. THORPE has arrived at the meanings of the Irish names given in his reply, *ante*, p. 50. The following are, I believe, the generally accepted meanings and derivations of the present forms:

MacCarthy.—This surname is derived either from *cartha* (=a pillar) or from *cathrach*, the genitive case of *cathair* (=a city). If the latter is the correct derivation the word *cathrach* would denote the founder of a city.

Macdona is an anglicized form of Donoch, which is in turn derived from *domnach* (=Sunday). This Donoch was the ancestor of the MacDonough, Lords of Sligo.

Mahony, O'Mahony, MacMahon, and Mahon are all derived from *Mathghabhuin* (=bear of the plain), a son of Turloch Mór, monarch of all Ireland, 1072-86.

Healy and Hely are anglicized forms of

O'h-Eiligh, a Leinster sept descended from Eile righ dhearg (*eiligh*=to accuse), or Eile the Red King.

Newry was formerly known as Iubhar-cinn-tragha (=the yew tree at the head of the strand). From an entry in the 'Annals of the Four Masters' we learn that the town was so named from a yew tree planted by St. Patrick. The entry is as follows:—"A.D. 1162. The monastery of the monks at Iubhar-cinn-tragha was burnt, with all its furniture and books, and also the yew which St. Patrick himself had planted." Iubhar-cinn-tragha was afterwards shortened to Iubhar (pronounced Yure), by prefixing the contracted form (*n*) of the article *an*; and by the operation of the process, adopted after the invasion, of endeavouring to write Irish names as pronounced, we obtain the present form.

Nure, a shortened form of Newry, is another example of the anglicizing process of writing names as pronounced.

I propose dealing with the surnames Malony, M'Beth, and Cassidy on a future occasion — always supposing that your columns will be open for a continuation of the discussion.

The foregoing information has been taken from O'Hart's 'Irish Pedigrees,' Joyce's 'Irish Names of Places' and 'Irish Local Names Explained,' 'Irish Family Names' (in vol. xxi. of Irish Archaeological and Celtic Society's publications), and 'Annals of the Four Masters,' edited by J. O'Donovan.

ALBERT GOUGH.

Holywood, co. Down.

Reference is made to 7<sup>th</sup> S. iii. 96; but I can scarcely think that DR. NEUBAUER should be taken seriously. It will be noted that he was ridiculing the Anglo-Israel mania, and cited a few impossible etymons by way of *reductio ad absurdum*. True, when taken up by *Truth*, he stuck to his guns, in order to castigate Mr. Labouchere; but I take it as all in fun."

A. H.

MR. THORPE, replying to a query on the etymology of the above, states it to be Jewish, and incidentally cites several Irish patronymics as having been first given by some Jewish employer, my own (Molony) being, according to him, derived from Semitic *lūn*, an inn. MR. PLATT (*ante*, p. 113) very properly points out that such an etymology for these Irish names could only be suggested by one unacquainted with them in their Gaelic forms, and says that Molony is derived from O'Maoil Eoin. Could he be mistaking it for Malone? At any rate, my name is

derived from O'Maoil Dhomnaigh, the descendants of Maoil Dhomnaigh, a man who was *maol*, tonsured for a purpose, saint, or institution, which in this instance was *dhomnaigh*, the Church—one devoted to the Church. It appears often as Muldowney in the State Papers, *temp.* Elizabeth, and is called by the Irish peasantry Mallowney to the present day.

H. MOLONY.

HUITSON FAMILY (9<sup>th</sup> S. vii. 129).—A family bearing the name of Huteson existed in North Lincolnshire during the last hundred years. One of them, Ann Huteson, was married at Whitton, 29 November, 1765, to Nathaniel Easton; she died 23 December, 1831, aged eighty-six. In 1664 one Roger Hutson, of Plymouth, was master of the ship called the Little Hunter (B. Randolph, 'Archipelago,' 1687, p. 34). Huitson is another form of Hewitson.

W. C. B.

I consider this merely a variant of Hewitson, a common North-Country name, and probably of Danish origin.

ALFRED T. CURWEN.

"TWOPENNY TUBE" (9<sup>th</sup> S. vii. 29, 116).—In "San Toy," a piece now running in London, one of the characters, Li, a Chinaman, calls this the "twopenny drain." IBAGUÉ.

"CABA" (9<sup>th</sup> S. vii. 85).—MR. THORNTON is probably right in regarding this singular as a malformation, like *pea*. According to the sixth edition of the 'Dictionnaire de l'Academie Francaise' (1835) *cabas* meant only a rush basket for figs, or (in fun) an old carriage. Stapper's excellent 'Dictionnaire Synoptique' compares, as regards etymology, Spanish *capazo*, *capacho*, Portuguese *cabaz*, but prefers a Latin root *cap*, from *capere*. This common peasants' word *cabas* was subjected to a fashionable craze in the early part of the nineteenth century. I extract the following from Lady Morgan's 'The Easter Recess' (in 'Dramatic Scenes from Real Life,' vol. ii. p. 74, London, 1833):—

*Lady Alice* (turning to *Alexandrine*). Alexandrine, bring me down my *cabas*. I must have something to toss these things in.

*Miss Damer* (pausing in her work). A *cabas*! Have you really a *cabas*? Why, De Vieux told me there was not one yet in England; that it was only mentioned in the last *Revue Fashionable*.

*Lady Alice*. Neither there is, save and except mine. It was sent me by that dear Comtesse de Creveceur. *Reads* [description of *cabas*]. "Voilà! votre *cabas*, chère belle—mot disgracieux à prononcer, mais objet à faire fureur, ici. Je vous l'envoie en paille, tressée au jour, doublee en soie rose, moirée. C'est très simple mais très distinguée. Le cadeau de noces, donné par le Tellier (riche

Banquier) à sa fille, qui vient d'épouser le Prince de Potemkin, était un cabas en résille de cordonnet blanc, ayant, en place de chaque nœud, de la maille, une tourquoise; l'intérieur doublé au moire bleu céleste; et au bout, deux superbes glands, mélangés de crépines blanches, et à filet en perles."

Would not a complete edition of Lady Morgan's works now be worth editing?

H. E. M.

St. Petersburg.

### MISCELLANEOUS.

#### NOTES ON BOOKS, &c.

*History of the Commonwealth and Protectorate, 1649-1660.* By Samuel Rawson Gardiner, M.A.—Vol. III. 1654-1656. (Longmans & Co.)

DR. GARDINER had indulged at one time in the hope that the third volume of this portion of his great work would cover the events up to the installation of Oliver Cromwell, in 1657, in Westminster Hall, "under the provisions of the 'Humble Petition and Advice.'" Instead of this, it carries Cromwell no further, as regards his continental policy, than the arrangement with Mazarin for the siege and the surrender to the English of Dunkirk, then in the possession of Spain. The events, foreign and domestic, dealt with during this period are too numerous and important to admit of summary treatment. Under the latter head they comprise, to speak on matters of primary importance, the dissolution of the Parliament of 1654, the establishment of the Major-Generals, and the Cromwellian settlement of Ireland; under the former the mismanaged expeditions under Penn and Venables to Hispaniola and Jamaica, Blake's triumphs in the Mediterranean, the breach with Spain, Cromwell's defence of Protestant interest, his espousal of the cause of Vaudois, and his efforts towards establishing a Protestant league with himself as its head. Troublesome time in all senses it was: a time of ~~troublous~~ against his life, which nothing but the vigilance of his police defeated; of wrangles with his Parliament, while such was allowed to exist; of refusals on the part of those with nice consciences, among the judges, to carry out his decisions; and of constant efforts on Cromwell's part to restrain the persecuting rage of his friends and to repress the zeal of fanatics of every degree. Of these matters, and of innumerable others, Dr. Gardiner gives an account the lucidity and impartiality of which are alike conspicuous. Much light has been cast during recent years upon the persons and events with which he deals. Most of this has been incorporated into his volume, nothing giving better idea of the thoroughness of his work than the manner in which recent publications have been employed. The appearance of 'The Narrative of General Venables' has enabled him to give a animated account of the terrible mismanagement that distinguished the West Indian expedition. One of the most interesting portions of the volume is that which describes the disruption between Cromwell and the Parliament of 1654. The dispute sprang from no variance on matters of detail, was not even a dispute between military and civil government. It arose from a statesmanlike perception by each of the contending parties of the danger that would attend the delivery of the sword into the hands

session of the other. Desiring in his heart to defend the Protectorate by laws and not by arms, Cromwell still found military despotism thrust upon him. Cromwell, Dr. Gardiner says, was, in truth, "the heir and successor of Strafford—like Strafford, throwing himself open to the charge of apostasy, and, like Strafford, shifting his instruments and his political combinations for the sake of the people, whom he aimed at governing for their best advantage." A second parallel, which has often previously been instituted, between Charles I. and Cromwell, when each of them contended against the same antagonist, "a Parliament resolved to subject all other institutions in the State to its sole will and pleasure," commends itself to him. "The difference between the two men lay, in the first place, in the support given by Charles to a system of external obedience and conformity, whereas Oliver strove for a system of the utmost practical liberty in thought and belief; and, in the second place, in Charles's habit of clinging to formal legality, whilst Oliver, having an army at his back, preferred to break openly through the meshes of the law when they entangled his feet. Charles, when necessity arose or appeared to arise, fumbled over the knot of his destiny in his effort to unloose it; Oliver hacked at it with his sword." The saddest chapter in the book is, naturally, that on the Cromwellian settlement of Ireland. It is shown, however, that this was in its conception due to the Long Parliament, and was sketched out before Cromwell was in a position to make his might felt. Parliament it was which, in 1642, decreed the confiscation of the estates of the rebels, "setting aside from the forfeited land 2,500,000 acres for the Adventurers who advanced money for the reconquest of Ireland." It was at Cromwell's instigation that the Act for the satisfaction of Adventurers and soldiers was passed, but Cromwell "had not sufficient acquaintance with the Irish problem to treat it as a whole, even from the English point of view." A general transplantation, the effect of which would have been to crowd a very large majority of the Irish nation into a rocky and inhospitable district, in which it would be impossible for it to find adequate sustenance, was feared. After long hesitation the good sense of Cromwell perceived that the scheme was impracticable. It is pleasant, however, to turn away from a record of folly and ineptitude. How recurrent are conditions is more than once shown. Speaking of the time when courts-martial were established for the purpose of trying the Irish rebels, Dr. Gardiner says: "So the renewed struggle was carried on in all its horror. As in the days when Bruce was holding out against the officers of Edward I., the men who were thieves and murderers to one side were heroes and patriots to the other." How much alteration, it may be asked, is necessary to fit these words to to-day? In regard to the small measure of success which attended Cromwell's interference on behalf of the Vaudois, it is shown to be due to special circumstances in Cromwell's diplomatic relations with France, which were unlikely to recur. The last words in the text deal with the refusal of Cromwell to renounce his assumed right to take up the cause of the Huguenot, a propos of which Dr. Gardiner says: "The seeds which were ultimately to come to an evil fruitage in the Revocation of the Edict of Nantes were being unwittingly sown by the self-constituted Protector of the Protestant world." Dr. Gardiner's latest contribution to history maintains the high

level to which he has accustomed us. The maps include England and Wales, showing the districts assigned to the Major-Generals; Ireland as divided by the Act of Satisfaction; the Vaudois valley; and the lands surrounding the Baltic. There are also plans of the attack on San Domingo and Tunis and Porto Farina.

*London Memories, Social, Historical, and Topographical.* By Charles William Heckethorn. (Chatto & Windus.)

MR. HECKETHORN'S work is a companion volume to his 'London Souvenirs,' on the merit of which we have already spoken. It gossips pleasantly concerning features of old London now obliterated, on wells and springs, priories and religious houses generally, conflagrations, frosts, tempests and floods, and kindred subjects, and is always readable and sometimes instructive. All that we can urge against it is that political bias is too apparent, and that the language of condemnation employed is continually too violent. When Mr. Heckethorn asks, "What sort of women and girls were they who placidly listened to Shakespeare's plays in their coarse originality?" we dissent entirely from the conclusion he would have us draw, and answer, "Every whit as pure-minded and good as those who listen to the problem plays of to-day." The arraignment of our ancestors is ferocious: "In manners they [our ancestors] were barbarians, and in morals reprobates. In science they were not worthy to tie our shoe-strings. The periods in our history which are considered the brightest in our national intellectuality, what did they produce? Chiefly plays and poems which, instead of adding to human progress, demoralized the Court, and through that the whole nation, down to its very dregs. *Nothing will elevate man but science.*" The italics are our own. Neither religion nor culture, according to Mr. Heckethorn, will elevate a nation. Only the steam-hammer and hygiene! All through the same intemperance of language prevails. When describing the penance undergone for witchcraft in 1440 by the Duchess of Gloucester, Mr. Heckethorn says of the [Lord] Mayor, Sheriffs, and Companies of London, "Fools all of them for taking a part in a farcical punishment for an impossible crime." We sympathize with some of Mr. Heckethorn's views, but we dislike his method of advocacy.

*The Mind of the Century.* Reprinted from the *Daily Chronicle.* (Fisher Unwin.)

How far these articles, reprinted from the *Daily Chronicle*, represent the mind of the century we will not presume to declare. As a rule the canvas is too small for the picture to take a permanent place in a gallery. Take the question of poetry, the subject of which comes first in the volume, Mr. Lionel Johnson, who discusses it, seeks in less than eight pages to deal with the poetry of England, France, Germany, Italy, and to some extent with that of America and Scandinavia. So far as a newspaper article is concerned, this may be well enough, though even then it can have no special significance. When it is sought to make of the whole a permanent record, its inadequacy becomes obvious. A few phrases—such as "the sombre negotiations of Leopardi," "the bright impieties of Heine," "that magnificent anomaly, Walt Whitman," and "Byron, the least perfect of great poets"—do little to vivify a summary in which Keats is a

name and no more. The Procrustean treatment necessary to the accomplishment of the scheme is fatal to its value. Thumb-nail encyclopaedias are not as yet indispensable in a world even where people have not time for accuracy.

*The First Part of King Henry IV.; The Second Part of King Henry IV.* With Introductions and Notes by John Dennis. (Bell & Sons.)

THE two latest issues of the "Chiswick Shakespeare" consist of the first and second parts of "King Henry IV.", reprinted from the Cambridge text with the valuable introductions and notes of Mr. Dennis and the quaint and effective illustrations of Mr. Byam Shaw. The volumes keep up their beauty and value, and the edition is the prettiest that has been issued in this size. The text is wonderfully clear and legible, and our only complaint against the work is that it is almost too beautiful for the drudgery to which a handy edition of Shakespeare should be assigned.

*Winchester.* By R. Townsend Warner. (Bell & Sons.)

Of the series of "Handbooks to the Great Public Schools," of which three or four successive volumes have appeared, this upon Winchester by Mr. Warner, a late scholar, is the most interesting and readable. Winchester is not only the oldest of our great public schools, it is also the most pleasantly situated, and it can boast the possession of the quaintest and most picturesque customs and traditions. Mr. Warner is justified in complaining of the difficulty of writing a book for two classes of readers, one class of which knows all that is to be known, while the second seeks information on matters the most familiar to the other. Such difficulty is inherent in the series. By the aid of copious illustrations he conveys an excellent idea of the buildings and proceedings at "the mother of schools." A separate portion of his volume is devoted to school "notions" and customs, the former, as is known to all Wykehamists, indicating the school language. It is interesting, but not unexpected, to find in this many good old English words which have dropped out of use elsewhere. "Swink," for hard work, recalls thus not only Chaucer, who is quoted by Mr. Warner, but Milton, whose

Swinked hedger at his supper sat.

Most of the information now supplied is accessible in other works, of which a goodly number were issued in connexion with the celebration in 1893 of the five hundredth anniversary of the opening of the school. Some unpublished historical matter has, however, been obtained from the Verney MSS. in the shape of school letters of the seventeenth century.

*The English Catalogue of Books for 1900.* (Sampson Low & Co.)

THIS annual, the most indispensable of all to the lover, the purchaser, and the seller of books, puts in once more its appearance. If, as has been said, the war has influenced unfavourably the production of books, no trace of such effect is to be found, the latest volume having the customary dimensions. Some new features present themselves, such as a list of the principal publishers in the United States, and a list of works on angling, fish, and fishing,

which supplements the "Bibliotheca Piscina" issued in 1883 by Mr. T. Satchell. A never-welcome is once more heartily renewed.

THE March part of *Man*, including Nos. 2, has many articles of interest, some of them treated. Mr. Henry Balfour, discoursing on *Aolia*, gives us some designs of boomerangs. Fawcett has some valuable notes on the Dōi Madras, an outcast jungle people occupying forests about Vizagapatam. Mr. Edge-Part deals with Maori relics from New Zealand with feathered arrows from the New Hebrides. Mr. C. M. Woodford writes on "Tattuung," and some striking illustrations of that art. It is able that the spelling of words such as *tattoo*, &c., should be fixed on a definite basis.

DR. WILLIAM E. A. AXON has reprinted from *Transactions* of the Lancashire and Cheshire quarian Society *Simeon Fychan's Welsh Translation of Martial's Epigram of the Happy Life*. It is taken from a unique broadside in the Ch Library, one of the treasures of which it is, has interest, and supplements the information given the "D.N.B." concerning the translator. Axon, an excellent judge, says, it has claims the philologist, the bibliographer, the antiquary and the lover of literature.

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On all communications must be written the address of the sender, not necessarily for location, but as a guarantee of good faith.

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E. T. BRYDGES.—A "Duns" man means learned in the theology of Duns Scotus, a thirteenth-century divine, who was followed in England by many "Scotists," as Erasmus terms them, then the works of the latter or any good encyclopedia.

H. G. H. ("Orientation of Churches in England")—You will find the subject discussed in the "N. & Q." See 6<sup>th</sup> S. xii. 165; 9<sup>th</sup> S. v. 33 under various headings the indexes generally.

CORRIGENDUM.—P. 178, col. 1, l. 1, is 5, for read of.

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**FINE ARTS**—The Cretan Script; The Blyth Engravings; Sale; Gossip.

**MUSIC**—The Week; Gossip; Performances Next Week.

**DRAMA**—The Shakespeare First Folio; Gossip.

*The ATHENÆUM for March 9 contains Articles on  
SPEECHES of OLIVER CROMWELL.*

**MR. CHURTON COLLINS on ENGLISH LITERATURE.**

**FACT and FABLE in PSYCHOLOGY.**

**THE FESTSCHRIFT to DR. FURNIVALL.**

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**THE WAR and the ARMY.**

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LONDON, SATURDAY, MARCH 23, 1901.

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## Notes.

## MRS. JORDAN IN DUBLIN.

So little do we know, save what is told us in the pages of Sir Jonah Barrington and Tate Wilkinson, of Mrs. Jordan's novitiate (*i.e.*, the period when she figured as Miss Francis), that it seems fitting the following particulars should be embalmed in the columns of ‘N. & Q.’ They were found quite recently by the writer, while making a careful examination of the playhouse announcements in a curious volume of miscellaneous London and Dublin newspapers of the latter half of the eighteenth century, one of the treasures of the National Library at Dublin.

So far as Hibernian journalism was concerned, space was too restricted and too valuable in those days to permit of any save a very occasional theatrical notice; but, as if to compensate for this to posterity, advertisements were lavish in casts of performances—so much so that one could wish for a new history of the Irish stage, compiled after the approved manner of Genest. Readable it might not be, but it could hardly fail to be much more exhaustive and no less trustworthy than Chetwood, Victor, Hitchcock, and the rest.

Gilliland, writing in 1807, is barely able to tell us that Mrs. Jordan's *début* on the stage was made in Dublin, as Miss Francis, and in the character of Phoebe in ‘As You Like It.’ Mr. J. Fitzgerald Molloy, in his ‘Romance of the Irish Stage,’ goes so far as to say that the event took place in 1776, at the Crow Street Theatre, and that Owenson, the father of Lady Morgan, played Oliver on that occasion. What authority exists for this statement? Assuming the correctness of Mrs. Jordan's generally accepted birth-date of 1762, and remembering that her friend Sir Jonah Barrington puts her age at seventeen at the time of her *début*, I see little reason, personally, to believe that she had taken to the boards before the year 1779. My first trace of her is at the benefit of O'Keeffe, at Crow Street, on 20 May, 1780, when ‘The Governess’—a pirated version of the ballad opera of ‘The Duenna’—was performed, with a topsy-turvy-like cast. The characters were assigned as follows: Ursula, the governess, Mr. T. Ryder; Sophia, Mr. Owenson; Flora, Mr. Johnson; Enoch Isachar, the Jew, Mrs. Heaphy; Octavio, Mrs. Thompson; Don Pedro, Mrs. Hoskin; Father Paul, Mrs. Logan; Lopez, Miss Francis; Lay Brother, Mrs. O'Neil; Lorenzo, Mrs. Johnson.

One hardly knows whether it is to this precise period or to some earlier performances of ‘The Governess’ that Sir Jonah Barrington refers when he says, in the course of his charming account of Mrs. Jordan in his ‘Personal Recollections of his Own Times’:—

“Mr. Daly about this time resorted to a singular species of theatrical entertainment, by the novelty whereof he proposed to rival his competitors at Smock Alley—namely, that of *reversing characters*, the men performing the female and the females the male parts in comedy and opera. The opera of ‘The Governess’ was played in this way for several nights, the part of Lopez by Miss Francis. In this singular and unimportant character the versatility of her talent rendered the piece attractive, and the season concluded with a strong anticipation of her future celebrity.”

As to the popularity in Dublin at this period of these *bizarre* entertainments there can be no question. Ever and anon one remarks the recurrence of ‘The Beggar's Opera’ with a quaint reversal of characters: *e.g.*, at Smock Alley on 1 November, 1784, Miss Farren (announced as from the Haymarket) actually made her first appearance there as Macheath to the Lockit of Mrs. Gemea and the Filch of Mrs. O'Reilly.

In the advertisement of the City Theatre, Smock Alley, for 19 February, 1782, Miss Francis is announced to play Adelaide in Jephson's tragedy of ‘The Count of Nar-

*bonne.*' On the 28th following she appeared as Charlotte in 'The Gamester' for J. P. Kemble's benefit, and on 16 April was the Selima to his Bajazet in 'Tamerlane.'

Apparently the stately John Philip played Gloster for the first time on any stage at Smock Alley on 24 April, when Miss Francis was the Lady Anne. On the 29th following she appeared as Miss Ogle in 'The Belle's Stratagem,' and on 2 May as Louisa in 'The Discovery.' Four nights later she was seen as Maria in 'The School for Scandal.'

For production on 14 May, 1782, occur announcements of "a new comic opera, never yet performed, 'The Contract.' Before the overture an occasional prologue, spoken by Miss Francis." The whole was to conclude with 'Catharine and Petruchio,' the name parts by Kemble and Miss Francis. Evidence exists to show that Garrick's farce was subsequently performed with the leading characters so sustained, but grave doubts must be entertained as to the production at this time of 'The Contract.' Certain playhouse announcements occur much later in the year, showing that the performance of the opera had been indefinitely postponed. It was the work of Robert Houlton, an English physician practising in Dublin. In Barker's 'Complete List of Plays,' 1803, 'The Contract' is given under 'Robert Houlton, M.B.,' as "acted at Dublin, 1783, not printed." A later entry under the same name runs " 'The Double Stratagem,' C.O., altered from 'The Contract.' Acted at Capel Street [Dublin], 1784, not printed."

With her performance at Smock Alley on 16 May, 1782, of Maria in Burgoyne's musical comedy of 'The Maid of the Oaks,' my trace of Miss Francis ends. W. J. LAWRENCE.

#### ANIMALS IN PEOPLE'S INSIDES.

It is astonishing to find to what an extent the belief in animals, other than recognized entozoa, living in people's insides prevails in some places. The following stories were all gravely related to my informants, as matters of fact about which there could be no doubt whatever, within twenty miles of Leeds.

1. A woman stated that her husband was "that afflicted with pains in the body," that they called in the doctor, who said that he could do nothing for him. They then asked if he would object to their consulting a London doctor, and the local doctor assented. When the "London doctor" came he brought another with him. They would *not look at the patient till they had received*

two guineas. The wife said that they must have put something into his throat so that they could see right down into his body, for they said he had something "wick" in his inside, and it had as many hairs as we have on our heads. But they dare not "operate," for fear of the live thing making for the patient's throat and suffocating him. It was fairly quiet when he ate dripping and bread, but if he took anything else it would tap, tap, tap in his inside till they could almost hear it. Now and then it seemed to come all in a lump on his body. The lady to whom this experience was related said, "Could you not have squeezed the breath out of it?" The woman said they had tried many a time, but it was always too sharp for them. Some one suggested that the doctor might "clarify" (chloroform) the man, and then it would "happen" (perhaps) clarify the beast at the same time, in which case they could "operate" without risk of suffocation.

2. A young woman was ill, and the doctor said she had consumption. As he could not do her any good, they consulted a herbalist, who said she had no consumption about her. It was an "askard egg" that she had swallowed some time when drinking cold water. As long as it was an egg it did no harm, but as she grew it grew, and the herbalist said that she would never be well till she got rid of it. He advised that she should stand with her mouth open over a piece of roasting meat when it began to smell, and said that the askard would then come out to get at the meat. But as soon as this happened she was to shut her mouth directly, or the askard would "laup" back again. The askard did come out, and tried to run away; but the mother and daughter pursued it, the one with the poker and the other with the tongs, and it looked "right wicked" at them. The narrator was firmly convinced of the truth of this story, having seen the askard in a bottle of spirits in the herbalist's window. It was impossible to convince her that the story could not be true, because she had seen the askard, and there was nothing more to be said. But her mother had often thrashed her, when she was a girl, for drinking cold water out of the pump.

3. There was a "traveller," who had "enjoyed very bad health" for two years. At last he cured himself by getting beastly drunk. He went to bed and vomited copiously, afterwards falling asleep. On waking he found a live creature hopping about where he had been sick. Now, if he had only vomited in an ordinary way the thing would never have come up; but in this case the

reature was drunk too, and could not help self. My informant asked if they had kept the animal in spirits ; the reply was, I didn't hear, but the man has never ailed anything since."

4. A young man of seventeen, educated at Board school and quite intelligent on most subjects, declared lately to my nephew that man who lived next door had had a living in his inside like a monkey, but with eight legs and a head the size of a billiard ball, and every now and then the thing rose up into his throat and nearly choked him ; and so he suffered much inconvenience until he consulted a herbalist at Bradford, whose treatment was so successful that the eight-legged creature is now on view at the herbalist's, preserved in a bottle of spirits.

My informants, who are in a position to know, say that these stories, related in all seriousness to them, would be fully believed by a large majority of the population in the neighbourhood.

J. T. F.

Durham.

ST. PATRICK'S DAY.—Twelve months ago, by Queen Victoria's command, all Irish regiments and Irishmen serving in the army were permitted to wear the shamrock, and Sunday last being the first St. Patrick's Day parade of the Royal Irish Guards since their formation, both officers and men wore sprigs of shamrock on church parade. On their return from the service they found that Queen Alexandra had thoughtfully sent four boxes containing shamrock to be distributed to the men. The men at once removed the sprigs they had in their coats, placing those received from the Queen in their stead. By command of the King a sprig was sent to him from Covent Garden. This was the four-leaved shamrock, which is supposed to have a special significance. Perhaps some readers of 'N. & Q.' can enlighten us further in regard to this. A wreath of shamrock, by special permission of the King, was placed on the sarcophagus of Queen Victoria at Frogmore by the Royal Munster Fusiliers. The delegation consisted of General J. W. Laurie, M.P., Col. Johnston, Capt. Macpherson, and Sergeant Cullilane.

N. S. S.

AN EARLY REMINISCENCE : 1837.—Let me chronicle a retrospect of more than sixty-three years, though rather faint and indistinct. On Sunday, 18 July, 1837, when only a child of six years of age, I accompanied my father, who resided at Congleton in Cheshire, to London, distant 168 miles, then an event in any one's life. We left at 10.30 P.M. in a coach called the Red Rover, which started

from Manchester, and we had secured inside places. The coach ran through Newcastle-under-Lyme, Stone, Tamworth, and Lichfield, arriving in the morning at Coventry, ninety-one miles from London, where we breakfasted. The journey was then pursued *via* Daventry, Towcester, and Stony Stratford ; and then, on a lovely summer afternoon, we arrived in London, having seen the great city from Highgate Hill.

We put up at the "Golden Cross," Charing Cross, then a noted inn for coach travellers ; and well do I remember the bedroom looking out upon the extensive stables and the back of St. Martin's Church. The coffee-room was fitted up with boxes, and the little tables in them were firmly screwed down. Dickens has given a graphic description of this inn of about the same date in 'David Copperfield.' David gets but poor accommodation until he meets with his friend Steerforth, who insists upon better quarters being found for him. The interview between David and Peggotty occurs in the same room, and Little Em'ly is represented as listening on the outside—a scene which Phiz has depicted. Since 1837 I have never entered the "Golden Cross," though I have often been tempted to do so, to see what alterations have been made.

On 20 June in that year the great bell of St. Paul's had announced the decease of William IV., the last son of George III. who was ever to reign in Great Britain ; and the proclamation of Queen Victoria followed shortly. William IV. was always a popular king, and I can remember a very favourite song in those days—who the author was I do not know, but the song began :—

The King is a true British sailor  
As.....

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.  
[The "Golden Cross" of which you speak is not now in existence.]

NEWSPAPER AND MAGAZINE STATISTICS.—The 'Newspaper Press Directory' for 1901 gives some interesting statistics. There are now published in the United Kingdom 2,488 newspapers, distributed as follows :—

England—				
London	...	...	...	456
Country	...	...	...	1,488—1,944
Wales	...	...	...	108
Scotland	...	...	...	235
Ireland	...	...	...	181
Isles	...	...	...	20

Of these there are 196 daily papers published in England, 7 in Wales, 19 in Scotland, 20 in Ireland, and 5 in the British Isles. The first edition of the 'Directory' (1846) records in that

year in the United Kingdom 551 journals; of these 14 were issued daily—viz., 12 in England and 2 in Ireland. Of those now established and circulated no fewer than 247 are issued daily. The press of the country has more than quadrupled during the last fifty-five years. The increase in daily papers has been still more remarkable, the daily issues standing at 247, as against 14 in 1846.

There are now published in the United Kingdom 2,446 magazines, of which at least 536 are of a decidedly religious character. In 1846 it is estimated that only 200 magazines were in existence. The journalist has a great responsibility, for he can say, "Quae regio in terris nostri non plena laboris?"

#### EDITOR.

**EL CONDE DE CASERTA.**—As a correspondent of the Royal Academy of History at Madrid, I venture to correct some mistakes which any Spaniard would observe at once in reading, in the *Times* of 16 February, the leading article on the royal marriage celebrated at Madrid on St. Valentine's Day. The father of the bridegroom is not "the Duke," but the *Conde*, i.e., Count or Earl, of Caserta. It might be said of him, but not of his son, "he has borne arms on the Carlist side, and was once responsible for a Carlist proclamation." Lower down the son, now consort of the heiress apparent to the throne of Spain, is described as "the Carlist prince." But he has always been a loyal servant to King Alfonso XIII., as a member of his army. Moreover, even his father, nominally pretender to the throne of Naples, has abjured Spanish Carlism in practice.

E. S. DODGSON.

**BLUE BEARD.**—The *Daily News* of 28 Feb. gives the following account of Comte Gilles de Rais (who is supposed to have been the original of the legendary Barbe Bleue), which may be worth while rescuing from the unindexed columns of a daily newspaper. The paragraph gives a fairly full description of the facts, but does not explain clearly how the Comte became accused of wife-murder. The sacrifice to the devil is not alluded to in the English version of the legend:—

"M. Lelire furnished an interesting paper on Blue Beard to the *Revue des Revues*. That legendary person was, he says, no mere wife-murderer. We all know that his real style and title was Comte Gilles de Rais, but it is new to us that he was, for his time and from youth upwards, a man of exquisite culture. He was first married at the age of sixteen in 1420, and celebrated his wedding by theatrical mysteries at Angers. The subject was the 'Passion of Christ,' and the author of the dialogues was the Bishop of Angers. Two canons

played the parts of the Blessed Virgin and St. Mary Magdalene. The names of the *dramatis persona* were placarded on the breasts of the players. Lawyers' clerks were engaged in the minor parts, and then there were dancing girls brought at great expense from Spain. The success of the Angers mysteries was such that Gilles de Rais set up as an impresario, trained a company of players and dancing gypsies, and went round the west of France with them, stopping at all the great towns and castles. His farcical plays and ballets became the rage. His favourite mystery in after years was 'The Siege of Orleans,' in which he made his *début* as an actor. It was a grand scenic drama, and he himself was the hero, which, it appears, was not claiming too much. The cost was no great horses, housing, costumes, musicians, fireworks, and machinery that he soon found himself ruined. His next-of-kin obtained a decree withdrawing from him the management of his estates. He then became the legendary Blue Beard. Probably to hide the marks of advancing years, he dyed his hair and beard. At any rate, he plunged into alchemy to recover his lost fortune, 'raised the devil' by his incantations, and sacrificed to him the hearts of his successive wives and of the village children near his castle. Blue Beard was at the siege of Orleans with Joan of Arc, and went there with her from Tours. He may have thought that she dealt in the Black Art, and owed to it her success in bringing Charles VII. to Rheims. But in his play he allowed her but little of the glory of forcing the English to raise the siege."

JOHN HEBB.

[The life of Gilles de Raiz, or de Retz, Marshal of France, is given in the 'Biographies Générales' of Hoefer and Michaud, and the particulars of his strange career are to be found in other works.]

**"ZAREBA" OR "ZERIBA."**—This word has become so well known of late that geographers apply the expression "Zareba Land" or "Zareba Country," to the northern slope of the Nile-Congo divide. The 'Encyclopedic Dictionary' says of it: "A word which came into use in the early part of 1884, during the military operations in Egypt, to denote an enclosure." The date given must, however, be taken as that at which the word became general in English, rather than that at which it came into use, as I find it in use long before, in an old periodical, *Eliza Cook's Journal* for March, 1852, in an article entitled 'Slave Hunts of Dar Wadey and Dar Four.' The quotation is as follows: "The Sultan has planted a zerybeh, or circular enclosure, with two issues."

JAS. PLATT, Jun.

**LIZARD FOLK-LORE.**—The following extracts from an old note-book, relating to superstition in India regarding lizards, were, I think, contributed by Mr. Vidal, of the Indian Civil Service, to the *Pioneer* many years ago, and were noted by me at the time:

"Hindus, whether they believe any lizard to be venomous or not, have some wonderful superstitions concerning them. The omens portended by the

ays in which a lizard can present itself to y, wife or maid, are so many in number, ist take a man or woman all his or her life hem. Men will be glad to hear that if a ls on their noses it is lucky. But the ine between joy and grief is so very thin ie lizard touches the tip of the nose the extremely calamitous. Men also may or e pleased to hear that if a lizard falls on cheek they will be blessed with a sight deceased relations. But the luckiest all is for a lizard to fall on the sole i's foot, for then all his enemies will rish. This is an event which I fear ely to happen to many of us, unless we stand on our heads. Ladies will be now that if a lizard falls on their left y will meet, not their deceased relatives, beloved. There will be misery if one falls right eye; but grass-widows may be con he thought that a lizard on their left eye in sign that they will meet their absent

Lastly, immense wealth and a son are hose left foot a lizard falls; and she will grain if one falls on her toe-nails."

J. H. RIVETT-CARNAC.

STITIONS RELATING TO ANIMALS IN As a pendant to the lizard super the following further extracts from book may be of interest. They were, published nearly thirty years ago in *ntal Sporting Magazine*, and were taken down from the mouth of an d" native :—

blood useful for young infant. When attacked with ague, the blood and some milk mixed together and given to drink to , the sickness will go.

monkey is useful for magic. The monkey led on Sunday. Drink a little blood, take n and make to cap. The magic could not man.

ck's leg useful for deaf man. It may be h oil, and when any person could not hear the oil will be dropped a little into the an will be cured.

seful for a woman. This will be killed on Take out both eyes. The left will be the right as well. Keep the dust of the ow some of the dust on a woman's gar d she will love you; and when you want to her, throw dust of left eye, and she will off by pronouncing some magic words.

formant affirms that a wolf-skin possesses ae in this way. If a man with a *tom-tom* ide of wolf-skin proceeds to a place where enemy is performing on one made of sheep he ordinary manner, and commences to enemy's instrument is at once silenced, an can make it emit sound whilst the vibrates."

J. H. RIVETT-CARNAC.

EDWARD VII.'S TITLE IN SCOTLAND. House of Commons on Monday last k wished to know whether, in view of that no sovereign bearing the name rd had hitherto reigned in Scotland,

instructions would be given to omit the words "the Seventh" in all documents running in the name of His Most Gracious Majesty King Edward relating to Scotland alone. Mr. J. A. Dewar called attention to the fact that the oath of allegiance taken by hon. members was to King Edward, and not to King Edward VII.; and Mr. Pirie asked whether, if a rigorous rule were enforced as to the words "the Seventh," a precedent would not be created which had not been adhered to in the similar case of William IV. Mr. G. Murray —the Lord Advocate—in reply, stated that it had been decided, after full consideration, that His Majesty's title shall be given as Edward VII., and that writs passing the Signet and other documents running in the name of the Crown in Scotland shall bear that title. In the time of William IV. summonses always ran in the name of William IV., and the Lord Advocate candidly confessed that he had in vain endeavoured to find a Scottish grievance in the matter. His Majesty was proclaimed Edward VII., and it would be inconvenient to have statutes of Edward VII. cited in Scotland as statutes of Edward I.

A. N. Q.

ARABS AND ODD NUMBERS.—Sometimes in the quiet of my own study I smile at the absurd fancies of other men, forgetting that I too cannot plead absolute immunity. I used to know a very worthy gentleman who never stirred abroad without carrying a piece of coal in his pocket for luck, yet he invariably threw it away the moment he sat down to take a hand at whist or cribbage. Another had a mortal aversion to a baby's crying at breakfast time; this spelt bad luck for him the whole day. Jewish dames of a bygone school went continually in fear of the evil eye. To counteract its attacks upon their offspring they resorted to many devices, among which were the quasi-religious ones of tacking "mezuzous" (charms) to the lintels of the doorways, and of fixing "camires" round their children's throats. Now my own idiosyncrasy is in favour of odd numbers. How I acquired the harmless passion happened in this way. Among my schoolfellows was a Turkish lad, who was the first to point out to me a curious law of numbers. We would take a string of figures at random, which we added up in line till they totted to a resultant number nine or not. If they "showed up" nine we declared them lucky; if not, not. For example, take numbers 187245=9; but numbers 16294=4. So ingrained is this meaningless habit, that I never buy a railway ticket without sub-

mitting its number to this ridiculous scrutiny. Many a time I have puzzled myself as to the origin of this silly habit ; yet it would appear that the affection for number nine displayed by this lad reached Turkey *via* Arabia. According to the anonymous author of 'Table Talk,' published in 1836 by Charles Knight, long residence in Cairo by the famous traveller J. L. Burckhardt had also rendered him susceptible to the strange fascination of odd numbers. He spent many years collecting a storehouse of Arabian sayings illustrative of the manners and customs of this enlightened people, but, strange to say, he stopped short at the number 999, "adopting," says my authority, "a notion prevalent among the Arabs that even numbers are unlucky, and that anything perfect in its quantity is particularly affected by the evil eye." Whereupon the writer proceeds to give an instance that came under his own notice. At that time there lived in Islington a wealthy cowkeeper named Rhodes, who made many futile attempts to keep 1,000 cows on his premises in a thriving condition at one time, but was invariably baffled. He could, however, keep 999 without experiencing any loss of stock. A similar prejudice the author discovered to prevail in his journeys through the remoter districts of France, Spain, Italy, and Switzerland. Jews have for ages paid special veneration to the number seven and its multiples, though a strong partiality for *minyan*, or number ten, has been fostered by the Rabbis in the dicta of 'Ethics,' vi. 9. Thus prayer is impossible in synagogue without a quorum of ten. I was told a funny story about this the other day by a scholarly contributor to 'N. & Q.' Some years ago, being in Prague, he strolled one Sabbath evening inside the old synagogue to have a quiet look round. Suddenly the voice of prayer startled him out of his musings. The beadle had mistaken him for a regular worshipper who was late in arriving to form the regulation number or *minyan*.

M. L. R. BRESLAR.

"Log."—I do not know whether the following meaning of *log* has yet been recorded besides that of a ship's log or the American expression *log-rolling*. Judging by the eminent architect's commendation of the rule, it might be described as a kind of beneficent King Log in trade. In Mr. T. Blashill's thoughtful paper before the Surveyors' Institution on 25 February (*Transactions*, vol. xxxiii. part vi), the following paragraph occurs on p. 231 :—

"In the tailoring trade, among others, there is a contrivance mysteriously called a 'log.' The tailor

works either on day-work or on piece-work, but his piece-work is done under the disguise of day-work, at so much per hour. Every part of a garment has been valued and estimated in time, and is paid for by the artificial hour. If he finishes a 'day's work' in advance of the clock, he can leave with his day's pay. If he is behind the clock, he must put in more time. But, as I understand, he cannot be sweated in a fair shop that adopts the log. There is no individual bargaining. In arranging for day-work the wage varies according to individual aptitude, both parties having in their mind some reference to the cost of work by the log. I see no insuperable difficulty in devising, for any branch of the building industry, a log that may act as a standard day."

FRANCIS P. MARCHANT.

'THOMAS FLETCHER (1664-1718), Poet,' &c.—Under this heading in the 'Dict. Nat. Biog.', vol. xix. p. 321, two distinct persons are evidently confused, viz.,

1. Thos. Fletcher, of Wirley Magna, Staffordshire : born 1664 ; married Catherine, widow of Thos. Richards of Cannock ; died 1718. See further Burke's 'Landed Gentry,' ninth edition, vol. i. p. 526.

2. Thos. Fletcher, D.D.Oxon. 1707, author of 'Poems on Several Occasions.....' London, 1692, 8vo (see Brit. Mus. Cat. Printed Books), who became second master (1701) and Fellow (1711) of Winchester College, and to whom apparently the biography was meant to relate. Owing to the confusion, the details of his parentage, birth, marriage, issue, and death are all given wrong. He was buried on 12 August, 1713, in Winchester Cathedral, where on the floor of the nave there is a long monumental inscription to him, ending thus :—

Natus Avingtoniae prope Winton.	1666.
Ecclesiae Wellensis Prebendarius	1666.
Scholæ Winton. Didascalus .....	1701.
Obit .....	1713.

It has been said that he married "a daughter-in-law of Mr. Masters, formerly Fellow of New College, and afterwards parson of Holton, near Oxon." (Hearne's 'Collections,' by Doble, Oxford Hist. Soc., vol. i. p. 291). This "Masters" was William Master, rector of Holton 1684-1703 (Foster's 'A. O., 1500-1714,' p. 987, No. 4), of whose family some details are given in Hasted's 'Kent,' vol. iv. p. 122, n. (a), and who appears as a scholar (1662) in Kirby's 'Winchester Scholars.' Mr. Kirby seems to err in stating that he became rector of "Halton, Bucks." The reference by Mr. Doble (*ubi supra*, p. 389) to the elder brother, Edward Master, D.C.L., the civilian, is probably a mistake.

Thos. Fletcher, D.D., had three sons, who, like their father, were Winchester scholars, viz., Thomas, who became Bishop of Dromore, 1744, of Kildare, 1745 ; Philip, who became

Dean of Kildare, 1746; and William, who on Philip's death in 1765 succeeded to the deanery of Kildare. See further Cotton's 'Fasti Eccl. Hibern.' and Kirby's 'Winchester Scholars'; but Cotton erred in saying (vol. v. p. 146) that the brothers Thomas and Philip were father and son (cf. *Gent. Mag.*, 1780, p. 123). And Mr. Kirby seems to err in saying that William was Prebendary of Durham; he was Prebendary of Christ Church, Dublin, and also of St. Patrick's, Dublin.

H. C.

**Querries.**

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**VOYAGES AND TRAVELS ISSUED ANONYMOUSLY.**—Will the authors of the undermentioned works (or their representatives) favour me with the writers' names, for use in my 'Bibliography of Australasia'?—

Lives and Voyages of Drake, Cavendish, and Dampier. Edinburgh, 1831.

Circumnavigation of the Globe. Edinburgh, 1836.

Perils, Pastimes, and Pleasures of an Emigrant. By J. W. [? Wyld]. London, 1849.

Recollections of a Ramble from Sydney to Southampton. London, 1851.

Diary of Travels in Three Quarters of the Globe. By an Australian Settler. 2 vols. London, 1856.

Life and Adventures in the South Pacific. By a Roving Printer. New York [and London], 1861.

Sabin and Cushing both ascribe this last work to John B. Jones, of Baltimore and Philadelphia. It is an account of a whaling cruise in the Emily Morgan, of New Bedford, 1849-54. Allibone does not give this work to J. B. Jones, but credits him with several others published during the period of the voyage when (?) he would have been absent.

A Cruise in the Pacific, from the Log of a Naval Officer. Edited by Capt. Fenton Aylmer. 2 vols. London, 1880.

The "Mary Ira": Narrative of a Yachting Expedition. By J. K. M. [? Munro]. London, 1867.

Twelve Years' Life in Australia, 1859-71. [London, 1872.]

Glimpses of Life in Victoria. By a Resident [Mrs. J. H. Kerr]. Edinburgh, 1872.

Rough Notes of Journeys in Syria.....Australasia, &c. 1868-73. London, 1875.

Sketches of Australian Life and Scenery. By a Thirty Years' Resident. London, 1876.

Um die Welt ohne zu Wollen. Würzburg, 1881.

In Southern Seas, a Trip to the Antipodes. By "Petrel." Edinburgh, 1888.

Farthest East, South, and West. By an Anglo-

Indian Globe Trotter. London, 1892.

Seventy Years of Life in the Victorian Era, embracing a Travelling Record in Australia, &c. London, 1893.

Parts of the Pacific. By a Peripatetic Parson. London, 1896.

E. A. PETHERICK.

Streatham.

**AN AMERICAN INVASION.**—In a new and costly book, written by an Englishman of high repute, printed by one of the foremost English firms, and issued by publishers of well-won position, I find such terrible orthographic heresies as *theater*, *center*, *fiber*, *traveler*, &c. With these things I have to put up in books printed in America; I have not previously seen them in books of English genesis. Who is responsible for so deplorable an innovation—the author, Sir Walter Besant, or the printers, Spottiswoode & Co.; and what can be done to resist so objectionable an invasion?

H. T.

**BRAWLING.**—Are Dissenting places of worship protected against brawling in the same way as churches?

A. N. Q.

**THE ORB.**—I shall be obliged if you or any of your readers will inform me what the orb, carried by the sovereign in his left hand, symbolizes.

E. HULTON.

[As a symbol of sovereignty the orb or globe is of Roman origin. It appears in a Pompeian wall-painting representing Jupiter enthroned, and also in sculpture. It presumably symbolizes the government of the globe, or universal empire.]

**"CAPT. ROCK."**—Can any of your readers direct me to an Irish book of legends dealing with the history of "Capt. Rock"? Daniel Maclise painted a well-known picture, entitled 'The Installation of Capt. Rock.' I am not certain whether Capt. Rock is a legendary or an actual personage.

J. A. COOLING.

[It was a fictitious name assumed by the leaders of certain Irish insurgents in 1822.]

**"AS RIGHT AS A TRIVET."**—I ask the origin of this phrase, so often used.

THE UNMISTAKABLE.

[The trivet, to be a good one, must be right-angled. See 3<sup>rd</sup> S. xi. 360, 361.]

**ODD NUMBERS.**—It is, I suppose, idle to ask for the origin of the belief held by the famous Brian O'Linn that there is "luck in odd numbers," but has any plausible reason been given for it? Mr. Warde Fowler ('The Roman Festivals,' p. 3, note) refers to Schwegler for information on the subject, but I have not access to this writer. I know the explanation given in Dr. Brewer's 'Dict.

of *Phrase and Fable*, but this refers only to Pythagoras, with whom the idea is not now supposed to have originated. C. C. B.

[See 'Arabs and Odd Numbers,' *ante*, p. 225.]

**AUTHOR OF VERSES WANTED.**—A small MS. book in a private collection, entitled 'Ane Example Booke as Followis, 1617,' has on each leaf a large capital letter drawn and ornamented in ink with a pen. Each capital letter is intended to form the beginning of a quotation, generally in verse. The letter T has the following :—

The prettie Lark climing the vilking cleir  
Chantes with a cheir, heir, peir. I neir my deir  
then stouping thence, seeming his fall to Rewe  
Adewe she sayis, adewe deir, deir adewe.

The letter B has three verses of six lines each. The first verse begins :—

Breake heavy hart and rid me of this paine  
This paine that still increaseth day by day  
By day with sighs, &c.

The last verse ends with

And yet I live and living feele more smart  
And smarting cry in waine breake heavy hart.

The letter S has

Spainis Rod, Romis Rowin, Natherlandis Relief  
heavinis Jem, erthis Joy, worldis wonder, naturis  
cheif,

eight lines in all, and beneath

"this is qu'in Elisebethis epitaf."

Are these verses known ? B. K. L.

**"GILL'S LAP."**—This is a prominent cluster of trees on a hill about three miles south of Hartfield, in Sussex. What is the meaning of "Lap"? Gill is supposed to be derived from Guilderus, a Roman general, buried at Glynde, near Lewes. Gill's Lap is said to have been one of his way posts.

H. G. H.

**SIR ANTHONY BRABASON.**—Would you kindly inform me at what date Sir Anthony Brabason, Bart., lived, and who is his present representative, as I see it stated that a Mr. Higgins, under the will of his maternal grandfather Sir Anthony Brabason, took the name of Brabason? This Higgins died in 1864. I cannot find any trace of this Sir Anthony Brabason in any genealogical books.

RICHARD DASHWOOD.

**IRISH HARPS.**—In the 'National Music of Ireland,' by Michael Conran, p. 214, there is a statement that at the period of the Revolution, "when lists were made of the effects or property of the proscribed adherents of James II., it was found that nearly all, even the Anglo-Norman families of the Pale, possessed one Irish harp." I am anxious to know

if this list is printed, and if so, in what work; or if not printed, the title of the MS. and where it is preserved. I shall be glad to hear of any really ancient harps that are preserved in country houses in Ireland or Scotland.

ROBERT B. ARMSTRONG.  
6, Randolph Cliff, Edinburgh.

**WHAT CONSTITUTES A CITY?**—Can any reader of 'N. & Q.' tell me the qualifications of a community which entitle it to be called a city in England—putting aside the new method of creating such by letters patent under the Great Seal? Does a city cease to be so if the bishopric attached to it has been dissolved, e.g., for nine hundred years? Is Westminster a city because it has been an episcopal see, or because it is so styled in writs from the Crown? R. F. J. SAWYER.

Christ Church, Oxon.

[Consult 'H.E.D.' under 'City.' See also 3<sup>rd</sup> S. ii. 25 and 7<sup>th</sup> S. vii. 427.]

**MARAT.** (See 2<sup>nd</sup> S. viii. 256.)—Can W. B. C., Liverpool (your correspondent in 1859), or a relative, kindly say if the materials upon which was based the "investigation lately taken at Edinburgh," and reported in the Glasgow *Star* of 4 March, 1793, are still in existence and can be seen, or can anything still be learnt concerning them? VERITAS.

**"TO SIT BODKIN."**—What is the meaning of this phrase ? GLOUCESTERSHIRE.

[The term is applied to a team of three horses, two of which are abreast and the third in front. It is thence transferred to the central figure when three persons sit in a hansom or other vehicle. It apparently suggests that the figure so seated should make itself flat as a bodkin; but consult 'E.D.D.' and the 'H.E.D.' See also 'N. & Q.' 7<sup>th</sup> S. viii. 27, 76, 116; ix. 74; 8<sup>th</sup> S. xi. 267, 354, 429; xii. 114.]

**ROMAN STEELYARD WEIGHTS.**—Can any one refer me to instances, in public museums or private hands, of steelyard weights of Roman age in the form of male or female heads? I know of two in the British Museum, of one ploughed up in the parish of Haversham, near Newport-Pagnell, Bucks, and of another found on the cliff at Walton-on-the-Naze, Essex. Are the last two now in public institutions? If so, where?

T. CANN HUGHES, M.A.

**ROBERT JOHNSON, SHERIFF OF LONDON, 1617.**—Can any of your readers give the parentage, birthplace, exact date and the place of death, and the correct arms of the above; also the name and parentage of his wife? Mr. Cokayne, in his valuable work 'The Lord Mayors and Sheriffs of London: 1601-1625,' was apparently unable to furnish

these particulars, except as regards the arms—concerning which, however, I have some doubt. There appears to be a difficulty in the matter, which it would be well to solve, if possible.

E. C.

**"FOULRICE": "LOCK ELM": "CHINCHERER."**—"Foulrice" is in common use in Rutlandshire to designate the shoots of the dogwood (*Cornus sanguinea*). The second syllable is evidently cognate with the German *Reis*, twig. Does the first syllable convey the same idea as *sanguinea*? In an old German dictionary (Kalschmidt, 1855) I find under 'Twig': "the bloody —," "der rothblätterige Kornelbaum." And, lastly, is the name "bloody twig" still in use in any English dialect for the dogwood?

"Lock elm" is in common use in Rutland to designate the *Ulmus campestris viminalis*. What is the etymology of "lock"?

A friend of mine informs me that "chincherer" is of common occurrence in old East Anglian registers as a trade appellation. Is it possibly a corruption of the French *quincailler*, ironmonger?

G. CHRISTIAN.

Uppingham.

**ANTONIO GUADAGNOLI.**—What is known about the above? I gather, from a rather long poem by him, 'Il Naso,' in the 'Tesoretto della Poesia Italiana' (Firenze, G. Barbera, editore, 1899), that he flourished between 1798 and 1858, and appears to have been a medical man as well as a poet, as he says in the course of this poem:—

Anzi, vi giuro sulla mia parola—

Parola di poeta e di dottore,

and to have been celebrated for the extraordinary size of his nose, of which he declares,

..... il qual, se non mi gabbo

Si puo chiamare di tutti i nasi il babbo.

I can find no entry with regard to Guadagnoli in the British Museum Catalogue.

JOHN HEBB.

[A short sketch of Guadagnoli will be found in the eighth volume of the new edition of 'Meyers Konversations-Lexikon.' His poem 'Il Naso' is stated to be translated from Heyse.]

**NELL GWYN.**—Can any of your readers kindly inform me if there are any notable descendants of Nell Gwyn now living, and the name of such?

CURIOS.

[There is one ducal family at least which owns the descent.]

**MARY, COUNTESS DE FRONT.**—There is a brass in the Roman Catholic church of Dover erected to the memory of Mary, Countess de Front. It is supposed that she was the sister

of Sir Thomas Fleetwood, and that she died about sixty years ago. Her body was removed from the vaults at Moorfields last year. Can any one put me in the way of finding out her history?

J. E. LAWS.

**ROULSTON FAMILY.**—I should be glad of any information about this family, which was of some importance at Helperby (Brafferton), co. York, a hundred years or more ago. The Brafferton registers were unfortunately destroyed by fire in 1790. Any references to printed or MS. pedigrees of the family which may be in existence are desired.

BERNARD P. SCATTERGOOD.

Moorside, Far Headingley, Leeds.

**HORACE WALPOLE'S LETTERS TO MANN.**—While the new edition of Horace Walpole's correspondence is being prepared it is very desirable that the source of the published letters—whether from the original letters or from a transcript, and if the latter, from whose transcript—should be settled. As regards the letters to Mann, Lord Dover, in his preface to the first series of these letters, published in 1833, says:—

"He [Walpole] had them copied very carefully in three volumes, and annotated them with short notes explanatory of the persons mentioned in them, with an evident view to their eventual publication. It is from these volumes that the present publication is taken."

These volumes were contained in the box which Walpole directed to be preserved unopened until one of Lady Waldegrave's sons should attain twenty-five, and then to be delivered to him. This happened in 1810. A curious memorandum is in my possession relating to a collection of extracts from these letters, which were destroyed in the same year 1810. It is as follows:—

"11 Dec., 1810.—To Mr. George P. Harding.—Understanding that the collection of extracts of letters from Lord Orford to Mr. Horace Mann at Florence (which extracts were in the possession of my Father, the late Mr. Kirgate, at his death) were not intended by his Lordship to be either transcribed or printed, I hereby authorize and desire you will destroy the same extracts in the presence of the Honourable Mrs. Damer, the executrix of his Lordship.—Eleanor Thomas.

"12 December, 1810.—The extracts above referred to were destroyed in the presence of us.—Anne Seymour Damer, George Perfect Harding. Witness, M. Hoper (?)."

The paper is endorsed, "Memorandum concerning the destruction of extracts of letters of Lord Orford, &c., by J. Kirgate."

This memorandum is, I think, evidently the original. I am not sure how it came into my possession, but I think I found it among some tracts bought by me of Mr. John Sal-

keld, the well-known bookseller, of 306, Clapham Road.

What was the reason why Horace Walpole's surviving executrix should wish these extracts to be destroyed? Were the originals destroyed by Horace Walpole? Did these extracts contain passages omitted from Horace Walpole's transcript? Walpole's own preface to the letters speaks of them as

"presented to the reader with scarce any variation or omissions, but what private friendships and private history, or the great haste with which the letters were written, made indispensably necessary."

J. F. ROTTEN.

Godalming.

### Replies.

#### JOURNALISTIC ERRORS.

(9<sup>th</sup> S. vii. 128.)

YOUR suggestion that blunders of journalists are due to their not having time or the necessary equipment to be accurate will be approved by all who have been behind the scenes at a newspaper office, but a recital of some notorious blunders may guard the unwary against the ridiculous assumption of infallibility affected by so many newspapers. I do not allude to what are obviously mere misprints, such as when the *Morning Post* announced at the head of its fashionable intelligence that Lord Palmerston had gone down into Hampshire with a party of fiends to shoot peasants, but I refer to blunders due to crass ignorance of a pretentious order. Perhaps the best instance was when one of the "young lions" of the *Daily Telegraph* in a leading article enumerated the great masters of Greek sculpture as Pheidias, Praxiteles, and Milo, ignorant of the fact that Milo is not a sculptor, but an island. The *Times* was even worse when, mistaking Prussia for Austria, it devoted a whole leader to discussing why Prussia had joined the Zollverein. The *Saturday Review* once explained at great length that the population might be nourished gratuitously on young lambs, if killed unweaned before they had begun to crop grass, having therefore cost nothing to feed. Many other instances will doubtless occur to your readers.

ISAAC TAYLOR.

The question propounded here is grave and charged with large issues. The journalist naturally claims the privilege of allusiveness as one of the perquisites of his craft, and at any rate no protestation is likely to have the effect of restraining him in his use of it. The editorial note is very much to the purpose; journalists must produce "copy," and

they are not always in the position of being able to verify quotations, even if their inclination would lead them to make the attempt. Unfortunately, their misapprehensions and misquotations have in many cases the inconvenient quality of permanence. Both journalists and novelists contribute to the interesting results known as "the mock pearls of literature." To take an instance at random: Miss Thorneycroft Fowler speaks somewhere in 'The Farringdons' of "an ode to one's mistress's eyebrow," and "an ode" such a phantom composition is certain to be for many young enthusiasts in the immediate future. Again, readers of the newspapers have recently talked to weariness of Christopher Smart and his newly discovered 'Song to David.' They have received the impression from the reviewing journalist that this poem has hitherto been absolutely neglected—even, perhaps, that its existence was altogether unknown—and they feel no necessity for further investigation. As a man's newspaper guides his politics, so apparently it is doing, or is on the point of doing, for his literary knowledge and opinions. He does not know, and probably does not care, whether or not the oracle to which he pins his faith offers him the results of sudden and imperfect examination: the finished product is before him, and it serves his purpose.

THOMAS BAYNE.

Glasgow.

"Charity would have saved Dr. Johnson from describing Gray as 'a barren rascal.'" Thus a writer in the *Daily News* for 1 March, under the heading 'The Curse of Collins.' But it was Fielding the doctor so described. Mr. A. B. Walkley two years ago went into this very matter at a column's length in the *Daily Chronicle*. Macaulay makes the same mistake as the *Daily News* scribe. Sometimes blunders are due to printers, proof-readers, editors, not to writers themselves. I wonder, for instance, whether Lewes or a printer or proof-reader is really responsible for the following blunder in the "prolegomena" to 'History of Philosophy,' p. cxi: "We cannot conceive the contrary of a truth *after* its necessity has been demonstrated, but we can distinctly conceive that

$17+9=25$  before verification."

CRITICASTER.

[Is not CRITICASTER wrong in this last instance and is not 25 intended?]

One of the most extraordinary journalistic errors I remember to have seen is the publication in the *Queen* newspaper a few weeks since of the portrait of the Black Prince as the "first Prince of Wales." C. C. B.  
Epworth.

**ARUNDEL: WALDEN** (9<sup>th</sup> S. vii. 28, 155).—MR. RADCLIFFE says, at the last reference, that the derivation of *Arun*, the name of the river which runs through Arundel, is obscure. That it should be obscure is no wonder, as it is probably nothing but a mere antiquarian figment, invented to account for the name of Arundel. On old maps the river is called the *Tarant*, which is a corruption of the name given it by Ptolemy. Other river-names are also antiquarian figments; among them is the Kentish *Eden*, invented to explain the name of *Edenbridge*, really a corruption of Eadhelm's Bridge, which crosses a river probably called the Avon. The *Penk* in Staffordshire is also a ghost-name, invented to account for the name of *Penkridge*, which is the Celto-Latin *pennō-crucium* (Cymric, *Pen-y-crug*, the "head of the mount"). The *Rom* is a name invented to explain the name of Romford, which probably means the "wide" or "roomy" ford. Better-known instances are the *Cam* and the *Isis*, on which our two ancient universities stand. The *Cam* was a name given to the *Granta* so as to explain the name of Cambridge, and the *Isis* became a ghost-name for the Upper Thames, obtained by the erroneous conjecture that *Thamesis* was a river formed by the junction of the *Thames* with an imaginary stream called the *Isis*. Verily the antiquaries are as guilty as the genealogists. Sham names are as bad as the sham pedigrees which Mr. Round exposes.

ISAAC TAYLOR.

**SUWAROFF AND MASSÉNA** (9<sup>th</sup> S. vii. 108, 193, 213).—M. N. G. quotes (*ante*, p. 194) some words from my mother's book, 'Rome in the Nineteenth Century.' The quotation is correct, but M. N. G. goes on to say that "Mrs. Eaton was a niece of Sir Walter Scott." This is not the fact. My mother was a great friend of Sir Walter Scott, and I have many letters from him addressed to her. If M. N. G. has any desire to know who she was, he can inform himself by obtaining a copy of 'Waterloo Days,' published by Bell & Sons, Covent Garden.

CHARLES O. EATON.

Tolethorpe Hall, Stamford.

I Francesci son tutti ladri;  
Non tutti—ma buona parte,

is a familiar story, and occurs in many forms.

H. T.

**MRS. ARBUTHNOT** (9<sup>th</sup> S. vii. 187).—The Mrs. Arbuthnot inquired about was the wife of Mr. Charles Arbuthnot, who is referred to in the 'Dict. Nat. Biog.', vol. ii., and in Sir Herbert Maxwell's 'Life of the Duke of Wellington,' vol. ii. pp. 296, 375.

R. B.

**THE BISHOP OF LONDON'S FUNERAL** (9<sup>th</sup> S. vii. 89, 154).—With reference to this query, Fosbroke in his work on British monachism depicts from a Saxon MS., *circa* 1066, the figure of a bishop holding a crosier; also another figure of a bishop, painted on the walls of the chapter-house of York Cathedral, is portrayed holding his crosier in the act of benediction. Again, there was a figure of a bishop in the east window of Trinity Hall Chapel, Aldersgate, of "St. Basil the Great," holding a crosier while in the act of giving the benediction. In Paul Lacroix's 'Vie Militaire et Religieuse' is a plate, engraved in 1522, representing Pope Urban II. presiding at the Council of Clermont, in 1095, holding the crosier while giving the benediction. Another instance appears therein in a miniature from the 'Chants Royaux' by "Maistre Jehan Marot" in a MS. of the sixteenth century. This figure appears again to portray a Pope. Of course, in the great majority of representations of this subject bishops are generally depicted holding the pastoral staff or crook, but there are not wanting, apparently, instances where the crosier is to be found. It would almost appear, from the instances here quoted, that the use of the crosier on certain occasions is principally associated with the highest ecclesiastical dignitaries.

MELVILLE.

I did not say "of myself" that the archbishop had held his cross, but quoted from the *Pall Mall Gazette* as to this. Though I was present, I could not see the archbishop when the blessing was given, and hoped some other reader of 'N. & Q.' might have done so. What I saw was what FATHER ANGUS describes as being correct, viz., his being preceded, both coming and going, by his cross-bearer, who carried the cross-staff. The archbishop himself certainly held nothing of the sort then, nor did I see any other attendant with the crosier. But there might have been a crosier in the choir; if not, he must have taken the cross-staff in his hand when blessing. Would not the Archbishop of Canterbury be right in using his crosier in the diocese of London whilst the see was vacant? As to the stained-glass and other representations of archbishops holding crosses—including the archbishop blessing a bell-founder in the York window—see remarks by J. T. F. and others in 6<sup>th</sup> S. xi. 6, 96, 192.

IBAGUÉ.

On the first day of this year a special service for beginning the new century was held in Canterbury Cathedral, at which the Archbishop of Canterbury was present and gave

an address from the archiepiscopal throne; and at the close of the service, standing in the throne with the cross in his hand, the archbishop pronounced the blessing.

AUTHOR OF HUSSEY.

Tankerton-on-Sea, Kent.

EPIGRAPH OF JOHN NICHOLS (9<sup>th</sup> S. vii. 189).

—Permit me to correct an error in this query. John Nichols, F.S.A., the apprentice to William Bowyer, printer, and subsequently editor of the *Gentleman's Magazine* for fifty years, died on Sunday, 26 November, 1826, not 1827, which day fell on a Monday. He was buried in Islington Churchyard, in a grave near to the house which saw his birth, where the remains of his parents and seven children, all of whom died before him, are deposited.

EVERARD HOME COLEMAN.

71, Brecknock Road.

SIMON FRASER (8<sup>th</sup> S. x. 156, 223; 9<sup>th</sup> S. vi. 157, 338, 433; vii. 16, 51, 75, 115, 192).—It is not easy to know what MR. J. ROSS ROBERTSON means by the "picture" of Simon Fraser, which he wants. If he wishes to find an oil picture, I cannot help him. If by "picture" he simply means "portrait," I can tell him that two prints exist which represent Simon Fraser of Lovat, Brigadier-General (*ob.* 1777). One is a mezzotint by J. Watson, in an oval frame, after an original by J. Scouler, and was scraped in the year after Fraser's death. The other is a medallion, etched by T. Worlidge. Neither of these, I believe, would be very hard to find at one of the greater print-dealers' stores.

JULIAN MARSHALL.

I possess the whole series of Hogarth's engravings from the original plates, bound in an immense volume, which is interesting as having been presented to my late father by Count d'Orsay in the year 1840. The explanations of the subjects of the plates are by John Nichols, Esq., F.S.A. In this collection there is a full-length portrait of

"Simon, Lord Lovat [seated in a chair]. Drawn from the Life and Etch'd in Aquafortis by Will[iam] Hogarth. Publish'd according to Act of Parliament, August 25<sup>th</sup>, 1746."

The size of the plate is 14 in. by 9½ in., and the following description of it is given by Mr. Nichols:—

"The portrait of Simon, Lord Lovat, here given was drawn by Hogarth in 1746, at the White Hart Inn in St. Albans, where his lordship rested on his way to town from Scotland, and where our artist was invited by Dr. Webster, a physician of that place, for the express purpose of being introduced to his lordship. His lordship rested two or three days at St. Albans, and was under the immediate care of Dr. Webster, who seemed to think his

patient's case was more feigned than real, and arose principally from his apprehension of danger on reaching London.

"Hogarth said himself that 'this portrait was taken in the attitude of relating on his fingers the number of the rebel forces, "Such a general had so many men," &c.,' and remarked that 'the muscles of Lord Lovat's neck appeared of unusual strength, more so than he had ever seen.'

"When the plate was finished a printseller offered its weight in gold for it. The impressions could not be taken off as fast as they were wanted, though the rolling press was at work all night for a week together. For several weeks afterwards Hogarth is said to have received at the rate of twelve pounds a day."

C. A. PYNE.

35, Beverley Road, Anerley.

ALLUSION IN WORDSWORTH (9<sup>th</sup> S. vii. 188).

—The lady to whom Wordsworth addressed the poems 'Upon the birth of her firstborn child, March, 1833' (xxxii. and xxxiii. of 'Poems of Sentiment and Reflection'), was his daughter-in-law, the wife of his eldest son John, then vicar of Brigham. This lady was a member of the Curwen family of Cumberland, a family claiming descent from the Saxon kings. This will explain the allusion to "Alfred" in the passage quoted by F. C.

JOHN HUTCHINSON.

Middle Temple Library.

AUTHOR OF HYMN WANTED (9<sup>th</sup> S. vii. 188).—

I was wandering and weary  
When my Saviour came unto me, &c.

There were seven verses in all in the hymn, called 'The True Shepherd,' which is by F. W. Faber. It is to be found in 'Hymns selected from Faber' (London, Dalziel, Isbister & Co., 56, Ludgate Hill, 1875), and might be obtained of Mr. Higham, bookseller, Farringdon Street.

R. A. POTTS.

14, St. James's Terrace, Regent's Park.

[Very numerous replies to the same effect are acknowledged. One of many copies of the poem has been sent to MR. ALEXANDER.]

"BOB-BAW!" (9<sup>th</sup> S. ii. 226, 354).—German mothers use the same interjectional *bah-bah* (*a* as in *far*) or *ba-ba* (short *a*), in order to deter their babies from doing something nasty or tasting some offensive substance. I think most of our interjections expressing contempt or disgust begin with a labial sound: *bah*, *pah*, *pöh*, signify contempt; *phui*, English *fee*, French *fi*, disgust; *pu*, English *pooh-pooh*. I must leave it to physiologists to account for the natural reason this.

DR. G. KRUEGER.

Berlin.

SOME LAMB JOTTINGS (9<sup>th</sup> S. vi. 481).—  
This "hero with many friends" has left us.

quest after one or more of such friends, named Paice or Peace, which practically arises from the identity of that friend who gave Charles Lamb his first lift in mercantile life.

Elia describes one such as Joseph Paice, a director of the South Sea Company, "who took me under his shelter at an early age and bestowed some pains upon me"; see the essay on 'Modern Gallantry.' A deceased relative of "Joseph Paice" defines this as giving Lamb "the run of his counting-house," a nice opening for a young clerk on leaving school, as preparatory for something better that might be found for him. Canon Ainger discredits the supposed value of Mr. Paice's patronage.

However, Walter Savage Landor presented one of his books, dated 1840, to a Mr. Peace, as "from the author" to a friend of Charles Lamb. Joseph Paice died in 1810, and well deserves a niche in the 'Dictionary of National Biography.' Was there a later genuine friend of Elia who can be identified; or is there some confusion in similar names? A. HALL.

Highbury, N.

**SAFFORD FAMILY IN SOMERSETSHIRE** (9<sup>th</sup> S. vii. 88).—The following description of the book-plate of "Joseph Safford, Surgeon," in my collection, may afford a clue. Style; wreath and ribbon. Arms: Lozengy (? Fusilly) or and vert, a lion rampant arg., a label for difference (eldest surviving son). Crest: A demi-lion rampant arg. Motto: "Omnibus fidelis." The approximate date would be 1780. I shall be glad to know if the owner was identical with the Bristol surgeon and coroner, 1807-11. GEORGE C. PEACHEY. Brightwalton, Wantage.

The Rev. James Cutting Safford was B.A. ~~Caius~~ College, Cambridge, 1822, and was ordained deacon in 1823 by the Bishop of Lincoln, and priest the following year by the Bishop of Norwich. He was appointed vicar of Mettingham, in the diocese of Norwich, in 1824, and perpetual curate of ~~Mettingham~~ St. Lawrence, Suffolk, in 1840.

The Rev. William Chartres Safford was late scholar of C.C.C., Cambridge, B.A. 1852, M.A. 1855. He was ordained deacon in 1852, and priest in 1853, by the Bishop of Chester. He was rector of Christ Church with St. Ewen's, Bristol, from 1855 to 1859, and perpetual curate of Stoven, Suffolk, from 1859 to 1866, when he was appointed rector of Attleborough, which living he held about thirty years. CHAS. F. FORSHAW, LL.D. Bradford.

**CHISEL MARKS** (9<sup>th</sup> S. vii. 149).—Among the editorial references under this head nothing

occurs to indicate the work done by Tyneside antiquaries in the elucidation of masons' marks. Permit me to add the publications of the Society of Antiquaries of Newcastle to the lists already given. The *Archæologia Eliana*, vol. xiv., contains a plate of over one hundred and fifty marks found on the castles of Northumberland, while numerous descriptions and pictorial illustrations of these curious symbols occur in the society's *Proceedings*. For example, in vol. i. p. 120 is a plate of thirty-six marks found on the walls of the Castle of Newcastle; vol. ii. p. 247 shows marks at Rose Castle, the palace of the Bishop of Carlisle; vol. iii. pp. 122 and 144 reproduce marks at Alnwick, Morpeth, Corbridge, and Northallerton churches, Newminster Abbey, Dinsdale Manor House, Kirkoswald, and Pontefract Castle; vol. iv. p. 34, marks at Chillingham Castle; vol. vii. p. 97, marks on the walls of Newcastle. The fifth volume of the new 'History of Northumberland' has an appendix of eight quarto pages depicting masons' marks found at Warkworth Castle.

RICHARD WELFORD.

The late Mr. George Godwin, F.S.A., editor of the *Builder*, collected a number of these marks and published a volume on the subject. For a list of authors consult the 'Dictionary of Architecture,' published by the Architectural Publication Society, and the *Intermédiaire* or French 'N. & Q.'

JOHN HEBB.

**FOOTPRINTS OF GODS, &c.** (9<sup>th</sup> S. vi. 163, 223, 322, 391).—San Luis Beltrán (Luis de Granada), one of the early Spanish missionaries to what is now the Republic of Colombia, is said to have left his footmarks on a great stone in the river Magdelena. This stone, however, cannot be recognized now, the excuse being that the water has turned the stone upside down, and that the footmarks are (no doubt) on the side next the ground.

IBAGUÉ.

[In Dr. Murray's play of 'Andromache' Thetis is supposed to have left her footprint near her shrine.]

"SO LONG" (9<sup>th</sup> S. vii. 129).—There seems to be a consensus of opinion at the references given that this is peculiarly a sailor's phrase; and as one correspondent points out, it can hardly be a salutation, as it is used only at parting. Mr. Frank Bullen, at the conclusion of his 'Cruise of the Cachalot,' says, "And now, as the sailor says at parting, 'So long';" and it would appear to be a farewell peculiarly appropriate to the vicissitudes of a sailor's life, used as it is instead of "good-

bye," to signify the meeting again soon, like *au revoir*. It is common not only on the coasts of South America (among the English), but also in South Africa among the English and Dutch, and in London. It is hardly likely that it is traceable to Jewish origin, forming a corruption of the Hebrew word "Selah" (God bless you).

J. H. MACMICHAEL.

I first became familiar with this valediction at Malta in the seventies. It was then in common use among the Maltese of Valetta, but was by them pronounced "sah-lahng." I at that time took it to be a local form of the Arabic "salaam"; and my surprise was great when, on returning to England in the eighties, I found the phrase prevalent in London. JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

If this expression for good-bye is not short for "So long as we are separated, farewell!" can it be that it is a corruption of Irish *slaun* = health? Gaelic speakers in Eire-land commonly salute by saying *slaan-leat* = health with thee, for farewell. E. S. DODGSON.

QUESTING BEAST (9<sup>th</sup> S. vii. 149).—STUDENT will know the mention of the "questing beast" in 'Morte d'Arthur,' i. 17, iv. 12, x. 13, and x. 63, Globe Edition. At the third reference occur the words "the glatisant beast—that is in English to say the questing beast." At the last reference one finds "the beast Glatisant, which was a wonderful beast, and a great signification for Merlin prophesied much of that beast." "Glatisant" is the equivalent of the F. *glapisant*, meaning yelping or yapping. From xii. 14 one may infer that the "questing beast" is typical of an unfor-giving or unfriendly spirit; or, succinctly, of contention. It was only after the Saracen Palamides became reconciled to Tristram that he was christened; and he had vowed (x. 63) not to be christened until he had "achieved [cf. *ad caput venire*, 'H.E.D., s.v. 'Achieve'] the beast Glatisant."

ARTHUR MAYALL.

The "questing beast" is described in 'Morte d'Arthur,' ix. 12. It was called Glatisant, and had a head like a serpent's, a body like a leopard's, a lion's haunches, and the feet of a hare, and in its body there was a noise like that of thirty couple of hounds questing. This beast was the quest of Sir Palamides the Saracen. C. C. B.

"LE TRECENTE CARICHE" (9<sup>th</sup> S. vii. 127).—The schoolboy of 1651 had probably been reading the 'Epistola Ho-Eliane.' In book i.

section iv. letter ii. James Howell, in an epistle dated 20 Jan., 1624, and addressed "To R. Brown, Esq., from London," observes:

"There cannot be a more pregnant proof hereof than those Seeds of Love, which I have long since cast into your Breast, which have thriven so well, and in that exuberance, that they have been more fruitful to me than that Field in Sicily call'd *Le trecento cariche*, *The Field of 300 Loads*, so call'd because it returns the Sower 300 for one yearly; so plentiful hath your Love been to me."

This first part of Howell's 'Letters' appeared in 1645, and was at once popular.

WILLIAM E. A. AXON.

Manchester.

Does this proverbial expression not merely allude to the immense fertility of Sicily, so reputed among the ancients as to cause the island to be called the granary which could supply the Romans with its superabundant corn and other products of a fruitful soil? As to the specified "trecento cariche," their final source may be, naturally, traced in the Gospel parable of the sower well known to the mind of a schoolboy, who moreover, in this case, must also have been familiar with their meaning in Italian.

H. KREBS.

Oxford.

BYFIELD FAMILY (9<sup>th</sup> S. vii. 129).—Has your correspondent referred to 'N. & Q.,' 1<sup>st</sup> S. iii. 303, where, in a note by the Editor, particulars are given of a tract in the British Museum written by the Rev. Adoniram Byfield; also to 7<sup>th</sup> S. xi. 485, where he will find particulars of the will of the Rev. Richard Byfield and that of his son, who bore the same Christian name? These references may not furnish an answer to his question, but may be of interest to him.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

In the Stratford-on-Avon register of baptisms, printed by the Parish Register Society, I find the following entry: "16 March 1601/— Nathanael filius Richardi Bifield vicar."

E. A. FRY.

"SARSON STONES" (9<sup>th</sup> S. vii. 149).—Here is an instructive paragraph about them from Mr. Edgar Barclay's 'Stonehenge,' pp. 5-6:

"The outer lintel circle and outer horse-shoe were composed of rocks named 'Sarsens,' brought from the neighbourhood of Avebury, about twenty miles north of Stonehenge, where they occur in large numbers as a singular natural phenomenon—boulders lying deeply embedded in the soil of the chalk downs. To the north-east of the village of Avebury the land is thickly strewn with these boulders, found on the summit and in the hollows of the down; their appearance, suggesting flocks of grey sheep, has caused them to be named 'Grey

'Wethers'; some valleys are so choked with them as to be of a general grey tint. Geologists name these masses 'Silicious Grit,' or 'Tertiary Sand-stones.' They have commonly been named Druid-stones. The most satisfactory derivation of the name Sarsens or Sassens is from the Anglo-Saxon word for a rock or stone, *ses*, pl. *sesen* or *sesan*. 'The people where the stones are found,' says Prof. T. R. Jones, 'call them Sasens or Sassen, so that perhaps the word Sarsens is no other than the Anglo-Saxon word for rock properly pronounced.' Other derivations have been proposed, Saracen softened to Sarsen, and the Latin *saxa*, stone [*nigra*]."

It is the blue-stones at Stonehenge, and not the Sarsens, which are unmatchable in the geology of Great Britain. ST. SWITHIN.

The full geological history of these stones is given by Prof. Thos. Rupert Jones in *Wilts Mag.*, 1886, and *Geol. Mag.*, February and March of the present year. The latter papers are supplementary to the one of 1886. As Prof. Jones is the authority on the subject, examples and localities given are reliable.

C. DAVIES SHERBORN.

540, King's Road, S.W.

BRASENOSE COLLEGE, OXFORD (9<sup>th</sup> S. vi. 509; vii. 92, 157).—To the quotations from Dr. Ingram's 'Memorials of Oxford' given at the last reference with regard to William Smyth, Bishop of Lincoln, may be added the following from the 'D.N.B.' :—

"Smyth's biographer, Churton, after completely disproving Wood's assertion that Smyth was a migrant from Oxford to Cambridge, inclines to identify him with William Smyth, a commoner of Lincoln College in 1478. He would then probably be about eighteen years old."

And further on we read :—

"Three of his nephews he made archdeacons in his diocese, appointing one of them, William Smyth, Archdeacon of Lincoln, to the most valuable prebend, it is said, in England. Another of them, Gilbert Smyth, he made a prebendary in 1498, nearly six years before he took sub-deacon's orders. Matthew Smyth, the last Principal of Brasenose Hall and the first of Brasenose College, in all probability a relation of the bishop, was presented by him to a prebend in Lincoln Cathedral in 1508, though he was not ordained sub-deacon till 1512. One of Bishop Smyth's last acts was to grant a lease, probably on beneficial terms, of the manor of Nettleham in Lincolnshire to Richard Smyth, doubtless a kinsman. Churton complains that in Smyth's time the cathedral of Lincoln was 'peopled with persons of the name of William Smyth,' and, from what we know of the bishop's care for his kinsmen, it is not unfair to suspect that most of them were relatives whom he indemnified in this way for the diversion of the bulk of his property to his college."

A. R. BAYLEY.

SURNAMES (9<sup>th</sup> S. vii. 28, 98).—I believe the Prynnes claim that their name is the oldest on record as a surname. My very old friend

the Rev. G. R. Prynne, the venerable vicar of St. Peter's, Plymouth, writes me :—

"Prynne is the only family name which occurs in the 'Anglo-Saxon Chronicle,' which is the oldest historical record we have of English history. It was, it appears, the family name of the last king of Kent. The name has been spelt variously. Laud, in his defence, in the same written speech, spells it in three ways, 'Pryn, Prynne, and Prynne,' in alluding to one and the same person, i.e., the famous William Prynne, the leading counsel against him. I do not think it ever could have had a 'de' before it, as that prefix to names was introduced into this country with the Norman Conquest, and could hardly have been applicable to an Anglo-Saxon name. I believe a book was published at Bath a few years ago, entitled 'Swaenswick,' which gives much fuller information relative to the very ancient surname of Prynne."

HARRY HEMS.

Fair Park, Exeter.

PALL-MALL AND GOLF (9<sup>th</sup> S. vi. 444; vii. 52).—An article on the 'Game of Pall-mall,' accompanied by four illustrations (two of the mallets, and two of the postures of the player) from Lauthier, by Mr. Henry B. Wheatley, will be found in the *Antiquary* for April, 1881.

RICHARD LAWSON.  
Urmston.

A POEM ATTRIBUTED TO MILTON (9<sup>th</sup> S. vi. 182, 238, 292; vii. 90).—Chaucer, in the beginning of the second book of 'The House of Fame,' has the lines :—

that in Parnassus dwel  
Besyde Helicon the clere wel.

The "in Parnassus" of Chaucer may be compared with the "in Helicon" of Milton; and we may be sure that the later poet in his epitaph meant Helicon to be a mountain. In 'Paradise Lost' he mentions the Aonian mount; and this must be Helicon, which is in Boetia. Chaucer in the above lines shows great confusion. He thinks Helicon to be a fountain near Parnassus. But Parnassus is in Phocis, and its fountain is Castalia. Helicon is in Boetia, and with its rivers, Permessus and Olmeius, and its fountains, Hippocrene and Aganippe, is described by Milton as "mediis Helicon in undis."

E. YARDLEY.

DAVENPORT-HULME (9<sup>th</sup> S. vii. 129).—Baines's 'Lancashire' furnishes a pedigree of the Hulmes of Hulme, in the county of Lancaster. Other particulars of families bearing the name of Hulme will be found in 'N. & Q.' 3<sup>rd</sup> S. vi.; 6<sup>th</sup> S. xi.; 7<sup>th</sup> S. ii., iii.; and 8<sup>th</sup> S. xii.

EVERARD HOME COLEMAN.

71, Brecknock Road.

SHIPS OF WAR ON LAND (9<sup>th</sup> S. vii. 147).—Perhaps it is worth while to mention Bruce's

conveyance of ships across an isthmus; see Barbour's 'Bruce,' xv. 272, and the note. The note says that the same thing had been done in 1098; and I refer to further information to be found in Tytler's 'History of Scotland,' i. 368.

WALTER W. SKEAT.

A notable instance is that of the Turks at the siege of Valetta, when they drew their galleys across country from one of the *marsas* in the south of Malta to the head of the Grand Harbour. The knights commanded the mouth, but not the head, of the harbour with their guns.

H. P. L.

Without being able to answer K.'s question, I can refer him to a passage in Baring-Gould's 'Study of St. Paul,' which will probably be of interest to him:—

"Ships from Italy reached the port of Lechaeum, and on rollers were drawn by oxen along a straight and even road, five miles long, to Diolcus, where they were again floated to continue their voyage to the East. Or, if the vessels were too large, then their lading was transferred to pack-horses, tumbrils, and the backs of porters, to be carried across the isthmus and re-shipped at the other port."—P. 242.

ST. SWITHIN.

THE TITLE OF ESQUIRE (9<sup>th</sup> S. vi. 387, 452, 471; vii. 33, 94).—At the last reference there is a quotation from Mr. FOX-DAVIES's work on 'Armorial Families,' affirming that the description of gentleman throughout that book is limited to its ancient and legal interpretation, namely, a person entitled to bear arms. Does the application of that term to persons in parish registers and other public documents in the seventeenth century constitute proof that those who were there so described were entitled to bear arms? INQUIRER.

"BETTER TO HAVE LOVED AND LOST" (9<sup>th</sup> S. vii. 125).—I pointed out long ago in 'N. & Q.' the real origin of Tennyson's lines:—

"Tis better to have loved and lost  
Than never to have loved at all."

In Congreve's 'Way of the World' Mrs. Marwood says, "Tis better to be left than never to have been loved." E. YARDLEY.

COUNTING ANOTHER'S BUTTONS (9<sup>th</sup> S. v. 496; vi. 30, 273, 371, 456; vii. 15).—Girls count plum and cherry stones to see if some man's name comes exactly to the number, either full Christian and surname, or initials and surname. If there be a stone too many or too few for this, "he loves me not." Other girls look on and guess from the number of stones who it is. I often saw this done in Yorkshire about thirty years ago. W. C. B.'s cassock is not the latest fashion apparently, for I saw one by an up-to-date

London tailor the other day with no buttons at all, and, on irreverently inquiring "how the apple got in," was informed "no one wore buttons now," and that said cassock was "absolutely Sarum." IBAGUÉ.

OLD LONDON TAVERNS (9<sup>th</sup> S. vii. 69, 154).—Although the "Five Bells Tavern" was behind the church of St. Mary-le-Strand, the sign commemorated the inauguration of the ring of bells belonging to the older church of St. Clement's. The former church still has one bell only, which gave its sign to the "One Bell Inn," described in the *London Evening Post* of 1 May, 1718, as situate "behind the New Church in the Strand, near the Maypole"—a noted coaching inn, where in 1741 the Richmond stage coach put up. It is, I am afraid, improbable that MR. ROBERTSON will be able to obtain print or drawing of either this "Five Bells" or of the "Griffin" in Holborn. Neither of these having been coaching inns, they had little chance of being perpetuated in print, and as ordinary tavern resorts they do not appear to have possessed enough fame or interest to have come under the notice of either Hogarth or Bunbury. Diprose in his 'St. Clement Danes,' quoting (p. 288) R. Seymour's 'London and Westminster,' 1734, says, "Hollywell Street, commonly called the backside of St. Clement's, a place inhabited by divers salesmen and piecebrokers. This street runs up to the Maypole in the Strand, where is the 'Five Bell Tavern,' which is a thoroughfare into Wych Street." There was, according to Larwood and Hotten's 'History of Signboards,' a "Ship and Fox" next door but one to the "Five Bell Tavern," near the Maypole, but this is the only mention there made of this house. There was a "Bell Yard" on the east side of Drury Lane, by the new church, so late as 1813 (see John Lockie's 'Topog. of London' of that year).

The "Griffin" in Holborn was in Fuller's (Fulwood's) Rents, a narrow paved court opposite the end of Chancery Lane, which in 1720 Strype describes as

"a place of good resort, and taken up by coffee houses, ale-houses, and houses of entertainment, reason of its vicinity to Gray's Inn.... At the upper end of the court is a passage into the Castle Tavern, a house of considerable trade, as is the Gold Griffin Tavern, on the west side, which also hath a passage into Fulwood's Rents."

At the "Griffin Tavern," in Holborn, subscriptions were taken for "a Mezzotint to Print of the Princess Elizabeth, afterwards Queen of England, done by Mr. Faber, from an original Painting of Hillyard's. Five Shillings subscription, half at ~~subscribing~~

and the other half on Delivery." The print was a whole-length, twenty inches by fourteen (*Daily Advertiser*, 4 February, 1742).

There was a "Temple Exchange Coffee-house," where the "Monthly Meeting of the Society for promoting English Protestant Working Schools" was held (*Daily Advertiser*, 26 February, 1742). Here, says Wheatley, the Fire of London stopped; and four of Goldsmith's letters (in 1757-1758) are dated from this house, which ceased to be a coffee-house about the year 1810. Whether or not this was immediately within the precincts of the Temple one cannot say, but it was certainly "near Temple Bar." The "Temple Coffee-house" was in Devereux Court, Strand, and was in 1803 frequented by "gentlemen of the law" ('The Picture of London in 1803,' p. 354).

J. H. MACMICHAEL.

Wimbledon Park Road.

**DATE WANTED** (9<sup>th</sup> S. vii. 27, 96, 153).—The first two replies which have appeared agree that the "morrow after Corpus Christi Day," in the year 1543 A.D., fell upon 25 May. This date is no doubt a correct one, but only so according to the Julian style of reckoning.

GНОMON's reply recognizes the inadequacy of those first two, but it seems that in attempting to find the equivalent date according to the Gregorian style, he has assumed too great a difference at that time between the two styles (supposing, of course, the Gregorian style to have been then existent), and he has also gone in his calculation in the wrong direction, deducting the number of days of difference instead of adding it. Is it not simply thus?

Just as at the present time (when the difference between the two styles is thirteen days) the equivalent of 25 December, old style, is 7 January, new style (being called in 'Whitaker's Almanack' Old Christmas Day), so likewise in 1543 (when the difference between the two styles was but ten days) the equivalent in that year (and its anniversary every year afterwards) of 25 May, old style, would be 4 June, new style.

THOS. C. MYDDDELTON.

St. Albans.

Has GНОMON at the last reference really understood aright Mr. SOUTHWELL's phrase "in the present style of reckoning"? Surely this does not mean "in the present year." The "present style of reckoning" is the Gregorian, which was not established until 15 October, 1582 (in the old style 5 October, a difference of ten days). But had the reform come to pass forty years sooner, the morrow after Corpus Christi Day in 1543,

would have fallen ten days earlier than by the then reckoning, the equation being  $25 - 10 = 15$ , i.e., 15 May. Is not this what MR. SOUTHWELL wanted to know?

F. ADAMS.

**AUTHOR OF RECITATION WANTED** (9<sup>th</sup> S. vii. 150).—Is not H. Y. S. thinking of the little poem 'The Way of the World,' beginning:—

Laugh, and the world laughs with you;  
Weep, and you weep alone?

It will be found in 'Everybody's Book of Short Poems' (Saxon & Co.), p. 89, where it is stated that the authorship is claimed both by Mrs. Ella Wheeler Wilcox and Col. J. A. Joyce, a curious literary coincidence.

CHARLES E. BENHAM.

Colchester.

"IN THE SWIM" (9<sup>th</sup> S. vii. 29, 137).—There is a fable that tells how a sharp shower washed apples and street refuse together into the gutter, and rolled them along to the river. As they went bobbing up and down on the current, a delighted cry ascended, "How well we apples swim!" It did not come from an apple, of course. When people are spoken of as being "in the swim," it is frequently implied that they are among surroundings that, according to old-fashioned notions, are not theirs by right; they are in the position, in fact, of that which tried to pass itself off as an apple. Perhaps the fable may have had something to do with the birth of the phrase. H. S. W.

**DR. JOHNSON** (9<sup>th</sup> S. vii. 88, 176).—As a pendant to Boswell's remark about "Johnston" as the Scottish pronunciation of his hero's name, it may be stated that it is not impossible to hear it expressed in that form in Scotland at the present time. I have myself heard it so pronounced from the pulpit more than once. Our form of the surname is "Johnston" or "Johnstone," and the lapse in speaking of the lexicographer is, after all, not very remarkable. Besides, Johnston in both forms is a name of distinction in the annals of Scottish literature, art, and statesmanship. THOMAS BAYNE.

"BARTED" (9<sup>th</sup> S. vii. 165).—It should be needless to point out that such abbreviations as bart., knt., esq., gent., are not nouns, but merely signs of nouns, and their use colloquially is decidedly vulgar, while the attempt to turn them into verbs can only be characterized as the height of silliness, and our Editor's protest is one which every lover of English undefiled must heartily endorse.

X.

NOTE ON A PASSAGE IN CHAUCER'S 'PROLOGUE' (9<sup>th</sup> S. vi. 365, 434, 463; vii. 30, 95, 175).—I should not have replied further upon this point, if it were not that the whole point of my argument has been entirely missed. What I said was that "in such a collocation of letters as *æge*, *ege*, *ige*," the *g* had no guttural sound, but was a mere glide. In the reply we are referred to the verbs *drag* and *draw*, and to the M.E. *dighel*, which have nothing at all to do with the question. In the case of *drag* and *draw* the A.-S. form was *dragan*, containing *aga*; and in the case of M.E. *dighel*, which never came down into the fourteenth century at all, the A.-S. form was *diegel*, containing *iege*, with a long *ie*, which makes a good deal of difference. It is notorious that the A.-S. *ag-* came out quite differently from A.-S. *aeg-*; the former became *aw-*, and the latter *ay-*. See Sweet, 'Hist. E. Sounds,' pp. 293-4. Chaucer's language belongs to the fourteenth century, and his pronunciation belongs to the same period. There is not a single instance of his adoption of an A.-S. form, nor any evidence that he ever saw an A.-S. text or that he could have understood a sentence of it. If there is, let us have it; only it must be convincing.

WALTER W. SKEAT.

"JEBER'S COOKS" (9<sup>th</sup> S. vii. 148).—For information about Geber, Gebir, or Jeber see 'Encyclopaedia Britannica,' 9<sup>th</sup> ed., i. 463-4, art. 'Alchemy in Arabia,' and x. 125-6, art. 'Geber'; or 'Chambers's Encyclopaedia,' arts. 'Alchemy' and 'Gebir.' The Arab bearer of this name is the author of the oldest treatise on chemistry that the world possesses, and a manuscript in Arabic by him is among the treasures of the Bibliothèque Nationale, Paris.

Gerard Legh is said in the 'D.N.B.' to have been proficient in various branches of science, which, according to your correspondent's quotation, included alchemy; for Legh there humorously likens his work in the laboratory, melting metal, &c., for transmutation, to that of a cook.

F. ADAMS.

"One of Jeber's cooks" is a jocular name for an alchemist. The reference is to the Arabian alchemist Geber, who flourished in the eighth century. The writer means that he had been an alchemist himself.

WALTER W. SKEAT.

HIGH AND LOW: CONSERVATIVE AND LIBERAL (9<sup>th</sup> S. vii. 128).—During recent years I have on several occasions heard the term "the High Party" used in reference to the Tories by a lady of my acquaintance,

long resident in London, but who was born and bred (1830-52) in Northamptonshire, the county from which your querist writes. She appears to have learnt it in her girlhood from her father, who, she said, "always supported the High Party" at Parliamentary elections, in which, as was usual in those days, he took a keen interest. I do not remember to have elsewhere heard the term so applied, although I should think it was formerly generally used in such respect in at least the county referred to.

W. I. R. V.

In and since the early fifties I have been accustomed to hear "High Party" and "Low Party" from the lips of an old lady who was born in 1810, and lived most of her life in a Midland town where the rivalry between Tory and Whig raged furiously in the earlier years of last century. And I have distinct recollections of hearing the same terms applied to candidates at elections when I was at school, up to 1860. I can have no doubt that "High" and "Low" were in common use in the above connexion, though, except from the old lady mentioned, I have not heard them for many years. W. B. H.

"ROKER" (9<sup>th</sup> S. vii. 28, 135).—This word used to be one of the "notions" or peculiar expressions constituting the school dialect or slang of Winchester College. It meant a ruler for drawing lines or measuring. Its verb, *to roke*, was used, if my memory fail not, in the sense of *to poke*—the fire, for instance—with more rime than reason.

E. S. DODGSON.

"CAENDO" = CERCANDO (9<sup>th</sup> S. vii. 147).—In Prof. Skeat's 'General List of Errata,' printed in the 'Oxford Chaucer,' vol. vi. p. 406, occurs "for *cuendo* read *cercando*." *Cuendo*, however, is not a mistake. It was used in early Italian as the equivalent in meaning of *cercando*, as may be seen from the following entry in Florio's 'Italian Dictionary':—"Caéndo, used for *cerciendo*, there being no more used but the ground of this word, and ever with the verb *andare*." Of course there is no reason to suppose that *caendo* is the phonetic equivalent of *cercando*.

A. L. MAYHEW.

Oxford.

As Signor F. Coscia, the Italian Universi-teacher of Oxford, kindly informs me, *caen-* is simply borrowed from the Spanish *caendo*—Latin *cadendo*, and only occurs in Italian as a Spanish loan-word. I find, however, in the large Italian dictionary of Tommaseo e Bellini (in four vols. 4to, 1861-79), which includes also many obsolete and dialect

words, "Caendo, e cajendo=cercando; non ha questo verbo se non questa voce del gerundio, e per lo più s'accompagna col verbo andare," (i.e., this verb is only used in this gerundive mood, and mostly together with the verb *andare*, to go). H. KREBS.

Oxford.

COL. THOMAS COOPER (9<sup>th</sup> S. vii. 168).—If your correspondent will turn to 'N. & Q.', 3<sup>rd</sup> S. xi. 417, 491, he will find some information which may be of service. I will supply him with a MS. copy should he have any difficulty in referring to the articles in question. EVERARD HOME COLEMAN.

71, Brecknock Road.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Dictionary of Quotations (French and Italian).* By Thomas Benfield Harbottle and Col. Philip Hugh Dalbiac. (Sonnenschein & Co.)

CONCERNING the need that existed for a book such as is here supplied there can be no question. Inquiries after such have been made in our columns, and we have ourselves lived in constant need of a work of the class. Of the competency of the two compilers for the task undertaken there is also no doubt. Col. Dalbiac was responsible for the first volume of the series, and Mr. Harbottle for the second. For the former, which constitutes the most important and serviceable dictionary of English quotations, see 'N. & Q.', 8<sup>th</sup> S. ix. 359; for the latter, which is the best existing guide to classical quotations, see 8<sup>th</sup> S. xii. 518. It was originally hoped to include in a third and final volume European quotations generally. This was naturally found impossible. Yet one more volume, occupied with German and Spanish quotations, is still to be expected. This is a matter on which the reader is to be congratulated; and if the forthcoming volume is, as it is bound to be, equal to its predecessors, it is sure of a cordial welcome. The wit and wisdom of Sancho Panza will in itself fill up no inconsiderable space, while, to take a solitary book in a language such as the German, full of pregnant utterances, Goethe's Conversations with Eckermann is in itself a mine.

Turning to the present volume, we find it is admirably rich in both Italian and French quotations. Absolute completeness is never to be hoped. There are pages of Montaigne in which each consecutive sentence is a gem of thought or language. Molière is practically inexhaustible, as are Rabelais, Voltaire, Balzac, to say nothing of *Le Rochefoucauld*, *La Bruyère*, *Chamfort*, and a score others. A volume of '*Pensées*' from Balzac has already been given to the world. In a second edition we shall hope to see a quotation or two from Rivarol, such as "Cet heureux pouvoir des mots qui sillonne si profondément l'attention des hommes en ébranlant leur imagination"; and we commend the insertion of Arnolphe's observation to Agnès ('*Ecole des Femmes*', III. ii.)—

Du côté de la barbe est la toute-puissance; the "La joie de l'esprit en marque la force" of

Ninon de l'Enclos (we quote from *Barbey d'Aurevilly* and *Sainte-Beuve*); and Voltaire's observations on what are called sacred verses,

Sacrés ils sont; car personne n'y touche.

We might continue long. Our desire is not, however, to trace inevitable omissions, but to recommend to our readers a work of solid value and merit. We have treated the book again and again, and are grateful and surprised at its fulness. The translations and explanations are generally useful and adequate. Now and then, but rarely, the reader would probably be thankful for further information. In the case of "*La venue des coquecigrues*" of Rabelais a simple translation is scarcely enough. The average reader should be told that, the *coquecigrue* being an imaginary animal, the period indicated is "never." In the Italian section materials are less overwhelming. We fail to find who first said "*Traduttore, traditore!*" and cannot straight off supply the omission. There are, of course, numerous quotations from Dante, among which we do not find the immortal passage beginning

Ricorditi di me che son la Pia:  
Siena mi fe, disfecemi Maremma.

In these days, however, there is no means of satisfying a Dantophile short of quoting the entire '*Divina Commedia*.' There is less need of a handbook to Italian quotations than for one to French. The present is, however, welcome. We gladly hail the new volume, and place it at hand by its fellows for constant reference. The indexes are all that can be desired, and the cross-references seem to us better than in the previous volumes.

*Robert Louis Stevenson: a Life Study in Criticism.* By H. Bellyse Baildon. (Chatto & Windus.)

MR. BAILDON was Stevenson's schoolfellow in 1864 and 1865 at the day-school of Mr. Robert Thomson, M.A., Frederick Street, Edinburgh, and enjoyed a certain amount of juvenile intimacy with him. Since Stevenson's death Mr. Baildon has written concerning him in *Temple Bar*, lectured on him in England and Scotland, and contributed to *Englische Studien*, edited by the late Prof. Koelbing, of Breslau, a series of articles in English. He has now issued what claims rather to be a critical estimate of Stevenson than a life, and has enjoyed the exceptional advantage of having it issued by Messrs. Chatto & Windus, the publishers of Stevenson's best books, in the same shape as Stevenson's own works. A book seeing the light under such conditions is likely to share a measure of the popularity enjoyed by the works with which it deals, a result to which the inclusion of two admirably characteristic portraits of Stevenson will further contribute. Not specially novel or important is what Mr. Baildon has to tell us concerning Stevenson's personality. Of the opportunities of visiting the author of '*Catrina*', '*Weir of Hermiston*', and '*The New Arabian Nights*' which were afforded him he was unable to avail himself, and he has consequently little to add to what has been said by others more happily situated. Mere scraps of information concerning Stevenson's quaint and delightful—if in a sense rather perverse—individuality are welcome; and it is interesting to find him, even in early school-days, collaborating with Mr. Baildon in a novel, the plot of which was of the true Stevensonian type, its scene being Jamaica.

and its characters including "a monstrous Negro of colossal villainy." Some few lines of verse written by Stevenson at the age of thirteen are given, together with extracts from his letters of later date. The bulk of the volume is made up of criticism, usually sound enough, of Stevenson's writings. There is the parallel already, it is sad to think, inevitable between Stevenson and Scott; there is an explanation of Stevenson's attitude towards Burns, with which his critic does not sympathize. There is much praise of Stevenson's 'Child's Garden of Verses.' Is it quite exact that the cow in Scotland, as described by Stevenson in lines quoted by his critic,

Walks among the meadow grass  
And eats the meadow flowers?

We are not always in accord with the opinions expressed by Mr. Baildon, but he says much that is judicious and some things that are valuable. He can scarcely be familiar with Scott when he speaks of a "Bailie Nicol Jarvie or a Dugald Cratur." What seems here to be a proper name should, of course, be "the Dougal creature" or "the Dougal cratur." "The creature Dougal" Rob Roy himself calls him. The book is agreeably written, and may be read with pleasure and advantage.

THE *Idler* magazine has now passed into the hands of that enterprising firm Messrs. Dawbarn & Ward, under whom it is likely to obtain augmented popularity. Its illustrations are excellent. The contents consist principally of fiction, but there are some articles of permanent interest.

THE *Leeds Mercury* has celebrated, by the reissue of the number for 7 March, 1801, the fact that the newspaper has been for a hundred years in the hands of the Baines family. The number reprinted contains the announcement that the paper has been purchased by Edward Baines. This long proprietorship of a journal by the same family is rare, and almost unique. We have had personal acquaintance with many members of the family, from the founder onward, and can bear testimony to the zeal and energy that have secured the newspaper its exemplary position in country journalism. It would be possible, did space permit, to extract much interesting matter from the number now reprinted.

AMONG other papers, *Folk-Lore* for March contains an instructive résumé of the old Irish *tabus* or *geasa*. The actions which are still esteemed to be essentially unlucky in the British Islands and Western Europe have yet to be brought together, but there is no reason to doubt that at some future day anthropologists will show that *tabu* beliefs were anciently of great power among our predecessors. Another paper on the folk-lore of South-West Wiltshire mentions "trap" as a Palm Sunday amusement: "The young men, with the elders to watch them, would 'beat the ball' up Cow-down and then play trap." Was this ball game, like so many others in Europe, India, and elsewhere, a degraded form of religious observance connected with nature worship?

THE February number of the *Library Journal* deals with several questions worthy of consideration, among which "Should libraries buy only the best books, or the best books that people will read?" is of serious importance. The spread of

education in both America and the British Empire shows only too clearly how few brains have a real aptitude for recognizing the artistic value of true literature or for absorbing scholarly instruction, and the head of a free library is bound to remember that the general reader cares only for amusement and relaxation. His mental energies are already overtaxed by the demands of social existence, and, though far from being a dullard on matters which give his inborn tendencies proper play, he is incapable of fixing attention on any book which requires serious effort of mind.

THE *Intermédiaire* deals, as heretofore, with the most diverse subjects, such as the statue representing Desaix as a "mother-naked man," the papers of Madame de Pompadour, Rudyard Kipling's 'Jungle Books,' and the derivation of the word "bluff." 'N. & Q.' itself does not afford its readers a wider range of information.

THE February number of the *Antiquary* contains, among other articles of merit, a description of the liturgical fan and a fifteenth-century life of St. Dorothea. In the issue of the same magazine for March appears part of a paper on the treatment of our prisoners of war a century ago, which is worth attention; while in the 'Notes of the Month' there is a description of the fragment of a curious mortar found near the remains of Roman villa lately discovered at Rothley, Leicestershire. "The mortar was of pottery-ware, the inside being lined with small flints pressed into the clay before baking."

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M. L. R. B. ("Credat Judaeus Apella"). — This has already been discussed in 9<sup>th</sup> S. iii. 326 and later references. Modern scholars do not believe in the resolution of Apelles into *a-pelle*.

W. L. R. ("Peace with honour"). — This has already been considered; see 5<sup>th</sup> S. x. 386; 6<sup>th</sup> S. v. 346, 496; vi. 136; vii. 58, 255.

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ON SATURDAY, MARCH 30, 1901.

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## Notes.

NY DE SOLEMNE, THE FIRST INTER AT NORWICH (1565-80).

, in his ‘Typographical Gazetteer’ mentions two works printed at by Ant. de Solemne, and now pre- the library of Trinity College, o which they were bequeathed by op Usher. These are (1) “De CL. Davids uit den Franschyschen Nederlandtschen ouerghesett door Dathenum ..... Tot Noorwitz ghe- Anthonium de Solemne. Anno .”; (2) “Eenen Calendier Historiael geduerende.....MDLXX.” My old J. Stewart, of King William Street, lent me many years ago a copy of ‘o (bound together), from which I e full titles: what became of it after- know not, but it was believed to be one then known to exist, excepting it Dublin. I have, however, a strong on that it passed into the hands of am Tite; and, if so, it was bought by Mr. B. Quaritch (for 96l.) at the sale Tite’s library in 1874. Hence, if I mistaken, there are only two, or if vart’s copy was not that which Sir had, there are to this day only three,

copies known to exist; and the present abiding place of only one of the three (or two) is known. The Dublin volume has, moreover, bound with it a third work, of which no other copy has yet been heard of, viz., “Het Nieuwe Testament, in Nederduytsche na der Griekscher waerheit ouergesett, met de Annotationen August. Marlorati.....Gedruckt int Jaer 1568.” Of this last Cotton remarks that although it has neither the name of the printer nor place of printing, “there cannot be the slightest doubt that this, as well as the other two, is the product of Anthony Solemne’s press.”

We learn further from the first volume of the ‘Gazetteer’ that the library of T.C.D. possesses another work, “Het tweede boeck van de sermoenen des wel vermaerden Pre-dicants B. Cornelis Adriaenssen van Dor-drecht.....nueerstmael in Druck uitgegeven, buyten Noirdwitz, 1578.” The printer’s name does not appear, and the expression “buyten Noirdwitz” may seem rather doubtful; still, as Cotton justly says, “from the similarity both of type and general appearance I have no hesitation in adjudging it to the press of Antony Solempne.” This volume appears to be unique; at all events, I have never yet heard of a copy in any library, public or private, nor found mention of it in any bibliographical work, English or foreign.

A “broadsides,” also unique, in the Bodleian Library, sums up the account of Solemne and the early Norwich press in Cotton’s first volume. The title is “Certayne versis written by Thomas Brooke, Gentleman, in the tyme of his imprysonment the daye before his deathe, who suffered at Norwich the 30 of August, 1570, imprinted at Norwich by Anthony de Solempne, 1570”; but when his second volume appeared, in 1866, we find that Cotton had heard from Mr. Boone (of Bond Street) of two more books, viz., ‘A Confession of Faith by the Ministers of the Church of Jesus Christ in Switzerland and in France,’ Nordwitz, by Antonius Solemne, 1568, and “A History of the Wars, Troubles, and Uproars in the Netherlands, &c. Gedruckt tot Noortwitz (1580), na de copie van Basel, anno 1579.” The titles of these two, it will be observed, are given in English, doubtless as they were sent to Cotton by Mr. Boone; but they are evidently both Dutch books, although I know nothing of the first, nor what has now become of it; but the second can be no other than the ‘Henricipetri Cronyc’ which is now in the Bodleian, another copy having been bought by the British Museum in December, 1871, and a third appearing in Messrs. Ellis & Elvey’s catalogue of 1897.

Lastly, we are told that Mr. Stewart had in one of his catalogues (1863) another book entitled 'Divinorum Operum Tabula; Tableau de l'Œuvre de Dieu,' said to have been printed in Latin, French, Dutch, and English about the year 1569. Cotton's account is not very clear, but he says that Mr. Stewart's copy was "in French and Latin," and that no copy of the Dutch or English version is known. The author, Ant. Corranus, seems to have been a man of some note in his day, having been at one time a lecturer in divinity at Oxford, and afterwards at the Temple in London; he was, moreover, a prebendary of St. Paul's. He is several times mentioned by Bishop Grindal in his letters to Secretary Cecil, and more will be found of him in Strype's 'Life of Grindal.' I cannot find any catalogue of Mr. Stewart in which the French-Latin version is mentioned nor any clue to its present abiding place.

FR. NORGATE.

P.S.—Cotton says (1866, p. 158): "A copy of the Psalter of 1572 [sic] was sold by auction in London, in January, 1862, for twenty pounds." Surely this must be a mistake; I never heard of a Psalter with the date 1572, nor can I find any sale catalogue for January, 1862, containing anything of the kind.

#### EXECUTIONS AT TYBURN AND ELSEWHERE.

(Continued from p. 122.)

THE barbarous execution of William Wallace, the renowned leader of the Scots against the domination of Edward I. of England, was carried out (23 August, 1305) at "The Elms." This, the only contemporary indication of the place of death, is found in the 'Annales Londonienses' ('Chronicles of the Reigns of Edwards I. and II.'), where the trial and condemnation of the unfortunate Scot are recorded at some length. The sentence is, "detrahitur a palatio Westmonasterii usque Turrim Londoniarum, et a Turri usque Allegate, et sic per medium civitatis usque Elmes ..... ibidem suspenderatur," &c. Observing the route "from the Tower to Aldgate, and thence through the middle of the City to the Elms," it can scarcely be doubted that the Elms were the Elms of Smithfield.

Other chroniclers of the time do not particularize the place. Adam Murimuth has simply, "1305. Hoc anno fuit tractus, suspensus, et decapitatus, Willelmus Waleys apud Londonias." And the 'Flores Historiarum,' which bear the name Matthew of

Westminster, have, "Hic vir Belial [the writer is evidently hostile].....per plateas Londoniae ad caudas equinas tractus usque ad patibulum altissimum sibi fabricatum, quo laqueo suspensus." Then follow the details of savage vengeance wreaked on the body of the captive, begun indeed while he was yet living ("semivivus").

Certain historians have been content to leave the indication of place as they found it—e.g., Holinshed, Stow, Speed, Rapin, Henry, Turner; others define the locality. Thus Hume places the execution at Tower Hill, and Lingard has "the Elms at Tyburn"; while Tytler ('History of Scotland'), Charles Knight, and the 'Dictionary of National Biography' have—as I think, with better judgment—represented that Wallace suffered at the Elms of Smithfield. This at the time was the common place of execution, and, considering that every possible indignity and cruelty was allotted Wallace by his fiercely vindictive conqueror, it would seem that the gibbet of the vilest malefactor was deemed fittest for him.

John Stow's reference to this place of execution has after the lapse of 300 years become so picturesque that, though it is probably well known, I may be allowed to repeat it:—

"This is Smithfield pond which of old times was called Horse Pool, for that men watered horses there, and was a great water. In the 6th of Henry V. [1418-19] a new building was made in the west part of Smithfield betwixt the said pool and the River of the Wells, or Turnemill Brooke, in a place then called the Elmes, for that there grew many elm-trees; and this had been the place of execution for offenders; since the which time the building there hath been so increased that now remaineth not one tree growing."

This interesting description, written nearly 200 years after the removal of the gibbet from the Smithfield elms, we take at its value; and having no earlier account of the place, we do value it. It would appear, however, that during the long period when Smithfield was the common place of executions, these occasionally, perhaps when the condemned had special importance, were conducted at Tyburn. For we have yet to notice two hangings at Tyburn earlier than 1418.

Roger Mortimer, Earl of March, was for high treason executed at Tyburn, 29 Nov., 1330. The contemporary evidence rests solely on the chronicle of Adam Murimuth, in one copy of which we have "Comes Marchie suspensus apud Elmes super communi furca latronum"; and in another copy is found "Comes Marchie, dictus Rogerus.....tractus est.....de Turri Londoniarum usque ad ulmos de Tybourne, et ibidem suspensus" (Murimuth,

E. M. Thompson). Geoffrey Baker, temporary, gives no further indication than "apud Elmes," and, imuth, he says that the gibbet was common to malefactors, which almost to think that ordinary criminals were then executed at Tyburn as well as at Smithfield. And, again, it must be i that Murimuth could not have only written *Tyburn*. Other chroniclers of Hemmingburgh (or Hem-

Knighton, Walsingham, Fabyan, do not help us to fix the locality of r's execution.

istorian Holinshed has: "He [Moras at London drawne and hanged at ion place of execution, called in those e Elmes and now Tiborne, as in some find." Even making allowance for 300 years old, Holinshed is here ob- d a stiff argument might be waged as haning. Does he or does he not apply mes" and "Tiborne" to the same That he does seems to be the general ation. Daniel (1706) has: "Mortimer ed at the common gallows at the w called Tyburn." Speed (1652) has: e, the common place of execution, ed the Elmes." Rapin (1732) has: urn." Hume (1763) has: "at the i the neighbourhood of London." 823): "at a place called the Elms burn." Lingard (1849): "at Tyburn, as it is said, who honoured with his at celebrated spot." The honour is able, and also the priority, for, as 34 years previously William Fitz ad been put to death at Tyburn; the owever, may not have been the same. the 'Dictionary of National Bio- adopts the general conclusion that er was conveyed through the City Tower to Tyburn Elms, and there drawn, and quartered, like a common or."

bert Tresilian, Chief Justice of the bench—who with Sir Nicholas Brem- Lord Mayor of London, and other had supported the young king, II., in resisting the control of his Duke of Gloucester and Parliament his triumphant enemies put to death n, 19 Feb., 1388. His offence, con- n and sentence are fully set forth in t official French of the 'Rolls of Par- iii. 238); the sentence runs thus: "Le t Tresilian.....feust de lui amesner lour, & d'illegoq's lui treynier p'mye la Loundres, & avant tan q'as Foursches rne, & illegoq's lui prendre par le cool."

And Henry Knighton, contemporary, thus chronicles: "Robertus Tressilian.....dis- tractus est de turri Londonensi per medium civitatis usque ad Tyburne ad furcas et suspensus est." Froissart, also of the time, varies as to the mode of execution, and has: "Sir Robert Triuylian was delyured to the hangman, and so ledde out of Westmynster, and there beheaded, and after ha'ged on a gibet." Here the place is not defined, nor is it by the other contemporaries Thomas of Walsingham and William of Worcester. The latter has: "Robertus Trisilian, Justiciarius tocius Angliae, extractus est a sanctuario Westmonasterii per Thomam Wodestoke ducem Gloucestriae, et postea, cum aliis militibus, tractus et suspensus erat."

The later chroniclers or historians who mark Tyburn as the place of Tresilian's execution are Grafton, Holinshed, Stow, Speed, Daniel, and Rapin; while it is passed unnamed by Hume, Henry, Turner, and Lingard. Our latest expositor, the 'Dictionary of National Biography,' places it at Tyburn.

The sentence on the unfortunate ex-Lord Mayor, Sir Nicholas Brembre, follows in the 'Rolls of Parliament' that of Tresilian. The words are repeated, save that the gallows are referred to as "ditz Fourches," i.e., the above- said "Fourchesde Tybourne." Yet it is gathered that the execution was not carried out at Tyburn. Knighton has: "Idem Nicholaus apud Touchehill decapitatus est." Froissart says that he was "beheaded without London," perhaps meaning Tower Hill. Walsingham is not careful to name the place, but indicates that Brembre was hung according to the sentence passed on him. William of Worcester does not notice his execution. Grafton (who, however, wrote after the lapse of the greater part of two centuries) says that Sir Nicholas was "heded with his own axe which before he had devised," not mentioning place. Holinshed repeats these words, but errs in saying that the mode of execution was in accordance with the sentence. Stow asserts that the unfortunate knight was "beheaded with the same axe he had prepared for other." And yet again Daniel (1706) repeats the same remarkable circumstance, for which, however, though thus four times related, I have not found contemporary evidence. Rapin (1732) says that the execution was by hanging at Tyburn, where Judge Tresilian and "other knights and gentlemen" met the same fate. Lingard and others, perhaps perplexed by the varying evidence, are discreetly silent as to the place of execution. And finally the 'Dictionary of National Biography' corrects Stow, and, quoting the death sentence from

the 'Rolls of Parliament,' concludes that accordingly it was carried out at Tyburn.

The reader, if sufficiently interested on the point, will make his own deduction. The writer, guided by the contemporaries Knighton and Froissart, and inclined to Grafton's "hedded with his own axe," though its source be wanting, thinks it most probable that the past Lord Mayor of London ("faux chivalier de Loundres," as termed by his enemies) was finally allowed the dignity of decapitation on Tower Hill "without London," as recorded by Knighton and Froissart. At this time (1388), however (if on a subject so grave a trivial pun can be pardoned), hanging was in full swing at Tyburn. For, besides Chief Justice Tresilian, we have of "other knights and gentlemen" such names as Sir John Salisbury, Sir James Berners, John Lord Beauchamp (of Holt), John Blake of the King's Household, and Thomas Uske, Under-Sheriff. All these, says Daniel, in part quoting William of Worcester, "were drawn and hanged [apparently at Tyburn] for the same crimes," the support of a worthless young sovereign already hastening towards ruin, and in revolt against restraint which was only too necessary, however unworthy may have been those who exercised it.

W. L. RUTTON.

(To be continued.)

#### GENEALOGICAL RESEARCH IN AMERICA.

It will interest genealogical students to learn something, which may be unknown to them, of the conditions under which genealogical researches may be made in New York and other states; as a rule the same regulations are common to each of them. During a recent visit I went through an apprenticeship which may be of value to others having a like object in view.

There is remarkable freedom for searchers in most departments—in fact, with deference to the wiser heads of the U.S., it is in some respects a little too free. Any searcher, without giving his name and address (which are practically requisite in all English depositaries), can enter the Record Room, take down the indices, and refer to the transcripts, without let or hindrance; may take copies or notes by typewriter or pen, and may do pretty much what he pleases. He is requested to return the volumes to the shelves, but it is a request not properly complied with, for much time is often lost in finding the index or volume which a careless searcher has put back into the first convenient opening.

No fees are demanded, and, although the

offices are often small and inconvenient, they are not overcrowded, and comparatively few persons seem interested in the records.

The Probate Office contains a considerable number of wills, commencing about 1662, generally conveniently indexed, all those of the same name being brought together, and the Christian names given alphabetically, with the date and the volume and page in which they are recorded. The volumes seem perfect, but probably a large number of the original documents are lost. There are also lists of administrations, of bonds, of letters testamentary, of guardianships, of inventories, and of other records. The most valuable feature in this department is the collection of documents used in the proof of each will. These, unfortunately for their safety, are not copied, but shown in the originals. Any stranger can call for the papers relative to any wills, and they are at once handed to him; and he takes them to what part of the room he pleases, examines them along with his own papers, and hands them back again, if he pleases to be so obliging, to the officer who looks after them; but this officer takes no check or receipt for the bundle, and cannot possibly see whether any of the papers are extracted, or indeed whether the bundle is ever returned. Were a person so disposed, there is nothing to prevent him from misappropriating any or all of the documents.

One especially valuable class of papers is that called citations to proof of wills by affidavits of executors, &c., containing the names of the heirs at law and next of kin of the deceased, which to a pedigree hunter are of inestimable value. In my search I had the misfortune to find, in the very will I sought, that these documents were wanting; this was not considered surprising by the officer, nor was it, when the facility for making away with the documents is remembered. This requisite of furnishing the names of the family must surely be a safeguard against the payment of the trust fund to improper persons, and it is a regulation which (omitting the facility for making away with the record) might well be followed in England; but what would be thought of throwing open the wills and administrations to the public, without charge of any kind? We should certainly require additional accommodation for the public.

Another department of the records contains evidence of the dealings with property, and these are divided into two classes, of conveyances and mortgages, under one or other of which are included trusts and every species of dealing with real estate. These records

begin about 1676, and are well indexed, divided into two classes of grantors and grantees and mortgagors and mortgagees. It does not appear to be compulsory, but practically every dealing with property which requires the aid of the law to protect or assist is here given; the lawyers laugh at the idea of any one omitting registration. If Lord Lalsbury's foolish Registration Act had been copied from this model, it might now be of value; but his scheme is, of course, based upon so many blunders, that it is much better that it should be left severely alone for the present.

There are societies which, upon being furnished with the details of the position of any property, will for a small fee of half a dollar apply the name of the grantee and date of the last conveyance in the locality index. The Title Guarantee and Trust Company, 146 Broadway, New York, undertakes this work by letter or personal application.

The record index of the date and name will give that of the grantor, who may be found in the character of grantee with the date and name of his grantor, so that step by step the complete history of the title can be obtained. There are persons who make a business to make searches, at apparently moderate fees; a lawyer will require about five dollars for a general search. These deeds lead to other records which are equally accessible, as bankruptcies, actions at law, &c. These latter are especially valuable in questions of pedigree, for each bundle contains the whole of the proceedings, pleadings, affidavits, reports, inquisitions, and findings of all kinds, which in our cumbrous Record Office, with its ridiculous checks upon the honesty of its own officials, would take a search of weeks or months to collect—if, indeed, they could ever be found.

But if in the department of wills and records we have much to learn from the American officials, they have something to learn from us in the simple matter of the registration of births, marriages, and deaths. Their system is cumbrous, expensive, and utterly inefficient. The indices, which in England are open to any searcher for the fee of 1s., are closed at any price; but for a fee of 2s., with a dime (10 cents) for every additional year, the Health Department will itself make a search for any one name. But nothing like a general search is permitted, nor can the names be collected with a view to selection or arrangement. The parish churches do not show their registers, though they are willing (through their vestry clerks) to give certain details;

but these I found to be untrue, on the evidence of the Health Department. It is surprising that, with an excess of freedom and liberality in all the other departments of State, this most important to the people should be practically closed. Nor do the cemeteries give much help in the record of burials. At the Greenwood Cemetery in Brooklyn, for the fee of a dollar, the guide, a most intelligent man (who would doubtless make searches for Englishmen by letter for this fee), found a monument at once. At other cemeteries there were no guides, no registers, and no help of any kind; but a weary tramp amidst miles of monuments was the only mode of attempting to find anything.

PYM YEATMAN.

Dakeyne Cottage, Darley Dale, Derbyshire.

**SANDWICH MEN.**—It would appear that Charles Dickens was the first to apply the expression “animated sandwich” to the perambulating advertisements which are now known as “sandwich men.” In chap. ix. of ‘Sketches by Boz’ Mr. Augustus, the hero of the dancing academy, is described as “walking down Holborn Hill.....and wondering how he could manage to get introduced into genteel society,” when he met “an unstamped advertisement [advertisements in newspapers were stamped in those days] walking leisurely down Holborn Hill, announcing to the world that Signor Billsmethi, of the King’s Theatre, intended opening for the Season with a Grand Ball.”

Signor Billsmethi’s announcement struck him as the very thing he wanted, “so, he stopped the unstamped advertisement—an animated sandwich, composed of a boy between two boards—and, having procured a very small card with the Signor’s address indented thereon, walked straight to the Signor’s house.”—‘Sketches by Boz,’ chap. ix. p. 223.

‘Sketches by Boz’ appeared at intervals during the years 1834-5 in the *Morning Chronicle* and *Evening Chronicle*, which fixes approximately the date when the expression “animated sandwich” was first employed. Thackeray made use of the term “en sandwich,” but in a different sense, in ‘Vanity Fair,’ and that was subsequently to Dickens.

JOHN HEBB.

[See 6<sup>th</sup> S. viii. 434; 8<sup>th</sup> S. vi. 498.]

“QUI VIVE?”—This sentinel’s challenge has passed into a proverb, and is often used in this country almost as a substantive, “on the *qui vive*” being synonymous with “on the alert” or “ready for action if necessary.” But what is its origin? The ‘Stanford Dictionary’ explains it to mean “Who lives? who goes

there?" as if one of these expressions was equivalent to the other; but few seem to have noticed that, if so, *vive* should be in the indicative instead of the subjunctive mood. *Vive la république!* means "May the republic live!" (i.e., continue) and *Qui vive?* should mean not "Who lives?" but "Who may live?" The difficulty was queried in your temporary *L'Intermédiaire*, vol. xl. col. 672, for 22 October, 1898, and an answer by J. Lt. (col. 896) seems to explain it. He says that the old French challenge was *Qui va là?* but when many phrases—particularly military—were introduced from Italy, this was supplanted by *Chi vi va?* (= "Who there goes?") which was transformed into French as *Qui vive?*

W. T. LYNN.

Blackheath.

POPE'S EPITAPHS IN USE.—In West Haddon Churchyard, near the east end of the church, is a large stone bearing the following inscription:—

H. J.  
Thomas  
Husband of Dorothy Gulliver  
Ob<sup>d</sup> 21<sup>st</sup> June, 1793,  
aged 63.

To this sad shrine whoe'er thou art draw near,  
Here lies a much loved Friend a Husband dear;  
Peace to his gentle Shade, and endless Rest,  
Who while on Earth, was with good Temper blest;  
This modest Stone, what few vain Marbles can,  
May truly say, here lies an honest man.

Also Dorothy, the wife of  
Thomas Gulliver  
Ob<sup>d</sup> 22<sup>nd</sup> November, 1798,  
aged 65.

Here rests a Woman, good without pretence,  
Blest with plain reason, and with sober sense,  
Henceforth be ev'ry tender Tear supprest,  
Or let us weep for joy that she is blest:  
From grief to bliss, from Earth to Heaven remov'd;  
Her memory honour'd, as her life belov'd.

The first of the above epitaphs appears to be made up from Pope's epitaphs to the Hon. Simon Harcourt, Mr. Rowe, and Elijah Fenton. Is the fourth line also to be found in Pope? With regard to the second epitaph, the first two lines are from Pope's epitaph on Mrs. Corbet. The remaining four lines I cannot at present locate, although they seem somewhat familiar. The last two lines remind me much of the finish of Pope's epitaph to Secretary Craggs in Westminster Abbey.

JOHN T. PAGE.

West Haddon, Northamptonshire.

[“Oh, blest with temper,” appears in ‘Moral Essays,’ ii. 257.]

WHITMAN'S “HEXAMETERS.”—Those who  
America has no literature

will do well to look into Prof. Wendell's ‘Literary History of America.’ Many things might be said of that work: for one thing, Poe does not receive justice; and there are omissions. In the notice of Whitman one phrase is striking: “rhythm which sounds as if hexameters were trying to bubble through sewage.” According to Wendell (and this is new to me, as it may be to some of your readers), Whitman was not guilty of affectation, but could write no better than he did: “His eccentricity is a misfortune, for which he is no more to blame than a lame man for limping, or a deaf and dumb for expressing emotion by inarticulate cries.” This may encourage some to attack Whitman. I believe, if a selection of his poems were printed as prose, they would find readers in plenty. What one cannot bear is a “hexameter” with forty-five words in it, or a verse such as “I am of Madrid, Cadiz, Barcelona, Oporto, Lyons, Brussels, Berne, Frankfort, Stuttgart, Turin, Florence.” But if one had any chance of finding beautiful ideas, even one to a page, such as that in the reference to grass as “the beautiful uncut hair of graves,” one might bear with much.

THOMAS AULD.

[See the review ante, p. 179.]

QUEEN'S COLLEGE, OXFORD.—Perhaps it may be worth noting that this college, founded in 1340 by Robert de Eglesfield, has always been honoured by the patronage of queens consort and not of queens regnant. Queen Alexandra now, after the lapse of sixty-three years, occupies the position of royal consort. In the hall, in addition to the portrait of Queen Philippa, hang those of Queen Caroline, consort of George II., and Queen Charlotte, consort of George III.

JOHN PICKFORD, M.A.  
Newbourne Rector, Woodbridge.

MOCK BULLFIGHT ON CHRISTMAS EVE.—Boys in Colombia (South America) on Christmas Eve get a bull's head and smear the tips of the horns with pitch, which they set fire to, and then, with this on their heads, personate a bull; the other boys act as *toreadores*, &c., the fun being, of course, not to get burnt by being gored by the bull's fiery horns. I never saw this done except after dark on Christmas Eve. IBAGUE.

“QUOD NON FECERUNT BARBARI FECERUNT BARBERINI.”—This epigram is commonly supposed to have been directed against the Barberini family, who are accused of making use of the old materials of the Flavian amphitheatre for the purpose of building the sumptuous Palazzo Barberini on the Quirin-

ill at Rome. The accusation rests chiefly on statement by Moroni in the 'Dizionario di Trudizione Storico-Ecclesiastica,' xv. 24, who asserts he had read in a contemporary diary by Giacinto Gigli that "in the night following, i.e. 21st March, 1644, part of the Coliseum was pulled down, that is to say, three arcades and half, and the materials used to build the Palazzo Barberini." Prof. Gaetano Bossi, who has examined the diary in question, which is in MS., has failed to discover an entry of the kind under the date quoted, or in any other of Gigli's works to which he has had access. He further points out that, according to an inscription on an engraving of the place, the building was completed before the year 1630, or fourteen years before the date of the alleged entry in Gigli's diary.

Prof. Bossi considers that the famous passionade was intended to apply to Cardinal Maffeo Barberini, afterwards Urban VIII., who stripped the bronze from the portico and dome of the Pantheon in order to provide materials for the baldacchino of the high altar at St. Peter's and to furnish cannon for the defence of the Castle of St. Angelo. He tributes the authorship of the epigram to Mario Castelli, ambassador from the Duke of Mantua to the Papal Court. JOHN HEBE.

#### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"JUGGINS."—This is an English surname, which I am informed by Bodley's Librarian, occurs in the Worcestershire Quarter Sessions rolls in 1607. Since some time in the eighties the name has been in use in the sense "foolish fellow, simpleton, one easily imposed upon." This taken from any novel, play, or farce in which a Mr. Juggins figures in such a capacity? If any reader of 'N. & Q.' happens to know, I shall be glad if he will, to save me, send a note to me direct (address Dr. Murray, Oxford), besides replying in these columns. J. A. H. M.

"NON TERRA SED AQUIS."—What family is this motto? Is it an English family motto? W. R.

DR. FORBES WATSON.—I should feel obliged for any information about Dr. Forbes Watson, the author of a charming book called 'Flowers and Gardens.' He died in 1870, and the book was published after his death.

I should also be glad to know something of J. B. P., who wrote a very graceful preface to the book.  
H. N. ELLACOMBE.

"TOUT LASSE—TOUT CASSE—TOUT PASSE."—Can anybody tell me if this is the proper order, or whence the quotation comes?

G. S. C. S.

[The order we believe to be correct. The authority was vainly sought 7th S. x. 369.]

STONEHENGE.—We were told a few weeks ago that the Druids taught that the fall of a lintel at Stonehenge portended the death of a monarch. Where was this lore of theirs recorded?

ST. SWITHIN.

OLD FEUDAL RIGHTS, &c.—Can any of your readers tell me the names of books which will give me information about curious rights claimed in old English villages and towns, survival of feudal and other customs, and of land tenures and customs under which some properties are still held? MARY JEUNE.

79, Harley Street, W.

[Consult Blount's 'Tenures of Land and Customs of Manors,' ed. Hazlitt (Reeves & Turner, 1874).]

ST. CHRISTOPHER AND LAUGHTER.—The votive figure of St. Christopher embossed, now on view at the Burlington Fine-Arts Club in an exhibition of a collection of silversmiths' work of European origin, at 17, Savile Row, and described as No. 5 on p. 158 of the catalogue, bears this inscription in Latin rimes, dated 1493 :—

Christofere sancte virtutes sunt tibi tante,  
Qui te mane videt tempore nocturno ridet,

i.e.,

Christopher, thou hast so many virtues [or powers],  
He who sees thee in the morning laughs at night time.

To what belief is allusion made by this inscription?

E. S. DODGSON.

BRECKENRIDGE.—I am desirous of tracing the line of descent of my emigrant ancestor Alexander Breckenridge back to the stock from which he sprang, presumably Scotch. He "imported himself and his family at his own charges from the north of Ireland to Philadelphia" in 1728, "and thence to the colony of Virginia," and founded the Southern family of the name. Tradition with us outlines an original residence in Ayrshire, whence the forefathers of our particular line were driven by persecution, in Covenantant times, to the Breadalbane district of Perthshire, later to the island of Arran, and thence to Ireland. Can any one suggest sources of information, or present location of

parish or other local records bearing on this subject? Has any one private family records or papers throwing light on our early history, and assisting to identify the original clan or family name? JAMES M. BRECKENRIDGE.

Twelfth and Spruce Streets, St. Louis, Mo.

GREEN OF WYKEN.—A question was asked in 'N. & Q.' a few years ago as to the family of Green of Wyken, near Coventry, but I cannot find the reference. Can the querist or any other reader give me the dates of death of the following, who were appointed trustees of Rugby School in the years given: Henry Green, 1687; Henry Green, 1696; and Henry Green, 1737? A. T. MICHELL.

Rugby.

[For Green pedigree consult 8<sup>th</sup> S. x. 270, 371, 570, &c.]

'CHILD'S OWN BOOK.'—Can any of your readers tell me who originally compiled and who first published 'The Child's Own Book,' which was issued about the middle of the last century? The only entries in the British Museum Catalogue that I can find here are "The Child's Own Book, illustrated, ninth edition, revised and corrected, with original tales translated from the German. London, 1861," and an entry of the thirteenth edition, edited by William Tegg, 1869, 8vo. The book is an excellent collection of all the old favourite nursery tales. The copy that I have here (the book was reprinted in Boston almost immediately on its first appearance) is a squat, square 8vo volume of about 600 pages.

CHAS. WELSH.

110, Boylston Street, Boston, U.S.

DISGUISE OF MAN AS WOMAN.—The latest life of the Chevalier D'Eon seems to prove conclusively that he was a man disguised as a woman. Are there any other well-known instances of men who have passed as women, and where is an account of them to be found? Many cases are known of women dressing as men, but the reverse, as in the case of D'Eon, seems comparatively rare.

R. S.

AUTHOR OF QUOTATION WANTED.—Who is the author of the following? I came across it the other day, and have been unable to trace its origin. Whether it is from poem or ballad I cannot say:

When the wine is good and the purse is full,  
To the devil with care and the hangman.

JAMES LANGBOURNE.

CROWNED HEADS.—It is to be hoped that when the head of King Edward VII. appears upon our coins and stamps, the example will be followed which was set at the late Queen's

Jubilee, viz., of representing the sovereign wearing a crown. It is proper in itself, and is capable of adding much dignity and beauty to the design.

When was the crown first omitted from the bulk of our coins, and what was the reason of the omission?

W. C. B.

COMIC DIALOGUE-SERMON.—Some years ago, at Rome, in a church the name of which I cannot now recall, though I rather think it was that of St. Ignatius, I witnessed a function of the following description.

Instead of a pulpit, a sort of temporary platform or stage had been erected in the church, in full view of the congregation. On that platform two men took their station, and seated themselves face to face in comfortable easy-chairs. One of these men was attired as a priest, the other was dressed as a layman, but both of them were understood to be really ecclesiastics of the Order of Jesus. The one who personated a layman was made up to represent a dissipated old dog with a jolly red nose and every badge of depravity. He assumed the rôle of an unbeliever in Christianity, and, addressing himself to the avowed priest, he assailed the leading dogmas of the faith with unflinching audacity and much broad humour; so much so that his comic though irreverent sallies repeatedly provoked loud laughter on the part of the congregation—a hilarity which was not discouraged by repression. But, as had been prearranged by authority, all his sallies proved futile, and glanced off the intellectual panoply of the priest like water off a duck's back, until eventually his reverence was triumphant all along the line, and the scoffer, throwing up his hands, became a convert to Christianity. It was understood that this merry concert was one of the methods employed by the astute Church of Rome for the better establishment of the faith and the confusion and conversion of unbelievers.

Can you or any of your readers give me information on this subject, more especially on the following points? Is or was such a function practised in the Church of Rome; and what was or is it called, if it has or had any special name? When and how did it originate? Was or is it confined to any particular church in Rome and to any particular date; and, if so, to what church and what date? In a word, any information on the subject will be thankfully received.

PATRICK MAXWELL.

Bath.

FIELDING AND BRILLAT-SAVARIN.—A curious blunder of Brillat-Savarin in the 'Physiologie

du Goût' is still further darkened by his English translator, and a rather interesting question is left unsolved. In his chapter 'On the Love of Good Living' he has this passage :—

"The mode of conducting their [married couples'] meals has a great share in the happiness of their lives. This observation, though new in France, has not escaped the observation of Fielding, the English moralist. He has worked out the idea in his novel 'Pamela,' by painting the different manner in which two married couples finish their day. The first husband is a lord, an eldest son, and therefore heir to all the family property; the second is his younger brother, the husband of Pamela, who has been disinherited on account of his marriage, and lives on half-pay in a state but little removed from abject poverty," &c.

Mr. Anderson corrects "Fielding" to "Richardson," and in so doing makes it evident that he has not read 'Pamela.' There is not a word of the sort in the novel, and the situation is utterly incompatible with it. Pamela's husband is not a younger son, and the very point of the novel would be lost if it was, for it rests on her refusal to be the mistress of a man who can and does offer her the most splendid position as such, no less than 1,200*l.* a year and an establishment proportionate. He is, in fact, an only son; and as a mother is dead, he is the sole heir and owner of an estate so large that the Government is anxious to have him become a peer, and offers to make him one, but he prefers to remain a country gentleman. Lastly, he has never been in the service, and so has no pay at all, half or other.

Now, what novel did Brillat-Savarin have in mind? It can hardly be supposed that he invented this mass of details out of his own head, and he probably mixed up the remembrance of one novel with the name of another, but I cannot identify it.

F. M.

**MORSAY, OR COUNT MARSAY.**—In John Wesley's 'Journals' (10 July, 1775, and 4 July, 1778) mention is made of Morsay as "a thorough enthusiast." Who was he? What books, if any, did he publish? Is the name properly spelt; or should it be Marsais, or Du Marsais?

FRANCIS M. JACKSON.

Bowdon.

"COLPEARA."—The following appears in a local newspaper. Is anything known of the custom elsewhere?

"A quaint custom is observed at the Lizard every Shrove Tuesday. From dawn until noon all the boys and girls in the parish, with baskets, bags, and tin cans, go around from door to door asking for 'colpeara.' This signifies that every householder must put something into the bag or basket, and it is interesting to see the contents of one of these turned out—biscuits, cake, bread, sweets, nuts,

oranges, figs, potatoes, turnips, cabbages, herrings, eggs, butter, and cream are included in the store. The origin of the custom—which does not obtain in the neighbouring parishes—is unknown. It was in existence when the oldest inhabitants were children."

R. BARCLAY-ALLARDICE.

Lostwithiel, Cornwall.

**FIRST EARL OF HYNDFORD'S DAUGHTERS.**—A correspondent writes in the *Banffshire Journal* of 12 February as follows :—

"I find in an old book the following note: 'John, second Lord Carmichael, succeeded his grandfather in 1672. He married Beatrice Drummond, and had issue seven sons and four daughters. He was created Earl of Hyndford in 1701, and died in 1710. One of his daughters, Alice, married one of her father's tenants, named Bisset or Biset, which gave offence to the family, who contrived to have her name omitted from the peerages after the marriage, though she had been mentioned before it.'"

In both Crawfurd's and Douglas's 'Peerage,' and in the 'Dict. of Nat. Biog.'—the available works which I have consulted—only three daughters are spoken of, Ladies Beatrix, Mary, and Ann. I should like to know if there is any truth in the above statement as to there being a fourth daughter, named Alice.

JOHN CHRISTIE.

**A NURSERY RIME.**—Has this nursery rime, which my mother used to repeat to me when I was a baby, but which I have not heard or seen since, ever got into print? It must be an inheritance from South England, whence her line sprang, and whence she drew many curious survivals. Its dropping out of use and print is due, of course, to the modern delicacy about alluding to such subjects at all with little children; but in country parts of New England, even fifty years ago, there was not quite such prudishness of idea :—

Jack and Gye

Went out in the rye,

And they found a little boy with one black eye.

"Come," says Jack, "let's knock him in the head."

"No," says Gye, "let's buy him some bread;

You buy one loaf and I'll buy two,

And we'll bring him up as other folks do."

F. M.

Hartford, Conn.

**JOHN JONES THE REGICIDE.**—Where can particulars of his life be found? He was born at Maes-y-Garnedd, a farmhouse in the parish of Llanbedr, Merionethshire; was sent to London; became servant to Sir Thomas Middleton, Lord Mayor; joined Cromwell's army; married a sister of Cromwell, Jane, widow of Roger Whitston. He signed Charles's death warrant, appears to have become Major-General, and in 1657 Governor of Beaumaris

Castle. At the Restoration he sought refuge near Maes-y-Garnedd, in Uwchlaw'r-Coed, a farmhouse in the parish of Llanenddwyn. His mock funeral took place at the church close to Dyffryn Station, about five miles north of Barmouth. On 17 October, 1660, he was hanged at Charing Cross. H. G. H.

[There is a biography of Jones in the 'D.N.B.' (vol. xxx. p. 125). It states that at the Restoration he made no attempt to fly, but "was arrested on 2 June, 1660, as he was quietly walking in Finsbury."]

### Replies.

THACKERAY.

(9<sup>th</sup> S. vii. 188.)

THE legend that the original portrait of the Marquis of Steyne was withdrawn because Lord Lansdowne was offended at the likeness which it bore to him (which it undoubtedly did) has already appeared in 'N. & Q.' It occurred to me to refer the matter to probably the one person now alive who could speak authoritatively on the subject, viz., my aunt, Lady Louisa Howard, Lord Lansdowne's only daughter. Her answer is so interesting that I think it deserves to be recorded in full in the pages of 'N. & Q.'—

Hazelby, Newbury, March 15, 1901.

DEAR SHERBORNE,—I am sorry I did not answer your letter at once about my father, as no one who knew my father could have believed it for a moment, but I waited to see if I could recollect anything that might have led to such an absurd idea. I never myself met Thackeray at Lansdowne House, or heard of him there, but a friend of mine tells me she did so several times in his later years, and I feel sure the acquaintance began long after 'Vanity Fair' was published. My brother lent us the early numbers to read as they came out, but I did not finish it till the edition of 1849—which I imagine was the first—but I never heard a word of any supposed likeness to my father in any of the illustrations. If any such was pointed out to him, he would have only laughed and taken no further notice, and I am sure never imagined that the character of Lord Steyne, if he had read it, could be pointed at him. I remember hearing at the time that Lord Hertford was supposed to be suggested: certainly no part of it suits my father, except perhaps a taste for pictures and the title.

I wonder who started the idea in *Notes and Queries*, and what it was founded on. I have been looking at the illustrations in my copy of 'Vanity Fair,' in hopes of seeing a likeness of my father, which would be curious, as in the caricatures of the day he was never a real likeness, only a conventional sort of face.

I hope some one will take up and answer in *Notes and Queries*, but the lapse of time reduces the number of his friends and contemporaries—over forty years—since his death, and I am older than he was.

Your affectionate aunt,  
L. HOWARD.

Thus it remains a mystery why Thackeray really did withdraw the first woodcut of the Marquis of Steyne. Perhaps there may be some one still alive who, on seeing this letter, may be able to give the real reason.

SHERBORNE.

BISHOPRIC OF MONS MARANUS (9<sup>th</sup> S. vii. 208).—This place is described as "Ville des Hirpins, auj. Monte Marano, dans le Napolitain (Princip. Oltra)," in the 'Dictionnaire de Géographie,' par un Bibliophile (Paris, Firmin Didot Frères, 1870)—a good book to consult before writing to 'N. & Q.'

JULIAN MARSHALL.

Montemarano is a small city of the province of Naples, in the Principato Ultra, marked on the map about twelve miles eastward of Avellino. It was made by Gregory VII a bishopric under the Metropolitan of Benevento.

F. ADAMS.

[Other replies are acknowledged.]

DAISY NAMES (9<sup>th</sup> S. vii. 8, 53).—SIR HERBERT MAXWELL's interesting reply hardly touches local derivation. *Crazy* may well be a corruption of *Christ's eye*, and it would not be inappropriate to the daisy; but how about the following *Bets*? If any reader from the counties mentioned knows the derivation of the names (for ox-eye daisies), *Crazy Bets* (Wiltshire), *caten-a-roes* (Lancashire), and *Dutch Morgan* (Isle of Wight), and will communicate it, I shall be grateful.

MEGAN.

CONFIDENTIAL DISPATCHES IN TIME OF WAR (9<sup>th</sup> S. vii. 208).—During the retreat on Torres Vedras in 1810 Wellington wrote to Lord Liverpool, complaining of the information given to the enemy through the publication in the newspapers of his dispatches. Lord Liverpool replied, agreeing with Lord Wellington about the disadvantage of publishing everything, and requesting him to prepare duplicate dispatches, one set for the Cabinet only, the other for publication.

HERBERT MAXWELL.

"ANCE MARIOLE" IN A CHARTER (9<sup>th</sup> S. vii. 47, 95).—MR. LIVESEY'S query is not likely to elicit a reply. If he cannot evolve the meaning of *ance mariole* with the context before him, is it reasonable to expect that others will be able to guess it without such help? Let us have the context.

F. ADAMS.

"FOUR-AND-FIVE" (9<sup>th</sup> S. vii. 149).—This mystic Orientalism was invented by Mr. Le Gallienne to rhyme with the word "alive." It was suggested to him by quatrain No. 120

field's text, where the phrase "panj-i-chär arkan" is properly translated "five and four elements," "elements" in this place, not earth, air, &c., entials, component parts, or supports

The quatrain is merely a typical play on the numerals, admirably by Whinfield :—

*re, and nine spheres, eight heavens made*

*its seven of six sides, as we see  
ises, and four elements, three souls  
ds, but only one, O man, like thee.*

A strain is No. 160 in the Lucknow, in the Bombay lithographs, and in the Villon (Payne) translation, ect rendering of *arkan* throws Mr. Anne's invention into beautiful relief. y Persian locution of the kind is ght-and-Four," which is recurrent n poetry and refers to the twelve f Muhammad. *Schwamm d'rüber.*

EDWARD HERON-ALLEN.

RET OF BAVARIA (9<sup>th</sup> S. vi. 369, 453, thank the correspondents who have on above. I still hope that her date may be run to earth, and shall be if any reader finding it will pass on mation to me. MEGAN

RET OF BOURBON (9<sup>th</sup> S. vi. 289, 397, 55 [Bavaria, in error], 111).—I thank correspondents who have helped me. of birth of above seems unattainable; it possible that it is actually un. I am anxious to discover it. MEGAN.

ON THE SKIN (9<sup>th</sup> S. vii. 27, 113) tten by the late Sir Alfred Power, C.B., Vice-President of the Local ent Board of Ireland. They appear tary Rhymes,' 8vo, London, 1871. is born at Market Bosworth, 1805. J. S. C.

AS A HATTER" (9<sup>th</sup> S. vi. 448).— has "to hatter," to be confused, &c., violent; as of a turbulent crowd; *bo*, glossed as "fury, rage." "Mad," ence, does not mean insane. For Pepys, in his 'Diary,' describes ident as making him "mad." As o hat makers, it is supposed to a personal extravagance, owing to abundant prosperity of journeymen, from the high prices then or beaver hats or castors.

A. HALL.

rase was evidently well known about the time that an original

farce with this title by Francis A. Marshall was published in one act in 1863.

J. HOLDEN MACMICHAEL.

VERSES ON THE IRISH FAMINE (9<sup>th</sup> S. vii. 148).—In the second stanza "Mr. Commissioner" replies somewhat in this way :—

Dig up your tubers, put them in a dry place,  
Plenty of straw put underneath each layer,  
Grind them to pulp, or if you think it better,

Toast on a griddle.

Pat is overwhelmed by this advice, and says (according to memory) :—

Murdher an' ouna. Where's the straw to come from,  
Mill for to grind, or griddle to roast them on?

The lines may have appeared in *Punch*.

W. H. PATTERSON.

Belfast.

"CRADLE COMMISSIONS" (9<sup>th</sup> S. vii. 169).—In the "Life of Charles Blacker Vignoles..... Soldier and Civil Engineer.....by his Son..... London.....1889," pp. 5-8, one reads of a transaction in the army similar to the subject of this inquiry. Vignoles, an infant born on 31 May, 1793, received his commission dated 25 October, 1794, qualified by the (manifestly reasonable) stipulation "that he shall exchange to half-pay immediately, as he is too young to serve."

CHARLES HIGHAM.

[See 'Child Commissions,' 8<sup>th</sup> S. viii. 421, 498; ix. 70, 198, 355, 450.]

D'AUVERGNE FAMILY (9<sup>th</sup> S. vii. 68, 117, 176, 191).—I am indebted to D. for his note. I should mention, however, that my communication was sent to 'N. & Q.' before the Editor's notice of the Marquis de Monclar's statement appeared, and must not therefore be regarded as traversing what the Marquis has said. D.'s note may not be of the less value because it is negative, but it does not help towards a solution of how this Philip D'Auvergne, a British vice-admiral, came by the title of Duke or Prince of Bouillon, for that he was so styled is an historical fact. In the British 'Navy Lists' of the period I find, for instance, the following :—Year 1804 : Captains of Royal Navy, P. D'Auvergne, Prince of Bouillon, appointed 1784. Ships in Commission, The Severn, 44 Guns, Philip, Prince of Bouillon. Year 1808 : Vice-Admiral of the Blue, Prince of Bouillon. Year 1815 : Vice-Admiral of the Red, Prince of Bouillon. These are official and continuous recognitions of the title which a plain man would like to understand. Further, in the list of subscribers to Berry's 'History of Guernsey,' London, 1815, there appears Vice-Admiral the Prince of Bouillon. Now, what is the

explanation of the connexion of that title with this Philip D'Auvergne of Jersey? That is the point, for I do not know that any one, even the admiral himself, regarded this Philip as by actual descent holding the original title of Duke or Prince of Bouillon. I called him "titular" partly on that ground, and partly because he may have had the name without the revenues, although I have read that after the restoration of Louis XVIII. he was again put in possession of the duchy, of which he had been despoiled by Napoleon, but was finally deprived of it by the Congress of Vienna.

May I say that I did not use the expression "peer of France" in a technical sense? At the same time, when D. says that the term is only used there of those who were members of the Upper House from 1830 to 1848, he must have forgotten not only the famous body of the twelve Peers of France—believed to have been instituted as far back as the age of Philip Augustus, at whose coronation, in 1179, Henry of England, Duke of the Normans, as one of them, was present—but also the more modern Chamber of Peers which dated from the charter of Louis XVIII. in 1814, and out of which the peers of the Monarchy of July took their rise. There were certainly many heroes before Agamemnon.

J. L. ANDERSON.

Edinburgh.

WOORE, IN SALOP (9<sup>th</sup> S. v. 128, 236; vi. 33, 157, 218, 312; vii. 134).—At the last reference the A.-S. *wōr*, which we know only in the compound *wōr-hana*, the gloss of *phasianus*, is rightly discredited, if Prof. Kluge's contention is sound. The latter says, *s.v.* 'Auerhahn,' that the O. H. Ger. *or-orre-huon* corresponds to the O. Norse and Swedish *orre*=heath cock (uncompounded). This word he connects with Sansk. *vrsan*, ardent, masculine, and with Latin *verres*, explaining that *huon* may have been added to denote the hen (Ger. *Huhn*, neut.). More probably it was a tautological expression, like our "sledge-hammer." H. P. L.

Since Woore is *Wavre* in Domesday, it may be worth while to note that Wavre in Canton Neufchâtel appears anciently as *Waura*, which is the Low Latin *waureia* or *wauriacum*, untilled or fallow land. This lends support to Mr. Sweet's suggestion mentioned at the last reference.

ISAAC TAYLOR.

"WISC" (9<sup>th</sup> S. vii. 45, 172).—I do not think the condemnation passed upon me at the last reference is justified. It is there stated that my "opinions often carry the taint of over-

haste and ill-consideration, and consequently result in more or less decided withdrawal." I beg leave to ask for at least *some* of the evidence upon which this sweeping charge is based. As far as I am aware, after having done much pioneering work with regard to difficult words for some thirty years, the number of my mistakes is by no means large; whereas, on the other hand, the number of my successes is considerable, or my advice would not be so very frequently asked for and taken. Let us have some evidence of my shortcomings.

WALTER W. SKEAT.

BRAWLING (9<sup>th</sup> S. vii. 227).—Dissenting places of worship are protected against brawling in the same way as churches, for by 23 Vict. cap. 32, sec. 2, persons guilty of riotous, violent, or indecent behaviour in churches and chapels of the Church of England or Ireland, or in any chapel of any religious denomination, or in England in any place of religious worship duly certified under the provisions of 18 & 19 Vict. cap. 81, or in churchyards or burial-grounds, on conviction before two justices are made liable to a penalty of not more than five pounds, or imprisonment for any term not exceeding two months. Section 3 of the same Act sets forth the mode of dealing with the offender.

LEX.

EARLY STEAM NAVIGATION (9<sup>th</sup> S. vi. 3—68, 458; vii. 16, 133).—MR. GEORGE MARSHALL has stated "that the Liverpool Royal William and the Bristol Great Western were probably the first real passenger steamers to cross the Atlantic," and that "in no sense could the [the Sirius] be called a real passenger steamer." Now "passenger steamer" was an expression I never used; but to be satisfied on that point I have inspected, in the office of the Registrar General of Shipping and Seamen, the crew list of the Sirius on her voyage from Cork to New York in April, 1838. I find the steward's department consisted of three stewards, one assistant, two cooks, and a boy. Would seven hands have been required in an ordinary cargo boat of 412 tons burden if there were no passengers? I think not.

Now as to "justice to Ireland." The Sirius, it is true, was built in Scotland for the St. George Steam Packet Company of Dublin and Cork, for many years past called the "Cork Steam Shipping Company." She proceeded to Dublin under a builder's certificate, where she was registered under No. 33 in 1837. She was subsequently transferred to Cork, from which port she traded. Being considered too small for the Atlantic trade,

employed carrying cargo and passengers between Cork, St. Petersburg, London, Liverpool until 1847, when, according to *list* of 21 January of that year, she ended near Youghal and went to being owned in Ireland, and tradingly from it, she was certainly entitled to be considered an Irish vessel.

[MARSHALL] doubts whether Lieut. Roberts, R.N., the commander of *s.*, was an Irishman. If he will turn

Q.' 2<sup>nd</sup> S. iv. 398, he will find my inscription from the monument by his widow in the churchyard of West in the county of Cork, which commences :

"one commemorates, in the churchyard of *re parish*, the merits and the premature death of first officer under whose command a vessel ever crossed the Atlantic Ocean," &c.

I think I have proved that the Sirius came to Ireland, that she was a passenger and commanded by an Irishman, and family, to my personal knowledge at this date residents there.

EVERARD HOME COLEMAN.  
Brecknock Road.

IN (9<sup>th</sup> S. vii. 47, 110).—See Walter Landor's 'Works,' 1876, viii. 425. In an 'Francesco Petrarcha,' after pronouncing he himself would be almost as likely to abbreviate Francesco into Frank as into Petrarch, Landor goes on to

glish take strange liberties with Italian words; perhaps the human voice can articulate no series of sounds than the syllables which *Livorno*. Certainly the same remark is true of *Leghorn*. However, we are not sure for this depravation; it originated in the ancient masters of the town, who are extremely barbarous—not unlike the Troubadours. With them the unpronounced hard, as it always was among the Romans, is common for *v*; thus *zvoro*.

essay on Petrarcha was first published in the *Foreign Quarterly Review*, July, 1890.

STEPHEN WHEELER.

AL NICKNAMES (9<sup>th</sup> S. iv. 28, 90, 296, 401; vii. 135).—Perhaps the colloquial names for the various states, may be of interest. They are from 'Political Americanisms,' by John, 1890: Badger State, Wisconsin; Bay State, Massachusetts; Bear State, Arkansas; Blue Hen State, Delaware; Blue Indian State, especially Nova Scotians; State, Ohio; Centennial State, Corn Cracker State, Kentucky;

Cracker State, Georgia; Creole State or Pelican State, Louisiana; Empire State, New York; Hawkeye State, Iowa; Hoosier State, Indiana; Jayhawkers, inhabitants of Kansas; Keystone State, Pennsylvania; Land of Steady Habits or Nutmeg State, Connecticut; Little Rhody, Rhode Island; Lumber State, Pine Tree State, Maine; Mother of Presidents, Virginia; Porkopolis, Cincinnati; Sage Brush State, Nevada.

W. B. H.

BLACKHEADS (9<sup>th</sup> S. vii. 169).—I am surprised that this word is not already in the 'H.E.D.', as it is by no means of recent coinage. Blackheads (more commonly, perhaps, called comedones) are due to the overcharging with fatty matter of the sebaceous glands of the skin. The technical term for this disorder is *acne punctata*. The blackness is due to dirt which is absorbed by the fatty secretion of the gland.

C. C. B.

Nine-tenths of the people who are troubled with blackheads would not know them under the term *acne*. Blackhead is the general name for the dots which appear in the pores of many skins, about the nose generally. The old woman's remedy is simple: soak with hot water and squeeze them out. There is another belief that the blackheads of the spots are the heads of live grubs.

THOS. RATCLIFFE.

Worksop.

The term "blackheads" is much older than 1898. Dr. Erasmus Wilson, F.R.S., in his 'Management of the Skin,' London, 1847, while using the term, also describes them to be "punctuated or spotted acne." Halliwell, in his 'Dictionary of Archaic and Provincial Words,' ninth edition, 1878, speaks of them as "boils."

EVERARD HOME COLEMAN.  
71, Brecknock Road.

This term has been familiar to me from childhood in East Cornwall in the sense editorially explained, and I believe it is to be found in print in various advertisements of "blood purifiers."

DUNHEVED.

BERNERS FAMILY (9<sup>th</sup> S. vi. 231, 278, 453; vii. 70).—We have no definite origin for the Barrow family of Essex, but Dame Alice of Barrow also came from Essex, if we are to accept her progenitor Deorman as the extruded owner of the unidentified Geddesdune in Essex; for London, then as now, was largely peopled from the provinces. Nor indeed need she be the last of her Barrow clan. Such pedigrees are necessarily imperfect, and younger sons of a previous

generation may have settled away from Highbury. True, she alienated the family estates in Middlesex, but her bequests were to the Church, and safe from collateral claims. Yet Maud Barrow, if of this race, may by her marriage have strengthened any claims held by Berners, and the 'Testa de Nevil' dates after the death of Dame Alice.

A. H.

ACHILL ISLAND (9<sup>th</sup> S. vi. 489; vii. 36, 133, 171).—I fear MRS. O'HANLON has been imposed upon. The value of her communication on its linguistic side I will leave to Irish scholars. Her topography is quite astray. There is no ford near Kildavnet Castle, and, it would seem, never could have been, since the sound was formed in some remote geologic period. You can walk across the sound at low-water spring tides, some three or four miles north; and, before the (1888) bridge and causeway furnished a roadway, some traffic crossed at low water by a ford about five hundred yards south of the modern crossing, the rest by a ferry just north of the present structure.

C. S. WARD.

Wootton St. Lawrence, Basingstoke.

WHIFFLERS AND WHIFFLING (4<sup>th</sup> S. xii. 284, 354, 397, 416, 525; 9<sup>th</sup> S. vii. 116).—The art of the whiffler-waffler is still known, though I have not seen the practice for a number of years. Whiffling-waffling was common when I was a boy, and many boys could give very creditable exhibitions of the art. It was always done with a stick, as thick as, but shorter than, an ordinary walking stick. I have seen it done to the beat of a lively jig on the fiddle. Some men were great experts, making the stick twirl in the hands round and about all parts of the body—round the head, behind the back, under the thigh, the whiffling-waffling being done as easily with the left as with the right hand. When the exhibition was out of doors the stick was sent whirling high, the performer dancing round a considerable circle before catching it at the right moment of its descent. The display was at times remarkably clever, and was not at all displeasing.

THOS. RATCLIFFE.

Worksop.

"BULL AND LAST" (9<sup>th</sup> S. vii. 128).—The symbol of one trade or avocation was often, and for varying reasons, adopted in addition to the pre-existing sign of another. This being the case, such combinations as the above present as a rule—and the "Bull and Last" is probably no exception—little difficulty as to a solution of their origin. I

have heard it said that the "Last" alludes to the fact that it was the last tavern in Kentish Town before breaking into the open country of Highgate and Hampstead, but this is sheer fancy. Compound signs of the "Bull" are quite common, as the "Bull and Bush," the "Bull and Garter," &c. So also the shoemaker's last lent itself to other combinations, as the "Last and Golden Still," against the "White Hart" Inn, Southwark, and a "Last and Horseshoe" in St. James's Street, Haymarket, neither of which is mentioned in the 'History of Signboards.' The "Blue Last" was a common sign, distinguishing a "house of call" for the sons of St. Crispin. Instances still exist in Broadway, Ludgate Hill, in Dorset Street, Fleet Street (?), and in Clerkenwell; and there was one (in the middle of the eighteenth century) in the Tyburn Road. There is a "Golden Last" two or three doors from the Cordwainers' Hall in Cannon Street; and in the 'Vade Mecum for Maltworms' a "Last" is described as situated at Old Bedlam, and another at Islington. The last is not borne in the Cordwainers' arms, so that its adoption as a sign is probably owing to its being the most indispensable instrument of the shoemaker's craft, rather than to the censure addressed by Apelles to the cobbler, "Ne sutor ultra crepidam," a proverb which no doubt a son of St. Crispin resolved to remember in some degree when he became tavern-keeper at the "Bull" in Kentish Town, of which, before it was rebuilt, there is an engraving in 'Old and New London.'

J. HOLDEN MACMICHAEL.

As there is a "Bull and Gate" in the Kentish Town Road, I imagine the sign of the more northern house was merely adopted to show that this was the final inn along the road for some distance. The original "Bull and Last" must have been considerably older than the "Duke of St. Albans" at the corner of Swain's Lane. Thus there was probably no beerhouse before reaching the now extinct "Fox and Crown" upon West Hill. The board which chronicled the brave and timely act of the landlord there in stopping the too rapid descent of our late Queen's carriage at that dangerous spot, and thereby no doubt preventing an accident, is, I think, now preserved at the Highgate Literary and Scientific Institution.

CECIL CLARKE.

Try Boulogne l'Est = Boulogne-sur-Seine, in contradistinction to Boulogne-sur-Mer, at the estuary of the Somme (Boulogne l'Ouest). Cf. "Bull and Bush" (at Hampstead)=Boulogne Bouche; also "Bull and Mouth"

Boulogne mouth), formerly in St. Martin's-Grand. Analogy, "Bull and Gate" (at Lentish Town)=Boulogne Gate, the entrance to the Continent through France; probable derivation *temp.* Henry VIII.'s campaign in Picardy.

His breeches were of rugged woollen  
That had been at the siege of Bullen (Boulogne).  
Butler, 'Hudibras.'

GNOMON.

Temple.

The term "Last" is probably a corruption of *leash*, a leather thong or rope which would be attached to the ring in the nose of the bull for the purpose of leading it.

JOHN RADCLIFFE.

SHAKESPEARE THE "KNAVISH" (9<sup>th</sup> S. vii. 2).—Perhaps "knavish" is here used in a playful sense, as we now often use "roguish." Boswell says that when Davies introduced him to Dr. Johnson he said "roguishly" that Mr. Boswell came from Scotland. Boswell does not mean that Davies was a rogue. In a novel called 'Lena' the heroine Cecil waits her lover's proposal with a look of "rogue malice," but Cecil's feeling for him is a reverse of malice. M. N. G.

MR. AXON'S interesting note suggests the question, Was "knavish" never used as "roguish" is now, in a humorously affectionate sense? H. T.'s letter is, as MR. AXON says, conceived in a vein of humour, and it was but a slight ground on which to found a charge of detraction of Shakespeare.

C. C. B.

DORCHESTERSHIRE FOLK-LORE (9<sup>th</sup> S. vi. 410).—Your first correspondent speaks of this symbol language which is unknown to us. This sort of language is common in war—our usual condition, that is—in South American republics. Messages, verbal or written, cannot be delivered, and wit and humour must go to work to find another way of communication.

One instance I know was in Mosquera's time in Colombia (1860-4), the situation being this: General Mosquera in prison at Bogotá; "El Tuso" Gutierrez with an arrow to his relief had arrived in a few leagues distant. Mosquera's son, who was in Bogotá, wished to let him know the good news. Now the

"El Tuso" means "the pock." "Tuso" also means a husk of Indian corn; it rather looks like small-pox marks. Seeds are removed. Cipacirá is a little town. Therefore Amalia Mosquera intended to have conveyed to her

father by the jailer a green husk of corn, of which she said he was very fond, and out of which, on the under side, she had removed the grains, placing the corn in a plate of salt. So that Mosquera, on turning it over, perceived "a husk in the salt," and rightly read the riddle, "'El Tuso' Gutierrez is in Cipacirá."

IBAGUÉ.

"BANDY-LEGGED" = "KNOCK-KNEED" (9<sup>th</sup> S. vii. 124).—Bandy legs are crooked legs, and the term is commonly used both of bow-legs and of knock-kneed ones. So far as my experience goes, however, the latter use is, I think, most frequent, and I should never myself call bow-legs bandy. Hulot's identification of "bow-legged" with "knock-kneed" is absurd. The difference between them is well set forth in a supposed plantation song in a tale of slave life which appeared many years ago in *Tait's Magazine*. I quote it from memory:—

Our wench Sal,  
She hab two beau;  
Dere's bow-legged Jim  
And knock-kneed Joe.

To win din gal  
To dere embrace,  
Poor Jim and Joe  
Would run a race.

Jim couldn't run,  
Him tread him toe;  
De skin rub off  
De knees of Joe.

Oh, Sally she look sad,  
And cry at de disgrace  
Dat neder Jim nor Joe  
Was made to run a race.

Littleton (1693) under 'Bandy-leg' has "valpus, varus," his definition of the former word being "that hath his legs bowed outward," of the latter "having crooked legs which bend inward."

C. C. B.

"Bandy-legged" is in use on Tyneside, but in quite the opposite sense to "knock-kneed." A local song gives:—

The space between my bandy legs  
Is about a foot and a half.  
'The Westoe Darling.'  
R. B.—R.

When I was an apprentice in the West Riding of Yorkshire during the late fifties the common and graphic definition of a bandy-legged man was that he was one who "couldn't stop a pig in an entry." This, of course, meant that the person's misformed lower limbs were so bowed that a chance errant hog, meeting him in a narrow passage, would easily escape capture by running between his legs.

HARRY HEMS.

HENRY VII. (9<sup>th</sup> S. vii. 110).—See ‘Polydori Virgilii Historia Anglica’; Hall’s and Fabyan’s chronicles; letters and papers of Richard III. and Henry VII. (Rolls Series); Cooper’s ‘Memorials of Margaret, Countess of Richmond and Derby.’ A. R. BAYLEY.

WHITGIFT’S HOSPITAL, CROYDON (9<sup>th</sup> S. vi. 341, 383, 402, 423, 479. 513; vii. 178).—I quite agree with MR. ARNOTT that it is desirable any doubt as to who was the author of the ‘Admonition’ should, if possible, be removed. It will, I think, be admitted that in his attempt to do so he has—unwittingly no doubt—somewhat changed his position. His first note does not admit of Cartwright having written any ‘Admonition.’ Now he recognizes at least the fact that Cartwright wrote an ‘Admonition.’ MR. ARNOTT, if I may be permitted to say it, has not been very happy in this or his quotations. He surely does not wish us to ground our belief in Field and Wilcox being the authors, because “the persons that are *thought* [the italics are my own] to have made them were in prison.”

I am afraid I have good cause to charge MR. ARNOTT with a greater breach of sound argument than even this, for does he not say, with regard to the quotation in question, “that it shows conclusively that Cartwright did not write the ‘Admonition’”? I venture to assert that it does nothing of the kind—in fact, the extract does not prove anything but that two men were imprisoned without evidence or on very slender evidence of guilt. Against this quotation let me place ‘Historia Vitæ nostræ Magistra. Bodin., 1674,’ on p. 237 of which will be found a list of the books written by Whitgift and Cartwright on the subject before us, the first line being “The Admonition first and second made by Mr. Cartwright.” Surely we are entitled to place more confidence in this than in MR. ARNOTT’s extracts. The writer from whom I quote would unquestionably have within his reach evidence as reliable and precise as the authorities named by MR. ARNOTT.

Is it not somewhat remarkable, following MR. ARNOTT’s premises, that Field and Wilcox should have written such a stirring article, should have sprung the ‘Admonition’ upon the literary world, and as suddenly dropped the matter, leaving the subject to be followed by others?

Who were Field and Wilcox? Is there any record of these gentlemen’s controversial or literary ability before or after the date of the ‘Admonition’? But into what do

MR. ARNOTT’s supposed proofs resolve themselves? 1. It was thought Field and Wilcox were the writers. 2. The ‘Athenæ’ writers say such was the case. 3. Brook says the same.

The first can, I think, be put aside, for the reasons I have given. The second is not reliable, because the list of publications therein given is inaccurate or incomplete; therefore I put it away. We are thus thrown back upon Brook, who, I venture to say, is not an author of such pre-eminence or authority as to outweigh those I have named; and as Brook seems not to have given his authority for the assertion in question, I conclude he derived his information from sources 1 and 2, already disposed of. Readers’ estimation of Brook will hardly be enhanced by MR. ARNOTT’s own valuation of him, for does it not appear that “a prejudiced and one-sided writer” will require to be very much remodelled and recast before he would become “straightforward”?

Let me now point to several facts bearing on the subject which go to throw additional doubt, if any remained, upon MR. ARNOTT’s contention.

In the works of John Whitgift edited for the Parker Society, 1853, we are told Whitgift was in September, 1572, engaged upon the ‘Admonition’ controversy. The writers in the ‘Athenæ’ state that Field and Wilcox were in prison about November, 1572. The Parker Society’s publication states that “The ‘Admonition’ comprised two parts or treatises, printed without any author’s name,” adding, “but understood to have been written by John Field and Thomas Wilcox.” Here again we have only supposititious statement. This is followed by a more extraordinary assertion, thus: “It was followed by another similar piece, entitled ‘A Second Admonition to the Parliament,’ written, it is supposed, by Cartwright himself.” What does the last sentence mean? If Field and Wilcox actually were the *bond fide* authors of the first, why say “Cartwright is supposed to have written the second *himself*” (italics by myself)?

Did Cartwright dictate or inspire the first? is perhaps a question hinted at here.

It will be noticed that in both cases the same hypothesis is used. But what is the fact? Why, the following: “A reply to the answer made by M. Doctor Whitgife against the Admonition to Parliament. By T. C.” If circumstantial evidence was wanting, which it is not, here we have positive proof that the ‘Admonition’ referred to was written by Thomas Cartwright. Yet in the face of evidence such as this, the title-page of the

y,' we are asked to believe, on the  
rity of even the Parker Society pub-  
n, that "it is supposed" to have been  
n by Cartwright. Again, we have "A  
e of the Ecclesiastical Regiment, &c.,  
d by T. C. in his reply against D. Whit-  
Anno 1574."

ming up the evidence so far produced,  
certain that there is no direct proof  
he 'Admonition' was the product of  
and Wilcox, or that they ever wrote  
lished it; failing this, the circumstan-  
contemporary (and otherwise) evidence  
questionably in favour of Cartwright  
written 'The Admonition to Parlia-  
ALFRED CHAS. JONAS.

DON EVENING PAPER (9<sup>th</sup> S. vii. 165).—  
be interesting to note that an evening  
called *The Sun* was in existence when  
Victoria ascended the throne. I have  
possession a copy of this paper con-  
particulars of the Queen's coronation.  
printed in gold and published at six-

It bears date "London, Thursday  
ig, June 28, 1838," and is numbered  
JOHN T. PAGE.  
Haddon, Northamptonshire.

ULIE" (9<sup>th</sup> S. vii. 167).—An example of  
me for weak or deformed sheep occurs  
g's 'Brownie of Bodsbeck,' chap. viii.  
Claverhouse asks the younger of the  
hope boys to state what visitors have  
y been at the farmhouse, he begins his  
hus :—

el, ye see, first there was Geordie the flesher,  
t took away the crocks and the paulies, and  
kit-lamb, and gae me a penny for setting  
ough between the lochs."

rocks" are the old ewes, the "paulies"  
weaklings destitute of promise, and  
rockit-lamb" is a crossbred specimen  
ey face. The etymology of "paulie"  
tful. In his account of "paulie-footit,"  
r, Jamieson suggests an origin of what  
the same word. THOMAS BAYNE.

word is used in the Scottish lowlands  
ense of "palsy." A person who allows  
id to hang loosely from the wrist (as  
condition known as wrist-drop) is  
ly called "Paulie-hand." J. A. B.

will be a substantival form of "poorly."  
eshire one hears it pronounced some-  
"paulie," and sometimes as though the  
lable rimed with "bowl," as "powlie."  
ll has "poorly" in addition to  
." Jamieson gives the verb "to poor."  
y therefore take it that a substantive  
follow from the adjective "poorly."

Possibly "pailie" is from a different root.  
"Pallid" and "poorly," capable of the same  
meaning, have different derivations.

ARTHUR MAYALL.

DOUBTFUL PASSAGES IN CHAUCER (9<sup>th</sup> S.  
vii. 82. 189).—May I be allowed to point  
out that an edition of Chaucer was published  
in 1894, in which several of the points dealt  
with are explained? The edition was printed  
at Oxford, in six volumes. I take the points  
one by one.

1. *Treve-love*, 'C. T.' 3692.—The reference  
is to herb-paris; see vol. v. 109. There is no  
support for any other reading; the reading  
*tri-leaf* (or whatever it is) will not scan.

2. *Viretoot*.—Explained in the note, vol. v.  
p. 110. The suggested meaning of "quickly"  
will hardly do. The O.F. for "quickly" was  
not *tot*, but *tost*.

3. *Ribile*, 'C. T.' 3331.—Explained in  
vol. v. 102 as the Moorish *rabāb*, precisely  
as we are now told (*ante*, p. 189) it ought  
to be. The quotation which your corre-  
spondent has "chased for years" is well  
known to me. It is from a 'Poem on the  
Evil Times of Edward II,' published by the  
Percy Society in 1849, p. 8. The misprint of  
*skewer* instead of *shewer*, a mirror, is some-  
what singular.

4. *Chirking, chirke*.—Explained in the  
Glossary, vi. 46, and in 'H.E.D.' There is  
no difficulty.

5. *Galingale*.—Fully explained in the Notes,  
v. 37. See 'H.E.D.'

6. *Gat-tothed*.—See Notes, v. 44. The ex-  
planation from *gat*, goat, is wrong, for  
Chaucer's spelling of goat is *goot*. He did  
not write in Northumbrian.

7. *Citole*.—The Glossary duly refers to  
'H.E.D.'

8. *Dreint*, "drowned"; Glossary, vi. 79.

9. *Pavade*, an error for *panade*. See note  
v. 117.

10. *Popper*, "a small dagger"; v. 117.

11. *Hawebake*; see note, v. 141; cf. 'H.E.D.'  
Quite distinct from *hauberk* and from *haw-  
buck*; see 'H.E.D.' *Hauberk* would not scan.

12. *Whyle*, i.e., "time." See Glossary.

13. *Mannish*. Tyrwhitt is right, as the  
word occurs four times. See Glossary, vi. 160.

14. *Ribibe*; see note, v. 325.

15. *Chere*, "a look"; see Glossary, vi. 45.

16. *Wade's bote*.—Not "a messenger," be-  
cause the M.E. form of messenger was *bode*,  
not *bote*. If 'H.E.D.' is not accessible, see  
Stratmann.

17. *Blake-beried*; see note, v. 272. N.B.  
This note was first printed in 1877, and has  
been frequently reprinted.

18. *Wafereres*; see note, v. 277. It does not mean "wayfarers," but "waferwomen," a term explained by Nares.

19. *Vitremite*; see note, v. 237.

20. *Colfox*; see note, v. 255. It is perfectly obvious that neither my edition nor the 'H.E.D.' has been consulted.

WALTER W. SKEAT.

The difference between "chark" and "chirk" is noticeable in the speech of provincial Scotland. The former, from O.E. *cearcian*, gets the form "jirk," and indicates a rasping, disagreeable noise, such as that produced by the grinding of the teeth during sleep, while the latter is pronounced as "chyrik" or "cheerik," and applies to a light and piping sound. A woman with a thin, tremulous voice, or a man similarly endowed—especially if, in addition, either is not fully trusted—is summarily dismissed as a "cheerikin peaseweep o' a creatur'." It would be difficult to get further than the supreme contempt implied in that description.

THOMAS BAYNE.

Glasgow.

"THE SPOTTED NEGRO BOY" (9<sup>th</sup> S. v. 456, 505; vi. 55).—This was probably the skin disease called in Spanish *carate*. It is quite common in the Republic of Colombia (S.A.), and is, I am told, an affection of the colouring pigments of the skin. The outer surface is smooth, and there is no pain nor irritation. Black people show the results more than brown or white ones, but they are all liable to get it, as also are some animals. They look speckled or piebald—the black part blacker than it naturally would be, and the white much whiter also.

IBAGUÉ.

"PUT A SPOKE IN THE WHEEL" (9<sup>th</sup> S. vii. 128).—The allusion is to the pin or spoke used to lock wheels in machinery; hence, to put an impediment in one's way, to act the "spoil-sport," to interfere unwarrantably or indiscreetly. See Brewer's 'Dict. of Phrase and Fable,' 1895.

J. HOLDEN MACMICHAEL.

Certainly this is accepted as meaning to do another an injury—"to put another nail in his coffin," in fact.

Fair Park, Exeter.

HARRY HEMS.

GUN REPORTS (9<sup>th</sup> S. vii. 207).—These were fully explained and accounted for at the time by some correspondents of one of the newspapers—I cannot recollect which, but I believe the *Morning Post*. The configuration of the country was the chief element, I believe.

RALPH THOMAS.

MANUSCRIPTS AT PARIS (9<sup>th</sup> S. vii. 189).—There is an elaborate photographic studio attached to the Bibliothèque Nationale, so that, so far as that institution is concerned, there would be no difficulty in obtaining facsimiles. As to other places in Paris, SEIRIOL might write to M. Léopold Delisle at the Bib. Nat. and ask to be put in communication with the official photographer.

W. ROBERTS.

47, Lansdowne Gardens, S.W.

SENECA AND GALEN: TRANSLATIONS WANTED (9<sup>th</sup> S. vi. 387; vii. 132).—There is no translation of Galen into English, but there is a French translation, "Œuvres Anatomiques, Physiologiques et Médicales de Galien, traduites.....par le Dr. Ch. Daremberg, 2 vols., Paris, J. B. Ballière, 1854-6."

W. R. B. PRIDEAUX.

Royal College of Physicians.

"ROUEN" AND "SUCCEDANEUM" (9<sup>th</sup> S. vii. 149, 214).—An earlier instance of *rouen* than any hitherto quoted occurs in Sir Thomas Elyot's 'Castel of Helth' (1534), bk. iii. chap. xii.: "As mylke hot from the udder, or at the lest new milked, ruen cheese, sweete almondes," &c. In the edition of 1561 it is "ruen chese," in that of 1580 "swete Ruen cheese."

R. D. WILSON.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*East London.* By Walter Besant, M.A. (Ch. & Windus.)

INDEFATIGABLE in his explorations of London, Walter Besant has now begun afresh his labour—describing what at present and for a few years longer may be described as its easternmost port. The district with which he deals is that to the north of the Thames which stretches from Bishopsgate Street to East Ham, and includes the once-suburban villages of Hackney, Clapton, Stoke Newington, Old Ford, Stepney, Bow, and Stratford. A region less familiar to the resident in Central and Western London cannot easily be found. We ourselves in days gone by have explored the greater part of the district, and have even trudged to the country beyond so far as Romford. What a few years ago even were green fields or marshy tracts are now covered with houses, mostly of indescribable ugliness and squalor, and on the entire part with which Sir Walter is concerned is now settled a population of two millions. Little enough is there in the shape of architectural beauty or historical association on which Sir Walter can exercise his practised pen. Only one piece of description is furnished in which we recognize the author of 'South London.' This is called "The Wall" not London Wall, as is carefully explained, but that long wall of unknown origin which runs along the north bank of the Thames and is carried round the marshy Essex shores and "round

hose Essex islands which were once broad expanses of mud at low tide, and at high tide shallow and useless stretches of water." Travelling always on foot and alone, we hesitated to explore places very yard of which seemed suggestive of possible violence and crime. Sir Walter, whose journeys, we opine, were not solitary, feels with us, and says of the wall, which extends one hundred and thirty miles: "If one were to tell of a murder, this would be a fitting place for the crime.....The murderer would choose the time between the passing of two ships; no one could possibly see him; he would conduct his victim along the wall, conversing pleasantly till the favourable moment arrived. The deed accomplished, he would leave the wall and strike across the fields till he found a path leading to the haunts of man. Any secret or forbidden thing might be conveniently transacted on the wall; it would be a perfectly safe place for the conurbation of conspirators and the concoction of their plans, or it would be a place to hide a stolen treasure.....or where a hunted man could find refuge." Uncanny indeed it is, and there is no attraction beyond the sense of absolute solitariness that could lead one to it. It is with the working population of the East-End town that Sir Walter is principally concerned. Of this he writes sympathetically and large-heartedly. He is happier than we were, for he finds something to admire physically in the denizens. To us a few years ago the total absence of anything approaching to good looks was appalling. It seemed as if the children were born old, or had not time to stay young. We know indeed few things more saddening than to walk down those endless miles of streets, each just like the other. Concerning the Pool of London, the docks, the Tower Bridge, &c., much may be said, and the book is readable and admirable. Specially attractive are the illustrations, which include an etching by Francis S. Walker, R.E., and characteristic designs by Phil May, Joseph Pennell, and L. Raven Hill. These are numerous and well executed, and the book is attractive to the artist as well as the sociologist. Residents in the West-End will find subject for serious reflections in the pictures presented of a life so close to them and so apart from their own. In reading the volume, which is handsomely got up in all respects, we find it difficult to resist the conclusion that it was originally designed for an American public.

*The Marriage Registers of St. Dunstan's, Stepney.*  
Edited by Thomas Colyer-Fergusson.—Vol. III.  
1607-1719. (Privately printed.)

EIGHTEEN months after the appearance of the second volume of Mr. Colyer-Fergusson's meritorious labours the third volume, carrying the register up to 1719, sees the light. Materials enough for one more volume exist, should it be held desirable to complete the registers up to the Hardwicke Marriage Act. We have reached now in this volume a point at which the tide of westward migration had begun, and few records of great interest to the historian or the student of literature reward the search. Our own explorations failed to bring to light records of such interest as we traced in dealing with the previous volumes (see 9<sup>th</sup> S. ii. 279; iv. 239). Mr. Colyer-Fergusson points out, however, that "on the 29<sup>th</sup> January, 1717, Edmund Marten, of New College in Oxford, clerk (subsequently Dean of Worcester), married Dame Annabella Howard, of North Aston, in y<sup>e</sup> County of

Oxford," and that "on 7<sup>th</sup> April, 1697, Mr. William Greaves of Limehouse, shipwright, espoused Elizabeth Consett of Mile-end." This Greaves, or Graves, was a member of a once well-known shipbuilding firm. Huguenot names remain, of course, abundant, though the indications are not such as enable us to associate the bearers with any well-known refugees. In a great many cases the names have undergone modification, as Martino is presumably Martineau. It is sincerely to be hoped that Mr. Colyer-Fergusson will receive the support that will encourage him to complete his logically and earnestly conducted task. His work, which, as at the references indicated above we have said, is limited to one hundred copies, can be obtained from him at Wombwell Hall, Gravesend.

*Greek Thinkers.* By Prof. Theodore Gomperz.  
Vol. I. (Murray.)

WILL the time ever come when the thoughts and speculations of the wise men of ancient Hellas will have lost the fascination which they have so long exercised over humanity? Apparently not. So long as the world lasts the profound intuitions and audacious ratiocinations of that singularly gifted race, with its keen intellect and subtle imaginings, will throw a dominating glamour over the student of philosophy. The world may progress, but Hellenism is never out of date nor deposed from its pride of place. The opening days of the twentieth century place before the English public the first instalment of a new work on this ever-fresh theme in a translation of the 'Griechische Denker' of Prof. Gomperz, of Vienna, which appeared four years ago at Leipzig. Dr. Gomperz has devoted the labours of a lifetime to this special department of knowledge, and possesses all the essential virtues of erudition, candour, analytical power, and soberness of judgment which such a work demands. In particular, he displays an extent of reading which is little short of marvellous, and quotes our Oxford and Cambridge scholars as freely and readily as he does his German *confrères*. Even the byways of English literature he seems to have visited and laid under contribution. Thus, when he would describe the stilted antithetical style of the sophist Gorgias, he does so by means of a very pat quotation from one of the scarcer euphuistic treatises of John Lyly. When we add to these good gifts the charm of a brilliant and pellucid style, a graphic mode of presentation, and a wide sympathy with culture, modern as well as ancient, we have all the elements of a work which ought to receive a cordial welcome from the English reader, as no doubt it will. The translator, moreover, Mr. Laurie Magnus, who has been helped by the direct co-operation of the author, has done his part with such success that he is altogether forgotten in the perusal, which is perhaps his highest praise. We may just hint our dislike of the phrase that a person "coalesces" two things, and of the archaism "hearkening a song."

It would be manifestly impossible to give more than the barest outline of what this well-filled volume contains. Opening with an introduction, in which he gives a masterly survey of the effects of its environment on ancient Greece, its obligations to the more ancient civilizations of Babylon and Egypt, and its earliest religious development through animism to polytheism, Dr. Gomperz goes on to discuss the naïve speculations of Thales of Miletus, Anaximander, Heraclitus, and other

natural philosophers of Ionia. Referring here to the beginning of scientific research, he makes the suggestive remark that it was "a double blessing for the free progress of thought among the Greeks that their predecessors in civilization possessed an organized priesthood, and that they themselves lacked it." The Orphic and Pythagorean systems then engage attention. Book II. is devoted to the metaphysicians and positive-scientists from Parmenides, the founder of the doctrine of unity and the unchangeability of matter, down to that showy charlatan Empedocles, who was nevertheless the father of modern chemistry. Book III. deals with the 'Age of Enlightenment,' which takes in the physicians—a chapter of great interest—the Atomists, and other pioneers of science, ending with the Sophists and the historians, down to Thucydides. A notable passage here occurs on the legitimate use of hypothesis in scientific investigation, when "the golden guess is morning star to the full round of truth," for, as William Blake observed, "what is now proved was once all imagined."

A valuable mass of notes and references is relegated to the end of the volume. We confess we prefer the older method of exhibiting these necessary aids at the foot of the page. It may detract from the typographical symmetry, but it is much more convenient for the reader. The translator has judiciously furnished a provisional index to the present instalment. The second volume, which will deal mainly with the important personalities of Plato and Socrates, will appear this year; and the final volume, which we believe is still in the making, will follow in due time. Meanwhile we have enough to secure our hearty commendation of what will be a monumental work.

*Byegones relating to Wales and the Border Counties.*  
Vol. VI. (Oswestry and Wrexham, Woodall & Co.)

MUCH quaint information is buried in this periodical, which has now enjoyed a life longer than is vouchsafed to many publications of its class. It is, moreover, useful as a work of reference in regard to the Principality and its borders. We welcome its prolonged existence, and should have nothing but praise for it if it would rectify the error in its title.

*Coutts & Co., Bankers, Edinburgh and London.*  
By Ralph Richardson, F.S.A.Scot. (Stock.)

BEFORE a year is out a second edition of Mr. Richardson's memoirs of the Couttses has been demanded. It now appears in an enlarged and amended form, and will doubtless be followed by other editions. The plates are the same as before, and the volume is in all respects equal to its predecessor. It is rather deplorable, however, that a mistake in the letterpress so easily remedied as that we pointed out (see 9<sup>th</sup> S. v. 507) remains uncorrected.

We have received the third volume of the *Annual Transactions of the United Empire Loyalists' Association*, issued at Toronto from the Church of England Publishing Company. In addition to introductory matter giving the constitution and by-laws, with portraits and memoirs of the officers of the institution, the book furnishes various historical and biographical sketches. Many of them open out matter concerning which the average Englishman knows very much less than he ought

Lady Dilke supplies an account of Samuel Strong and the Georgia Loyalists. How many people know, we wonder, how loyal a state was Georgia; and how it was recovered from the insurgents, into whose hands it had fallen; or have heard of the brilliant defence of Savannah against the allied "Whigs" and French? Loss of property was not the most humiliating experience of the Strongs during the rebellion, though that was heavy enough. One of them, who was credited with the authorship of some pamphlets written on the Government side, was "tarred and feathered and ridden on a rail." The loyalty then so conspicuously displayed still characterizes the Strongs, three of whom are serving in South Africa. Much interesting information concerning the Fairfaxes is comprised in Lady Dilke's valuable contribution. Other loyalists of whom an account is given include the Leeple family, of Dutch extraction, whose story is particularly romantic. The adventures of the Merritts, originally De Meriet, are told by Miss Catherine Nina Merritt, of Toronto. Mr. Edward Marion Chadwick deals with the Six Nations Indians as United Empire Loyalists. Mrs. Charlotte Bruce Carey deals with the Bruce family. Dr. William Canniff depicts Adolphustown, the first settlement of United Empire Loyalists, and Mr. Walter Rogers tells the story of his ancestors' sufferings for the cause. It is pleasant to find a worthy tribute at length paid to the steadfast and heroic sons of England, whose history for a hundred years has been strangely neglected. Many of the incidents recorded are eminently stimulating, and the tale of suffering of the founders of empire in Canada is worthy of a conspicuous place in our history.

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We must call special attention to the following notices:—

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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M. N. G. ("Cicero on Augurs").—Here is the reference: "Vetus autem illud Catonis admodum scitum est qui mirari se dicebat, quod non ridet haruspex haruspicem quum vidisset" (Cic., 'Div.', ii. 24, 51).

#### NOTICE.

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## THE ATHENÆUM

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LONDON, SATURDAY, APRIL 6, 1901.

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## Notes.

## EDMUND SPENSER, 'LOCRINE,' AND 'SELIMUS.'

(Continued from p. 205.)

IN '1 Tamburlaine,' IV. iii., Dyce, p. 28, col. 2, the Soldan compares himself to a pilot in the haven, viewing a strange ship rent in the winds and shivered against the craggy rocks; and he follows up his metaphor by the registration of a vow, confirmed with holy Ibis's name. The figure and the vow were suggested by the following stanzas from 'The Faerie Queene,' which are boldly copied, yet admirably varied, in 'Selimus':—

*Britomart (viewing the raging sea).* Huge sea of sorrow and tempestuous griefe,  
Wherein my feeble barke is tossed long  
Far from the hoped haven of relief,  
Why doe thy cruel billowes beat so strong,  
And thy moyst mountaines each on others throng,  
Threatning to swallow up my fearefull lyfe?  
O, doe thy cruell wrath and spightfull wrong  
At length allay, and stint thy stormy strife,  
Which in these troubled bowels raignes and rageth  
ryfe!

*For els my feeble vessell, crazd and crackt*  
*Through thy strong buffets and outrageous blowes,*  
*Cannot endure, but needs it must be wrackt*  
*On the rough rocks, or on the sandy shallowes,*

The whiles that Love it sterres, and Fortune rowes:  
Love, my lewd pilott, hath a restlesse minde;  
And Fortune, boteswaine, no assurance knowes;  
But saile withouten starres gainst tyde and windes:  
How can they other doe, sith both are bold and  
blinde?

Thou god of windes, that raignest in the seas,  
That raignest also in the continent,  
At last blow up some gentle gale of ease,  
The which may bring my ship, ere it be rent,  
Unto the gladsome port of her intent!  
Then, when I shall myselfe in safety see,  
A table, for eternall moniment  
Of thy great grace and my great iopardee,  
Great Neptune, I vow to hallow unto thee!

Book III. canto iv. stanzas viii.-x.

Compare:—

*Baj.* You swelling seas of never-ceasing care,  
Whose waves my weather-beaten ship do toss:  
Your boistrous billows too unruly are,  
And threaten still my ruin and my loss;  
Like hugy mountains do your waters rear  
Their lofty tops, and my weak vessel cross.  
Alas! at length allay your stormy strife;  
And cruel wrath within me raging rife.  
Or else my feeble bark cannot endure,  
Your flashing buffets and outrageous blows:  
But while thy foamy flood doth it immure,  
Shall soon be wrecked upon the sandy shallows.  
Grief, my lewd boat-swain, stirreth nothing sure,  
But without stars 'gainst tide and wind he rows,  
And cares not though upon some rock we split:  
A restless pilot for the charge unfit.  
But out alas, the god that rules the seas,  
And can alone this raging tempest stant,  
Will never blow a gentle gale of ease,  
But suffer my poor vessel to be rent.

'Selimus,' II. 1761-80.

Lest it should be imagined that the author of 'Tamburlaine' would not avail himself of such lengthy passages from Spenser, I will prove that he did so. Dyce noticed the repetition by Marlowe of one of the stanzas that I shall adduce—the first one; but he overlooked the fact that the continuation of the speech in 'Tamburlaine' is a free imitation of another part of 'The Faerie Queene':

Upon the top of all his loftie crest,  
A bounch of heares discoloured diversly,  
With sprincled pearle and gold full richly drest,  
Did shake, and seemd to daunce for iollity;  
Like to an almond tree ymounted by  
On top of greene Selinis all alone,  
With blossoms brave bedecked daintily;  
Whose tender locks do tremble every one  
At everie little breath, that under heaven is blownde.

Book I. canto vii. stanza xxxii.

So forth she comes, and to her coche does clyme,  
Adorned all with gold and girldons gay,  
That seemd as fresh as Flora in her prime;  
And strove to match, in roiall rich array,  
Great Junoes golden chayre; the which, they say,  
The gods stand gazing on, when she does ride  
To Ioves high hous through heavens bras-paved  
way,

Drawne of fayre peacockes, that excell in pride,  
And full of Argus eyes their tayles dispredden wide.

Book I. canto iv. stanza xvii.

In Marlowe thus :—

*Tamb.* I'll ride in golden armour like the sun ;  
And in my helm a triple plume shall spring,  
Spangled with diamonds, dancing in the air,  
To note me emperor of the three-fold world ;  
Like to an almond-tree y-mounted high  
Upon the lofty and celestial mount  
Of ever-green Selinus, quaintly deck'd  
With blooms more white than Erycina's brows,  
Whose tender blossoms tremble every one  
At every little breath that thorough heaven is  
blown.

Then in my coach, like Saturn's royal son  
Mounted his shining chariot gilt with fire,  
And drawn with princely eagles through the path  
Pav'd with bright crystal and enchas'd with stars,  
When all the gods stand gazing at his pomp,  
So will I ride through Samarcanda-streets.

'2 Tamburlaine,' IV. iii. p. 66, cols. 1, 2.

So much has been attributed to Marlowe, who lived but thirty years, that it may be asked, How much more? My answer is that I only claim 'Selimus' for him, in addition to the plays and poems in Dyce. Not only so: I assert that Marlowe had no hand in 'Titus Andronicus' or the various versions of 'Henry VI.'; and I am prepared to prove my assertion. In these dramas Marlowe is merely copied by Shakespeare, who is their sole author.

'Selimus' has all the appearance of being an older play than 'Tamburlaine,' and therefore it seems to be the eldest of Marlowe's works. The construction "for to" with an infinitive occurs in 'Selimus' no fewer than thirteen times, and several times the play has "for" in the sense of "because," and other bits of a phrasing that was fast dying out. This phrasing occurs but rarely in Marlowe's other work, but it is extremely common in Spenser, whom the author of the play imitates throughout. As a matter of fact, some of these turns of expression in 'Selimus' can be proved to have been taken direct from 'The Faerie Queene.'

Like '1 Tamburlaine,' 'Selimus' was written with an eye to continuation, and the remainder of the play was to follow, provided that Part I. pleased the "Gentles." But the "Gentles" apparently were not pleased, for nobody has ever heard of 'Selimus' Part II. The author's own words in his Prologue to Part II. of 'Tamburlaine' are worth noting in this connexion, as they show clearly that this portion of his great drama would not have been written if the public had withheld their approval from Part I. :—

The general welcomes Tamburlaine receiv'd,  
When he arriv'd last upon the stage,  
*Have made our author pen his Second Part.*

*It is possible, then, that the first part of 'Selimus' proved to be a bad venture, and*

that Marlowe resolved to change his subject to one presenting similar aspects and capable of treatment on similar lines. In 'Tamburlaine' we find such a subject, and a treatment that is identical in all its features with that displayed in 'Selimus,' even to the minutest bits of phrasing.

The author of 'Selimus' was well acquainted with the life-story of the Scythian shepherd, whom he mentions three times in his play. Each time that he alludes to Tamburlaine, he alludes to him in terms that instantly recall 'Tamburlaine' :—

For Tamberlaine the scourge of nations.

Sprung from great Tamberlaine the Scythian thief.  
'Selimus,' ll. 1754, 2449.

Marlowe thus :—

Of Tamburlaine, that sturdy Scythian thief.  
'1 Tamb.,' I. i. p. 7, col. 2.

The scum of men, the hate and scourge of God,

My lord, it is the bloody Tamburlaine,  
A sturdy felon, and a base-bred thief.

'1 Tamb.,' IV. iii. p. 28, col. 1.

The 'Selimus' Bajazet is, as I have shown, associated in the play with his namesake of 'Tamburlaine'; nor does it forget to make a passing allusion to Usumcasane, one of Tamburlaine's devoted followers. In fact, outside myth and fable, and barring references to personages directly concerned with the play, 'Selimus' makes allusions to only six historical names: Constantine, Mahomet, the great Sultan Ottoman (the founder of the Ottoman dynasty), Bajazet, Tamburlaine, and Usumcasane. The last three, of course, have been made immortal by Marlowe. Prester John, too, is mentioned in 'Selimus' as well as in 'Tamburlaine,' but he must be classed amongst the myths. Yet these allusions in 'Selimus' show that the author would not experience much trouble in passing from one subject to the other.

The Conclusion of 'Selimus' is neither more nor less than a forecast of 'Tamburlaine,' expressed in terms identical with those employed in the latter :—

Thus have we brought victorious Selimus  
Unto the crown of great Arabia :  
Next, shall you see him with triumphant sword  
Dividing kingdoms into equal shares,  
And give them to his warlike followers.

ll. 2566-70.

The Prologue to '1 Tamburlaine' promises the spectacle of Tamburlaine

Scourging kingdoms with his conquering sword,  
and in several places the play exhibits the Scythian conqueror dividing kingdoms into equal shares and giving them to his warlike followers. (See Dyce, p. 10, col. 1, and elsewhere.)

where.) "Great Arabia" is 'Tamburlaine' phraseology, and the promise of the 'Selimus' Conclusion is, if I mistake not, directly associated by the author with the speech he puts into Tamburlaine's mouth when that conqueror addresses his victorious generals:—

But, noble lord of *great Arahia*.

'1 Tamb.,' IV. iii. p. 28, col. 2.

*Tamb.* And now, my lords and loving followers,  
That purchas'd kingdoms by your martial deeds,  
Cast off your armour, put on your scarlet robes,  
Mount up your royal places of estate, &c.

'1 Tamb.,' V. ii., pp. 37-8.

These circumstances tell in favour of the priority of 'Selimus' over 'Tamburlaine,' and are worthy of consideration. Moreover, the strange words of Spenser and his peculiar phraseology are more prevalent in 'Selimus' than in 'Tamburlaine,' and I conclude, therefore, that Marlowe in the latter play was gradually drawing away from his master, although still greatly under his influence. A young writer would more closely imitate his master at first than afterwards. But let the student closely read the Prologue to Part I. of 'Tamburlaine,' and he will, I think, conclude with me that it is not the production of a writer who was appealing to the public for the first time. This Prologue will also bear comparison with the Prologue to 'Selimus.'

CHARLES CRAWFORD.

(To be continued.)

#### VERBS FORMED OUT OF PROPER NAMES.

(See 9<sup>th</sup> S. vi. 248, 312; vii. 182.)

*To gregory.*—To gibbet, to hang, from three successive hangmen of the name of Gregory. Hence the "Gregorian Tree," a name for the gallows.

*To grimthorpe.*—To restore an ecclesiastical edifice badly, e.g., the west front of St. Alban's Abbey and its window, when taken in hand by Lord Grimthorpe: a word first used in the *Athenaeum* of 23 July, 1892.

*To guillotin.*—To suffer the penalty of decapitation by means of the instrument invented by Dr. Joseph Ignatius Guillotin, a French physician during the Revolution.

*To jerry-build.*—To build in an insufficient, careless, or hasty manner. Jerry Brothers, builders and contractors, were a Liverpool firm in the early part of last century who used to put up rapidly built, showy, but ill-constructed houses, so that they gave their name to such work, first in Liverpool, then throughout England.\*

[\* See 7<sup>th</sup> S. ix. 507; x. 116; xii. 376. At the last reference the derivation now given is disputed.]

*To levant.*—To run away—as it were to the Levant, the eastern portion of the Mediterranean Sea, to escape one's creditors: "Never mind that, man [having no money to stake], run a levant.....but be circumspect about the man" (Fielding, 'Tom Jones').

*To lush.*—The slang word "lush," meaning beer or other intoxicating liquor, is an abbreviation of Lushington, the name of a London brewer. Its adoption in this sense was perhaps facilitated by the fact of Shakespeare having used the old adjective "lush," meaning succulent, rich, luxuriant:—

"How lush and lusty the grass looks! how green!"—'The Tempest,' II. i.

"They didn't look like regular Lushingtons at all."—Mayhew, 'London Labour and London Poor.'

*To lynch.*—To act according to mob law, to inflict summary punishment, either with no trial at all or after trial by an informal and self-appointed body of men who act as an extemporized court. Originally the kind of law administered by Charles Lynch, a Quaker and Virginia planter, who in the early part of the Revolution, in conjunction with his neighbours Robert Adams and Thomas Calloway, undertook to protect society and support the revolutionary government, in the region where he lived on the Staunton River, by punishing with stripes or banishment such lawless or disaffected persons as were accused; but the death penalty was never inflicted. "Lynch law is an outbreak of the reformatory spirit among people of low or recent civilization" (Eggleston, 'The Graysons,' ch. xii. p. 135).

*To mafick.*—A transient phrase, much in vogue for a few days after the relief of Mafeking during the Boer war.

*To sandwich.*—To place one object between two others of a different kind, character, &c. The Earl of Sandwich, a famous admiral who served under both Cromwell and Charles II., is said to have been the inventor of the sandwich composed of two pieces of bread and a thin slice of ham or other meat.

*To simpson.*—To adulterate milk by adding water thereto, from a dairyman of this name who in the sixties was prosecuted on this account.

*To talbot-type.*—To produce a photographic image on the surface of paper chemically prepared. The process was invented by Fox Talbot.

*To thomas, or to go about thomasing.*—To beg on St. Thomas's Day, as is still done in some parts of the country, especially in the district of Almondbury and Huddersfield. Also to clemence on St. Clement's Day &c.

*To vandyke.*—To ornament by forming indentations. J. HOLDEN MACMICHAEL  
Wimbledon Park Road.

GOOD FRIDAY AND PARSLEY.—A good Churchwoman, who is also fond of her garden, when pointing out to a friend her fine crop of parsley a year or two ago, explained that it was so plentiful because sown on Good Friday. This was at Singleton, near Chichester. J. R.

BIBLIOGRAPHY OF EASTER (*continued from 9<sup>th</sup> S. iii. 244.*)—

April, 1645. “The custome of the parish of Tuitnam (being that on Easter day two great cakes should be broken in the church, and given to the young people) was ordered to be forbore, and instead thereof bread to be given to the poor.” Whitelocke’s ‘Memorials,’ 1682, p. 135 a; see further Brand’s ‘Popular Antiquities,’ ed. Ellis (Bohn), 1849, i. 165-6.

Bisse, Rev. E., of Portbury. Resolved Cheerfulness in Dangers. A Specimen of Meditations during Easter Week, whilst in the Messenger’s hands. 8vo, pp. 30, 1721.

Wilson, Henry, Mathematician at Tower Hill. The Regulation of Easter, or the Cause of the Errors and Differences contracted in the Calculation of it, discovered and duly considered. (A pamphlet.) 1735.

Macclesfield, George, Earl of. On the Solar and Lunar Years, the Golden Number, the Epact, and on finding the time of Easter, in a Letter to Martin Folkes. 4to, 1751. (See 7<sup>th</sup> S. iii. 286.)

Rumsey, Rev. L. H. The True Date of the Crucifixion and Resurrection. 1882.

Rumsey, Rev. L. H. To Find Easter. (A pamphlet, printed for private circulation.) 1900.

Easter Sepulchres. See ‘Visitations of Churches belonging to St. Paul’s Cathedral,’ Camden Soc., 1895.

W. C. B.

“LE ROY LE VEULT.”—On Friday morning, March 29th, the House of Commons was summoned to the House of Peers to receive the announcement of the royal assent to the Consolidated Fund (No. 1) Act, 1901. This is the first Act of Edward VII., and for the first time for sixty-three years the phrase “Le Roy le veult” was used in place of “La Reyne le veult.” The words recited by the clerk of the House of Lords were, “Le Roy remercie ses bons sujets, accepte leur bénévolence, et ainsi le veult.” N. S. S.

‘THE PILGRIM’S PROGRESS’: FIRST EDITION.—The following extract, taken from the *Times* of 22 March, cannot fail to be of general and permanent interest:—

“A perfect copy of the first edition of the ‘Pilgrim’s Progress’ is to be sold at Messrs. Sotheby’s on 9 May next. The history of this example is interesting. It was at one time in the possession of the Fleetwood family, and was given

to Ann Palmer, the great-grandmother of the late owner, Mr. John Nash. Ann Palmer’s name is written across the title-page, and on the death of her husband, William Nash, of Upton Court, Slough, in 1808, it was given to his only child, William Nash, of Langley. It afterwards passed into the possession of the late Rev. Z. Nash, vicar of Christchurch, Hants, and he shortly before his death gave it to the late owner. Until within quite recent years the Holford copy of the first edition (dated, like the second, 1678) was regarded as complete and unique, and in 1875 a facsimile of it was published by Mr. Elliot Stock. But that copy has not the frontispiece, in which the author was depicted as asleep. It is quite possible that the frontispiece did not appear in all the copies of the first issue, and its disappearance in the four or five other known copies, all, or nearly all, imperfect in the text, may possibly be attributed to the devastating zeal of such men as Bagford or Granger. The plate in the Nash copy, which was examined in 1886 by the British Museum authorities (and reported upon in *Notes and Queries*, 8 May, 1886), is not part and parcel of the first sheet of sixteen pages, but the paper used for the engraving of the title-page is precisely similar in make and appearance, and there can be no doubt that it forms an integral portion of the volume. This plate differs in one remarkable particular from the frontispiece in the later editions, inasmuch as the words ‘City of Vanity’ appear in it, in place of ‘City of Destruction.’ As to the provenance of Mr. Holford’s copy nothing seems to be known. It was valued by Lowndes in 1873 (see ‘Bibliographer’s Manual,’ p. 312) at 50/-—a price which, it is scarcely necessary to say, bears very little relation to that which it would now realize. There is no record of a copy having been sold at public auction in this country. The late Mr. W. E. Buckley’s copy of the third edition sold for 19/- 5s. in 1893, a very fine copy of the fifth edition realized 22/- at Sotheby’s in 1898, and one of the only two known copies of the sixth edition realized 24/- in 1894. The appearance, therefore, of the unique copy of the first edition of this remarkable little volume is an event of no little consequence in the book-collecting world.”

In regard to the engraving which forms the frontispiece in the late Mr. Nash’s copy—it is well to remind the reader that upon the examination of this copy at the British Museum in 1886 Mr. Graves discovered under the word “Destruction,” which mark the city from which the Pilgrim flies in the plate of the Museum copy of the third edition, traces of the word “Vanity” by which, in Mr. Nash’s copy, the city is shown. This discovery led Mr. Graves to suppose that the volume referred to by the *Times* was an “advance copy,” and that the artist blunder in thus naming the city was in probability discovered by Bunyan himself, who caused the two editions issued in 1678 to appear minus the plate, which was worked up anew for the third edition issued in the following year. (See 7<sup>th</sup> S. i. 376.)

RICHARD EDGCUMBE.

**THE DUKE OF WELLINGTON'S CENSUS PAPER, 1851.**—At the Royal Military Exhibition at Chelsea in 1890 there was exhibited the great Duke's census paper of 1851, filled in by his own hand. Among other questions that were answered by him were the two following: "Where born?" and "If deaf and dumb," to which the answers were "Ireland—believe in Athy" and "Deaf." I thought it extraordinary that the Duke should have believed that Athy was his birthplace. He is generally supposed to have been born in Dublin on 1 May, 1769.

T. W. B.

**A LEGEND OF MUGGINTON, DERBYSHIRE.**—I append a cutting from the *Derby Mercury* of 6 March. It is new to me, and may possibly be worth a place in 'N. & Q.'—

"In the outlying hamlet of Mugginton there is a quasi-Palladian chapel, about 15 feet square, which is commonly known as Halter Devil Chapel. The story is a bad one. Francis Brown, who had a bad reputation both for drunkenness and for feeding his horses at the expense of his neighbours, went forth one night to bring home a truant steed, and, in spite of drink and darkness, found the animal without difficulty. On reaching home and bringing out a lantern he found the halter was round the neck of a horned beast, which conscience suggested must be the devil himself. He repented of his evil deed, and by way of atonement attached a chapel to his own little farm, which was situated on a stretch of land taken into Mugginton from the adjoining parish of Hulland. The grotesque attempt at classical architecture which the little chapel presents contrasts strangely enough with the farm buildings to which it is attached. It is said that it has never been consecrated or licensed, but a curate officiates in it once a month, and receives the rental of some 17 acres of land, which form the endowment. On a tablet in the pediment of the chapel are the lines

Francis Brown in his old age

Built him here this hermitage.

The register of Mugginton parish contains the following entry: '1781, June 11th, Francis Brown, of Hulland Ward, buried, Intakes Founder of Chapel in 7th Intakes Ward, to be annexed to Mugginton for ever, after death of his widow, his daughter, and her husband, Edward Allen.'

W. H. QUARRELL.

**TWENTIETH-CENTURY MEDAL.**—The mayor of the ancient Cornish borough of Lostwithiel has presented to the first child born there during the present century a silver medal bearing the following inscription:—

"Annie Alexandra Stephens, born 29th January, 1901. The first child born in the Borough of Lostwithiel during the Twentieth Century and the Reign of King Edward VII. Presented by Robert Barclay Allardice, Esq., Mayor of Lostwithiel 1899-1901."

T. Y. L.

**MRS. GRANT OF LAGGAN.**—As considerable attention has lately been given in these

columns to this Scottish lyrist and friend of Sir Walter Scott, it may be well to state that her maiden name was Macvicar, and not "Macivar," as in the "Golden Treasury" volume of 'Scottish Song.' This is Mrs. Grant's account of her parentage and birth, as given in the autobiographical fragment utilized in her son's 'Memoirs of Mrs. Grant' (Longmans & Co., 1845):—

"My father, Duncan Macvicar, was a plain, brave, pious man. He was born in the parish of Craignish, in Argyllshire, and was early left an orphan. He removed, when a young man, to Fort William, in Inverness-shire, where he had some concern in farming along with his relation, Capt. Macvicar. In 1753 he married my mother, who was granddaughter of Mr. Stewart of Invernahyle, an ancient family in the neighbouring county of Argyll. Some time afterwards my parents removed to Glasgow, where I was born on the 21st February, 1755."

To this it may just be added that Mrs. Grant's maternal grand-uncle, Alexander Stewart of Invernahyle, was the prototype of the Baron of Bradwardine in 'Waverley.' Stewart, says Scott (introduction to 'Waverley,' 1829), "was a noble specimen of the old Highlander, far descended, gallant, courteous, and brave even to chivalry." It was but fitting that his grand-niece should be one of the first to recognize his ideal presentation in 'Waverley,' and to express her decided opinion as to the authorship of that remarkable work.

THOMAS BAYNE.

**UNITED STATES FLAG.**—In a volume of 'Humorous Tales and Poems,' published 1824, but written about 1790, occurs the following:

The man who whipt apostle Paul  
Five times forgot to give him all  
His lashes; sith he gave no more  
Than nine and thirty for two score!  
But this obliging beadle gave  
One over what Snap ought to have,  
And to indulge his country cousin,  
Let him have thirteen to the dozen!  
Drew out and painted on his back  
A Yankee-doodle Boston jack.\*  
Then set the wincing culprit free  
With thirteen stripes and liberty!

R. J. F.

**SINGING IN CHURCH.**—I recently extracted the following quaint notice from the *Times* of 12 January, 1839, p. 6, col. b:—

"The following Notice was delivered by the Rev. Dr. Greenwood, Rector of the Parish of Colne Engain, Essex, on Sunday, the 30th ult., at the Church of that Parish in the course of the afternoon service: 'I beg respectively [sic] to give notice that it is not lawful for any person of another parish to sing

\* A small flag or colour used on ship-board for ornament or use. Since the secession of the American colonies their characteristic flag is composed of thirteen stripes, representing the number of the United States.

in this Church without consulting its Rector, Vicar, or Curate, nor, indeed, of any other Church in this Kingdom—that's the law.'—*Chelmsford Chronicle.*

I think this should have a place in 'N. & Q.'

W. J. GADSDEN.

Crouch End.

**THE CANNIBALISM OF ETHNE THE DREAD.**—Prof. Kuno Meyer prints in the current part of *Y Cymroddor*, from the Rawlinson MSS., an account of the tribe of the Déssi. The narrative dates from the latter half of the eighth century, and contains a notice of an Irish settlement in Wales during the third century. There is a curious statement as to anthropophagy. Ethne the Dread was the daughter of Crimthand and his second wife Cuiniu, who was the sister of his first wife :—

"In the night when Ethne was born Bri, the druid, son of Bairchid, was in the stronghold. 'The maiden that has been born to-night,' said Bri, 'all the men of Ireland shall know her, and on account of this maiden her mother's kindred will seize the land on which they shall dwell.' When they heard the truth of that story from the druid that it was through the power of the maiden that they would obtain inheritance, they reared her on the flesh of little boys that she might grow quickly. Hence Ethne the Dread was her name, for the little boys dreaded her."

No wonder! Whether we regard the story as an instance of folk-etymology or not, the reference to the eating of human flesh is curious and interesting.

WILLIAM E. A. AXON.

Manchester.

**CENTIPEDES: LOCAL NAME.**—In vol. v. of the 'Cambridge Natural History,' dealing with Peripatus, myriapods, and insects, pt. i., Mr. F. G. Sinclair, M.A., to whom is due the article on myriapods, writes :—

"In English we have the names Centipede and Millipede.....Of course these are general words, simply implying the possession of a great number of legs. But we have also among the peasantry a name for Centipedes which conveys a much more accurate idea of the number. The people of the eastern counties (I dare say the term is more widely spread) call them 'forty legs.' This is not quite accurate .....but is a better approximation than Centipede. But another country has a still more accurate term. I found some Scolopendra in Beyroot, and asked my native servant what he called them. He gave them what I afterwards found was the common Arab name for them, 'arpa wál arbarin,' forty-four legs."

Evidently, then, the author was not aware that the term "forty-four legs" was actually used in this country. From early childhood I never knew them to be called aught else in the limited circle of the inmates of my parents' home. But until I read the remarks above noted I had no idea of its rarity. Since then

I have bored my friends and acquaintances on the subject, but without finding one who knows the term "forty-four legs." Many use "forty legs" and some "twinge." This latter, of course, is misapplied when given to the centipede; properly it belongs to the earwig, to which the centipede has a very superficial resemblance. No doubt I learnt the name "forty-four legs" from my father, who is a North Riding man; and it would be interesting to know whether it still obtains, and where.

E. G. B.

**SYMPATHETIC MAGIC.**—In Colombia (S.A.) a woman who is expecting to become a mother must not lift nor carry about a newly born infant, lest by doing so she should give it a kind of colic, which is supposed to be her own future pains. These pains would not leave the baby until her own child had been born. For this the remedy is a piece of tape first tied round the woman's waist and then worn by the baby. This idea seems particularly odd, for it supposes a transference of future, not present pain. The superstition has come under my notice more than once, and I have seen the cure tried successfully. If the woman's confinement is near at hand, it does not matter very much, but if it is some months distant then the baby with the colic is in evil case, for it would probably die—unless cured by the tape—as the pains must continue until the woman's begin. The mother's milk can be dried up by putting the baby's damp clothes to dry in the sun—the moisture being originally mother's milk. Drying in the wind does no harm. Striking a match in the room where the child is being fed also dries the milk.

At the birth of a child the placenta, &c., must be buried where no animal can get at it, nor an enemy, otherwise the woman would suffer. In the 'Golden Bough' (vol. i. pp. 53-5) it is the baby which suffers; not so in Colombia—only the mother. I heard of a case there where, out of revenge, another woman got the placenta and put it in an earthenware pot, keeping this day and night by a hot fire. The woman who had been confined had, of course, a terrible fever, of which she would have died had not the cause been discovered and the contents of the *olla* buried.

IBAGUÉ.

**"DEVIL'S BROTH."**—When I was quite a little boy in the fifties I often heard the neighbour women, when engaged in the passing-time duties of "neighbouring," speak things objectionable as "devil's broth."

This was a sort of mixture of "happenings" in houses, for often the phrase was used in this way, "Yes ! she's made a nice devil's broth of it !" The comment on this would run, "Ah ! you might as well eat th' owd devil as taste his broth !"

THOS. RATCLIFFE.

Worksop.

**Querries.**

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their querries, in order that the answers may be addressed to them direct.

WEEKES : CATLIN : BROCAS.—In Col. Vivian's 'Visitations of Co. Devon' will be seen the statement that Richard Weekes, of Hatherleigh, Gentleman Pensioner of Charles II., married Dorothy, daughter of Philip Catelyn, Esq., of Woolverston Hall, Suffolk. I should be greatly obliged if any of your readers could supply the date and place of such marriage or any particulars concerning the said Dorothy and her immediate connexions. I have a satisfactory pedigree of her ancestry—thanks to Davy's Suffolk Collections (Add. MS. 19,122), wills, inquisitions, and other reliable sources—and I find Philip's children recorded as Dorothy, born 1618; Robert, born 1616; John, born 1619; and Mary, who married Thomas Brocas, Esq., of Beaurepaire, and was buried in Sherborne St. John's Church, Hants, in 1693 (aged 72-3), her son Thomas giving her a most eulogistic epitaph. One of Dorothy's uncles was Sir Nathaniel Catlyn, Knt., Recorder of Dublin. Another, named in an inquisition, but not in the pedigrees, was Thomas, who was "son and heir" and aged nineteen years in 1601, but must have died young.

Some very early Catelyns, not given in the pedigrees, but presumably ancestors of the Richard, Sheriff of Norwich in 1531, with whom these begin, are to be found in a list of freemen of Norwich printed in vol. iv. of *East Anglian Notes and Queries*, viz., Stephen Catelyn (mercer), 2 Henry IV.; Henry Catelyn, 2 Henry V.; Richard Catelyn (mercer), 3 Henry VIII. "Richard the younger, gentleman and lawyer," 36 Henry VIII., is presumably identical with the sheriff above named. Philip Catelyn, of Woolverston, married (according to Blomfield, Davy, &c.) Dorothy, daughter of — Lawrence, of —, co. Cambridge. Among administrations at Somerset House is one, dated 1632, of Philip Catelyn, "nup. de parochia Scit. Egidii extra Cripplegate," by his widow Dorothy; but I can find

no Catelyns in St. Giles's registers at that time. I learn, however, from a Coram Rege Roll of 22-23 Charles II., that either Richard of Hatherleigh or his son Richard did on 29 July, 19 Charles II., in the parish of St. Giles, Cripplegate, become bound to one Wm. Jolly by a deed obligatory for 40*l.* An entry in Hatherleigh Church registers, "January 26th, 1707, bur. Mrs. Dorothy Weekes," probably refers to Richard's wife—his widow, rather, for he died in 1670.

Suffolk being as far from Devon "as the east is from the west," I have wondered whether the journeying was Richard's or hers. On the one hand, Killigrews of Cornwall intermarried with Catelyns of Suffolk, and may have taken members of the family back with them; indeed, there is an administration, 1636, of Elizabeth Catlyn, of Launceston, spinster, by her mother Francisca Couch al's Catlyn. On the other hand, I have just seen in the *East Anglian Notes and Queries* (vol. ii. p. 125), among 'Notices from the Great Court of the Borough of Ipswich,' 1652, a "complaint.....against Jas. Cooper, Win. Baker, Saml. Tovell, and Richard Weekes, for that they, being forrainers, and not freemen of this town, do nevertheless hold free trade in open shop as free men of this town." I do not know whether, even as an unfortunate Royalist, Richard would have condescended to "keep shop"—gambling was more in his line—but the entry affords at least a curious coincidence of name and date. I may add that the Richard's first child was buried at Hatherleigh, 1653, though its birth is not recorded there.

ETHEL LEGA-WEEKES.  
Leafy Nook, Caroline Terrace, Brook Green, W.

APPARITION.—In Mr. William S. Childe-Pemberton's interesting book 'The Baroness de Bode,' 1900, I find at p. 29 a note of a curious nature, which seems worth further inquiry. It is as follows:—

"The editor has a picture of the beautiful Molly Davenport, his great-grandmother. She had been 'agreeably married' to his great-grandfather Mr. John Shakespear (a member of Warren Hastings's Supreme Council of India) on May 9, 1782. On their marriage Mr. and Mrs. Shakespear proceeded to Calcutta, where a strange and supernatural incident soon afterwards befell Mr. Shakespear, which was witnessed by the Governor-General, Warren Hastings, and the other Members of the Supreme Council. While sitting in conclave in the Council Chamber, Mr. Shakespear, suddenly looking up, exclaimed, 'Good God ! there's my father !' The whole Council then saw the figure of a person, unknown to them, glide through the Chamber, which had no outlet, and disappear. What, moreover, attracted the attention of the Council was the fact that the figure appeared wearing a hat of a then un-

usual shape, commonly known in our day as a 'chimney-pot.' The Governor-General was so struck by the apparition that he ordered a minute to be made of the matter and placed in the record-chest with the official documents, where it is said to have remained ever since. In course of time a ship from England arrived bringing the news of the death of Mr. Shakespear's father, and likewise a cargo of 'chimney-pot' hats, the first ever brought to India. This incident is further attested by the tradition of it being handed down by five successive generations of the family of the Cators of Woodbastwick -- the original Mr. Cator having been one of the witnesses of the mysterious apparition in the Council Chamber, where he was present as Secretary to Warren Hastings."

Can this narration be verified by reference to the Calcutta official documents, or is anything known further of it? Is not the Mr. Shakespear above mentioned the former Shakespear of Langley Priory?

W. H. QUARRELL.

**THE FRIEND OF PHIDIAS.**—In Browning's 'Cleon' the expression occurs

Nor carved  
And painted men like Phidias and his friend.  
What is the name of the friend?

ARTHUR MAYALL.

"SOD-WIDOW."—There has been a discussion in the *Athenaeum* concerning the meaning of the term "grass-widow." In the United States it means either a wife whose husband is all but continuously absent or a wife who is actually separated from her husband, though there may have been, thus far, no legal separation.

The term "sod-widow"—a woman whose husband is dead—is also in use in the United States. Can any one give its origin?

D. M.

Philadelphia.

[Apparently a widow whose husband is under the sod.]

**BASKINN.**—J. C. Mangan, in 'Kinkora,' says, "and the hosts of Baskinn from the western wave." Does he refer to the Basks?

E. S. DODGSON.

**HEADS IN SOUTHAM CHURCH, WARWICKSHIRE.**—Over the east window of the south aisle of this church, where was once a chapel, are two small heads, stuck there somewhat to one side and with no ornamental connexion. I have been told a visitor to the church within the last year stated his belief that they were skulls off a battle-field during the Civil Wars, stuck there in derision by Roundheads (?). If this should meet his eye, I should be very grateful for his information on the subject, and the authority on which it is founded.

L. J. CARTWRIGHT.

*The Abbey, Southam.*

**POWDERRING GOWN.**—In 'Pride and Prejudice,' chap. xlvi., Mr. Bennet says: "I will sit in my library in my nightcap and powdering gown, and give as much trouble as I can." Is a powdering gown a dressing-gown in which one sat to have one's hair powdered? If it is, the illustrator of Dent's edition is in error, since none of the figures wears hair powder. The phrase is new to me.

H. T.

**CÆSAR AND POMPEY.**—Can any of your readers tell me where I can find a summary of the characters of these two great rivals contrasted the one with the other?

JOHN WILLOOCK.

Lerwick.

**LOCATION OF THEATRE.**—Which town has its theatre situated in George's Street? The identification is required for an item relating to a theatre so called, that is, Theatre Royal, George's Street.

W. W. A.

**CATHERINE STREET THEATRE.**—When was the Theatre of Varieties, Catherine Street, Strand, first opened, and what is the approximate date of its being closed?

W. W. A.

**THE DEVIL'S WALK.**—What evidence exists, by way of MS. or otherwise, that Richard Porson was the author of this poem? It was once published among the works of Coleridge. It is catalogued at the British Museum under the name of Porson.

J. H. MITCHINER.

[We have always regarded this poem, which first appeared in the *Morning Post*, as due to Coleridge (with the exception of the 1st, 2nd, 3rd, 9th, and 16th stanzas, which were dictated by Southeby). It appears, we believe, in most, if not all, editions of Coleridge's poems. But see 'N. & Q.' 3rd S. ix. 197, and especially a long article by Mr. C. A. WARD, 7th S. viii. 161, and a comment by CUTHBERT BEDE, 7th S. viii. 258.]

**JOAN OF ARC.**—Did not Joan of Arc term the English of her day "goddams"? Where is the reference? and is the same nickname used of the English by other French people?

GEOFFREY HILL.

[The terms an English "goddam" and an English "milord" have been heard in recent days.]

**JOHN ROBERTS.**—He was a director of the late East India Company in the eighteenth and nineteenth centuries. Any particulars as to his parentage, birth, education, marriage career, death, and burial would be most acceptable to me.

C. MASON.

**ROYAL STANDARD.**—When and why did the kings of England adopt the lions or leopards on their coat of arms?

C. C. T.

"THERE, BUT FOR THE GRACE OF GOD."—I shall be obliged if you can tell me who it was that, when seeing a criminal led out to execution, remarked to a friend, "There, but for the grace of God, goes —," meaning himself.

M. J. TEESDALE.

[Dean Farrar, in the fourth sermon in 'Eternal Hope,' attributes this saying to John Bradford. His words are: "Pointing to a murderer on his way to execution, 'there,' said a good and holy man, 'there, but for the grace of God, goes John Bradford.'"]

THE FIRST EDITION OF THE 'PILGRIM'S PROGRESS.'—In what year was the Holford copy unearthed? Macaulay wrote his biography of Bunyan in 1854, and states, "Not a single copy of the first edition is known to be in existence. The year of publication has not been ascertained." STAPLETON MARTIN.

The Firs, Norton, Worcester.

[See *ante*, p. 264.]

ROYAL SURNAME.—Since the title of prince and the dignity of royal highness do not descend further than to the sons of younger sons of the sovereign, what surname should be given at registration of birth to their children—Wettin, Saxe, or what else?

J. MILNE.

SIR CORNELIUS COLE.—Who and of what rank was Sir Cornelius Cole, who married in 1827 Rachel, eldest daughter of William Reed, of Tenby? She died on board her husband's yacht in the Mediterranean, and was buried at Bristol. At which church did this interment take place? Any particulars as to the family of Sir Cornelius will be acceptable. JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

"HALF RAT AND HALF WEASEL": "CLOSE-EYED."—Close-eyed persons are looked upon in various parts of the Midlands as unreliable folk, not to be trusted, and of such the saying is "Half rat and half weasel." "Close-eyed" signifies that the eyes are set closer together than is commonly the case. Is this known elsewhere?

THOS. RATCLIFFE.

Worksop.

LISTS OF OXFORD AND CAMBRIDGE GRADUATES.—Why does each of these commence with 1659? GEORGE C. PEACHEY.

Brightwalton, Wantage.

"THE COGELERS."—Can any reader of "N. & Q." inform me where I can obtain full information of the Sussex sect known as "the Coglers," "the Cogelers," or "the Cockelers"? I possess the following details, which I should like to have supplemented.

The Cogelers were originated at Kirdford by one James Sirgood. He held religious meetings in the cottages of poor persons. He is said to have suffered considerable persecution, many of his followers being discharged from their work and commanded to leave their homes. The sect is said to venerate a manuscript known as 'The Book of Cople,' which lays down certain rules for life and worship. Sirgood is supposed to have written a pamphlet during the time of his persecution in defence of his religious principles. I shall be glad to know where I can get a copy of this paper. Has a history of these people been published?

ARTHUR BECKETT.

Pevensie.

RUNIC INSCRIPTION FOUND IN ST. PAUL'S CHURCHYARD.—In the year 1852, in excavating for the foundations of a new warehouse on the south side of St. Paul's Churchyard, London, an upright stone was found bearing on its face a curious delineation of interlaced animals, and on its edge a runic inscription. A rubbing of the stone was exhibited by the late Prof. Westwood to the Royal Archaeological Institute on 4 February, 1853, and the stone is figured in the *Arch. Journ.*, x. 82. It was also shown to the Society of Antiquaries at the time. The late Sir A. W. Franks stated at the Institute that he had used every effort to obtain the stone for the British Museum, but that the owner of the warehouse (presumably Mr. James Knowles, Jun.) had determined to build the stone into the wall of the chief room of the warehouse over the spot where it had been. As that is nearly fifty years ago the warehouse may quite likely have been rebuilt and the stone removed. Can any of your readers say where the stone is; and if it is still in the wall of the warehouse, is it so placed that the runes (which were on the edge of the stone) can still be seen? T. CANN HUGHES, M.A.

Lancaster.

SIR CLEMENT SCUDAMORE, SHERIFF OF LONDON 1605-6.—Mr. Cokayne, in 'The Lord Mayors and Sheriffs of London, 1601-25,' states that the parentage and the company to which this sheriff belonged are both unknown. Can any of your correspondents supply the same?

E. C.

COLLET.—Humphrey Collet, of the parish of St. Saviour's, Southwark, was M.P. for Southwark in 1553-5. His will was proved in P.C.C. 1559 (Index Library). He was ancestor of the Collets of Highgate. Another family of Collet, descended out of Gloucester,

tershire, was in the seventeenth century located at Chelsea. The pedigrees of both are entered in the Visitation of Middlesex, 1663, from which we learn that they bore arms similar to those of the Collets of Wenvoe, Bucks, the ancestors of Dean Colet. In what way were they all related?

W. D. PINK.

Lowton, Newton-le-Willows, Lancashire.

### Beglies.

#### THE LATE MRS. EVERETT-GREEN.

(9<sup>th</sup> S. vii. 8.)

My attention has been called to a question asked at the above reference by MR. W. D. PINK, of Lancashire, as to an apparent error in the notice of my late mother, Mrs. Everett-Green, which appears (under her maiden name of Wood) in the 'Dictionary of National Biography.' It is there stated that her father was the Rev. Robert Wood and her grandfather the Rev. James Wood. This is quite correct. But the identification of this Rev. James Wood (whose dates are 1751-1840) with a Presbyterian minister of the same name, generally known as "General Jemmy Woods," who was born seventy-nine years before (in 1672), is erroneous. The mistake is not embodied in Dr. Ward's text of the life of Mrs. Everett-Green, but has been introduced by the insertion of two brackets after the name of James Wood, viz., "(1672-1759) [q.v.]," which refer to the life of "General" Woods given a few pages earlier, and credit him with being Mrs. Everett-Green's grandfather, in spite of the discrepancy in dates pointed out by MR. PINK.

The editor regrets these errors as much as any one: they had already been noticed, and stand corrected against the appearance of a new edition of the 'Dictionary.'

MR. PINK is right in thinking that Mrs. Everett-Green traced her pedigree back to the thirteenth century. It was privately printed some twenty years ago for the use of the family.

C. EVERETT-GREEN.

"SAESEN STONES" (9<sup>th</sup> S. vii. 149, 234).—It is much to be desired that 'N. & Q.' shall continue to be worthy of its name, and not become a vehicle of fibs and twaddle. A correspondent dealing with the origin of the Sarson stones, on which he appears to have some actual knowledge, unfortunately runs off into twaddle as to the origin of the name, about which he has no knowledge whatever. He says, "The most satisfactory derivation of the name Sarsens or Sassen is

from the Anglo-Saxon word for a rock or stone, *ses*, pl. *sesen* or *sesans*." One would like to know to whom this precious piece of bosh is "most satisfactory," seeing that its falsehood is not merely barefaced, but positively ludicrous, showing that Anglo-Saxon vocabulary and grammar are alike unknown to the writer. There is no Anglo-Saxon word *ses*, nor anything like it, meaning rock or stone. There is, indeed, no Anglo-Saxon word in *s* with any such meaning, except the word *stān* itself, the ancestral form of *stone*. And if there were a word *ses*, it could not by any possibility have a plural *sesen* or *sesans* (save the mark!). One might think from the way in which charlatans produce "Anglo-Saxon" words to order, with impossible plurals for them, that we were still dealing with George Psalmanazar and his language of Formosa, and not with the language of our own forefathers, which is now studied in every college and in many a high school. If a correspondent of 'N. & Q.' has not an Anglo-Saxon dictionary (he can buy Dr. Sweet's for a few shillings), and is quite ignorant of its grammatical inflexions, surely he can find an educated schoolgirl in his neighbourhood to whom he can apply for information, and who might keep him from venting his folly at large. Further on we are told that Prof. T. R. Jones propounds the remark that "perhaps the word *sarsens* is no other than the Anglo-Saxon word for rock properly pronounced." Now I have no doubt that Prof. Jones is, as another correspondent assures us, "the authority on the subject" of "the full geological history of these stones"; but one is sorry to see him imperil his scientific reputation by floundering in a science of which he evidently knows nothing, and so making himself a vehicle of unscientific error. I wonder what Prof. Jones would think if an etymologist, who knew nothing of geology, were to round off his etymology of *chalk* by suggesting that "perhaps after all chalk is a derivative of cheese, and that coal is no other than cheese properly charred." This would be nearly as sapient as his "Anglo-Saxon word for rock properly pronounced."

To stop the squirt of bogus "Anglo-Saxon" with which your pages are from time to time besmirched, would it not be desirable to require from every contributor professing to supply Anglo-Saxon etymologies a certificate that he had actually found the words in an Anglo-Saxon dictionary? I am sure I should gladly submit to such a rule; and I do not doubt, would my friend P. SKEAT.

J. A. H. MURRAY.

SURNAMES (9<sup>th</sup> S. vii. 28, 98, 235).—A correspondent thinks it worth while to favour ‘N. & Q.’ with the fond fancies of a venerable friend about his own surname, to the effect that “Prynne is the only family name which occurs in the ‘Anglo-Saxon Chronicle,’ which is the oldest historical record we have of English history. It was, it appears, the family name of the last king of Kent.” Now, really, your correspondent ought to have turned up the ‘Chronicle’ before inflicting these venerable figments upon ‘N. & Q.’ He would have found that the last king of Kent in 794 was “Eadbryht, þam was open noma nemned Præn”; and a high-school girl would have told him that *Præn* was not a “family name,” and that *Præn* was not and could not have become *Prynne*. But much allowance is to be made for people, venerable or other, when they ruminate upon their family name. I had a respected friend surnamed *Catlin*, who believed that he was descended from a Roman Catiline—not the notorious one commemorated by Sallust, but “another man of the same name”—who came to Britain with Julius Caesar, stayed behind when the Romans left the island, married a British heiress, and bequeathed his cognomen as a surname to his descendants, who, my informant added with feeling, “have never been very numerous.” And I knew a respectable, if humble family surnamed *Balaam*, who carried their ancestry much farther back. My wife once had a member of this family as maid, and this maid confided to a fellow-servant the notable fact that her great-grandfather once owned an ass that spoke. “It was perfectly true, for it said so in the Bible; her father had once shown her the place where it told all about it, and he said that that was his own grandfather.” Unfortunately she could not now find the place in the Bible, and the fellow-servant, being of a sceptical turn, disbelieved that any ass ever spoke, and appealed to her mistress. The latter showed her the place in the Bible, but told her that that happened long ago in the days of miracles; she feared it was too long ago for these Balaams to be connected; she suspected if there was any connexion it was with the ass rather than the prophet. A worthy Scotch friend of mine from Aberdeenshire claims to belong by lineal descent to the oldest family in the world, before which Balaams and Catlins, and even Prynnes, must bare reverent heads. His surname is Adam. I suspect that his descent from Adam is a good deal more certain than that of the Prynnes from *Præn*. A geologist, however, reminds me of a much earlier

ancestral being, called *Eozoon*, down in the Laurentian rocks. He adds that there are still *Easons* in the ‘London Directory.’ If ‘N. & Q.’ is really going in for this sort of thing, why should it bother about *Præn* and the Prynnes, who, like the rest of us, “are of yesterday, and know nothing,” when so much may be said, etymologically and historically, for the venerable *Eozoon* and the *Easons*? J. A. H. MURRAY.

Oxford.

P.S.—For the sake of the sober antiquary, I may add that I afterwards incidentally came across the name of a former member of the Balaam family under the spelling Balham. The analogy of Clapham, Hatcham, Peckham, and thousands of other surnames derived from place-names inclines one to take this as the original form. But *Balaam* used to be pronounced like *Balham* or *Bahlam* (my grandmother said the latter), and probably some parish clerk who had to enter the name took it upon him to conform it to the Bible spelling.

One surname was extinguished by an Act of the Scottish Parliament abolishing for ever the name of Ruthven (and decreeing that the barony of Ruthven should be known as the barony of Huntingtower) in consequence of the attack on King James by Ruthven, Earl of Gowrie, in August, 1600.

R. B.

Upton.

ST. PATRICK'S DAY (9<sup>th</sup> S. vii. 223).—The four-leaved shamrock is, I suppose, the four-leaved clover, though it is by no means certain that the true shamrock was a clover. For its “special significance” see Folkard’s ‘Plant-Lore’ or Friend’s ‘Flowers and Flower-Lore.’ It is scarcely worth while to burden the columns of ‘N. & Q.’ with what is so easily accessible in all books of the class of those referred to.

C. C. B.

VULGAR MISUSE OF “RIGHT” (9<sup>th</sup> S. vii. 49).—The word is in general use here in the sense given in the quotations by F. H. We say a person “has no right” to do a certain thing. I do not think it vulgar or a misuse; it may be provincial.

R. B.—R.

South Shields.

HUTCHING ABOUT” (9<sup>th</sup> S. vii. 165).—If LINCOLN GREEN heard this expression for the first time in Lincolnshire but a few days ago, he must pardon me for saying that his verdancy is not autochthonic. To me it seems both familiar and satisfactory, and I confess I am disappointed to find that Mr.

PEACOCK, who has helped us to learn the speech of Manley and Corringham, notes *hutch up* only in his 'Glossary,' and under that refers the consultant to *hitch up*, which is surely standard English. That he glosses "to pull or push upwards," and he gives this delightful example of its use : "He didn't wear gallowses, soä he alus hed to be hitchin' up his breeches." *Gallowses* will be acceptable to those who are just now interesting themselves in this synonym for "suspenders."

ST. SWITHIN.

A phrase in constant use "here and everywhere" probably these fifty years past. In old schooldays of "three-square form" classes, when over certain lessons two classes joined, the word was in making room for all : "Now then, hutch up!"—get close together. Restless people and children are always *hutching about*, but the *hutching* in clothing was considered to be suggestive of fleas and so forth.

THOS. RATCLIFFE.

Worksop.

*Hutch*, v., is a dialect form of *hunch*. *Hunch-backed* = *hump-backed*. The dialect has it *hutch-backed*. See 'H.E.D.' under 'Hunch'. Halliwell gives *hutch*, to shrug.

ARTHUR MAYALL.

This is equivalent to our local term *hotching-about*. See under 'Hotch' in Miss Baker's 'Glossary of Northamptonshire Words and Phrases.'

JOHN T. PAGE.

West Haddon, Northamptonshire.

TINKHAME FAMILY (9<sup>th</sup> S. vii. 68).—There is—or was in 1877—a hamlet or group of houses (some miles to the north-west of the post-town of Mattapoisett, Mass., U.S.) known as Tinkham Town, which was said, if I remember aright, to have been peopled by settlers of that name from the old Puritan colony at Rochester, not far distant.

E. LEGA-WEEKES.

HUME'S PORTRAIT (9<sup>th</sup> S. vii. 188).—Walter Savage Landor bought, in Bath, a portrait of David Hume which he believed to be by Ramsay, and he gave it to Thomas Carlyle. But Landor's pictures were not always by the artists to whom he attributed them.

STEPHEN WHEELER.

In the Scottish National Gallery, Edinburgh, is a fine portrait of Hume in oils, half-length, which may be the one inquired after. He is represented as wearing a scarlet coat, a point lace cravat, and lace ruffles covering his hands. There is a small vignette of this, engraved by S. Freeman, prefixed to vol. i. of the *cabinet edition*, 1834, of Hume and Smollett's 'History of England.' In Chambers's

'Dictionary of Eminent Scotsmen' is a long memoir of him, but unaccompanied by any engraving.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

JOHN PARR, MAYOR, 1773 (9<sup>th</sup> S. vii. 149).—John Parr, merchant of Liverpool, who twice served the office of bailiff of Liverpool, was mayor of that town in 1773.

JOHN RADCLIFFE.

"WABBLING" (9<sup>th</sup> S. vii. 168).—Whether PROF. SKEAT's explanation in his 'Etym. Dict.' of *wabble* as "a frequentative of *wap*, *whap*, to flutter," be accepted or not, it is hardly possible to deny the cognation of the word with the provincial German *wabbeln*, to wabble. *Wabble* therefore appears to be not only the correct spelling, but the older; for it was used more than two hundred years ago by Moxon in his 'Mechanick Exercises.' (See quotation by Johnson, who calls *wabble* "a low barbarous word," seemingly in ignorance of the spelling *wobble*.) Halliwell gives *wabble* as a Northern form, and *wobble* as that of various dialects; but *wobble* may have come from the pronunciation, as formerly *squibble* from *squabble*.

F. ADAMS.

Halliwell, Webster, and 'The Imperial Dictionary' use the "wab" formation. The fullest explanation is to be found in the last. A quotation is given from Mayhew: "(By stilt-walking) the knees, which at first are weak and *wabbly*, get strong." The derivation is from provincial German *wabbeln*, to shake. A well-known Lancashire dialect expression runs "as wambly and slampy as a bucket o' warp-sizin'"—in other words, quaking more than a jelly.

ARTHUR MAYALL.

The dictionaries in my possession, while recognizing "wabble" and "wabbling," do not include "wobble" and "wobbling." The 'Encyclopædic Dictionary' describes "wabble" as "a weakened form of *wapple*, a frequent. of *wap*=to flutter, to beat the wings"; and suggests comparison "with Low German *wabbeln*, *quabbeln*=to wabble; provincial English *quabbe*=a bog, a quagmire." Its illustrative quotation is from the *Times* of 21 October, 1876: "The wabbling of the shot, owing to the imperfect fit, has been the great drawback." Jamieson regarded the word with its variant "waible" as Scottish, and in his dictionary suggests that it is possibly "a variety of *weevil*, to wriggle." "Wabbling," and not "wobbling," is the current form in Scotland to-day.

THOMAS BAYNE.

"PINHOEN," A GHOST-WORD (9<sup>th</sup> S. vii. 205).—MR. J. PLATT will pardon those who

dissent from his opinion that *pinhoen*=pine-seed is not a genuine and lawful word both in Portuguese and in English as borrowed therefrom in commerce. If *pinhoens* is its legitimate plural, as he admits, is it not the cousin germane to Castilian *piñones*? And is not the singular of this *piñon*? Castilian *ñ* is the equivalent of Castilian *nh*, French *gn*, and Catalan *ny* as in *any* (=French *an*), sounded *ayn* almost. Therefore *pinhoen* is *prima facie* correct. Plurals are not generally made before or without their singular. In modern writing it became *pinhão* (=*pinhaon*), but the *n* is still resonant in the ending, and the phonetic equivalent to English ears is nearly *pinyaung*. One needs only to think of French *pignon* and Italian *pignone* to see that the *n* has every right to be there. *Pinhoen* would pass into *pinhõe*, and then, by false analogy with other words ending in *aon* or *ão* (=*aung*), into *pinhão*. It would be better if the Portuguese would give up the *tilde*, as a sign of the omission of *n*, in such words as *cão*, for instance, and write *caon*, the equivalent of Castilian *cán*=dog. The *-* representing *n* does not come between the *a* and the *o*, but after them. Otherwise *cão* would sing *cano*. *Opinião*, on the other hand, corresponds to *opinion* in French and Castilian, and *opinione* in Latin and Italian. The name of the town of *Guimarães* may be seen in at least one inscription spelt *Guimarens*. There does not seem to be any need for it either in such plurals as *gerães*, where it shows merely that the *l* of *gerales* (=Castilian *generales*) has been left out. Whether *pinhão* or *pinhoen* comes from *pinus* through *pinho* or *pinha* directly, or has been tainted in its descent by the formation of other words beginning in *pen* or *pin*, is a larger question for students of Low Latin and the mediæval Romance dialects. It often happens that a foreign word in a language remains unchanged for centuries in its new home, while in the mother tongue whence it came it undergoes the general decadence or transformation. *Pinhoen* is a relic of old Portuguese which a Camões or Camoens would certainly respect.

E. S. DODGSON.

The Portuguese singular is *pinhão*, plural *pinhões*, the pronunciation of which latter is fairly rendered by Acosta's *pignons*, quoted by MR. PLATT. According to the Brazilian dictionary of Valdez, the purging nuts are known as *pinhão das Índias*.

E. E. STREET.

OLD MARRIAGE CUSTOM IN YORKSHIRE (9<sup>th</sup> S. vii. 208).—The following facts about a Lancashire school may be given to illustrate

J. B. W.'s reference. Harland and Wilkinson's 'Lancashire Folk-lore' (ed. 1867, p. 265) says:—

"An ancient custom prevails at Burnley Grammar School, by which all persons married at St. Peter's Church in that town are fined by the boys. As soon as a wedding is fixed, the parish clerk informs the boys, and on the day appointed they depute two of their number to wait upon the groomsman and demand a fee. There is no fixed sum named, but enough is got to purchase books and maintain a tolerable library for the use of the pupils. Former pupils always pay a liberal fine."

The above Mr. Wilkinson was an assistant master at the school. The present Bishop of Carlisle, in giving in the *Preston Herald*, 27 August, 1887, an account of his school-days at Burnley, said:—

"As often as there was a marriage at the parish church it was the duty of the senior boy [sic] at the Burnley Grammar School to wait upon the happy bridegroom, and request a present for himself and school companions, which was never denied. The fines thus levied were devoted to library purposes—not the school library, which was in the oak room, but the boys' library, which was supplied with some of the best periodical literature then published, such as the *Penny Magazine*, *Saturday Magazine*, and Basil Hall's stories of adventure and peril."

Another gentleman, writing in the same paper, says:—

"The scholars of the Burnley Grammar School had the privilege of sending two of the head boys to all noted weddings to demand 'tribute' from the newly married couple, and the funds were devoted to the cricket club, which was at that time the only one in Burnley."

I believe Mr. P. G. Hamerton, another pupil, in his autobiography alludes to the custom; and I think he states that the money was not devoted to such laudable objects as the above, but I have not a copy of the book here to refer to. I may add that during my headmastership (1877-97) I was solicited on several occasions to resuscitate the practice; but it seemed to me hardly in accordance with the dignity of a grammar school, and it was never done so far as I know. I surmise the custom ceased about 1870.

J. LANGFIELD WARD, M.A.

Bath.

TOWNS WHICH HAVE CHANGED THEIR SITES (9<sup>th</sup> S. vii. 206).—I hope your readers will freely contribute to this list, and that I may yet succeed in convincing your incredulous correspondent who some years ago tried to hold up to ridicule "the strange theory" (propounded by me) "that as Old [river] Hull gradually warped up, the inhabitants of the former Wyk moved off to the site of the latter [the new town], even taking their dwelling-houses with them" (8<sup>th</sup> S. iv. 470).

By way of parenthesis I may mention the fact that the further evidence which was to give the *coup de grâce* to the said strange theory, and was then "shortly" to be published, is still coming, though seven years have elapsed.

I know of other three towns that have changed their sites, namely, Thorn, Elbing, and Marienwerder—all three in Prussia (cf. *Zeitschrift des westpreussischen Geschichtsvereins*, xxviii. 2); and I remember having read of the same kind of strange behaviour of a sixth town somewhere in India.

L. L. K.

JESSE AND SELWYN (9<sup>th</sup> S. vii. 122, 178).—On the title-page of his 'Summer's Day at Hampton Court' (Murray, 1840) Jesse is described as "Surveyor of Her Majesty's Parks and Palaces." The preface is dated "Hampton Court, July 25, 1839," and at the end of the book is a note stating that "Persons may obtain permission to copy the pictures on application to the Chief Commissioner of Her Majesty's Woods, or to the Author of this Volume at Hampton Court."

JOHN T. PAGE.

West Haddon, Northamptonshire.

STANBURY OF DEVON AND CORNWALL (9<sup>th</sup> S. vii. 128).—In Lieut.-Col. Vivian's 'Visitations of Cornwall,' at pp. 443 and 444, there is a pedigree of Stanbury

JAMES PEACOCK.

Sunderland.

MADAME BONTEMPS (9<sup>th</sup> S. vii. 169).—The French translation of Thomson's 'Seasons' ('Les Saisons') by Madame Bontemps, with plates, was published in Paris, 1759, and may possibly be seen in the library of the South Kensington Museum.

EVERARD HOME COLEMAN,  
71, Brecknock Road,

THE REV. JAMES HALDANE STEWART (9<sup>th</sup> S. vii. 88).—This gentleman was B.A. Exeter Coll. Oxon. 1843, M.A. 1846. He was ordained deacon by the Bishop of Oxford in 1847, and priest by the Bishop of Winchester in 1848. He was perpetual curate of Crowhurst, Surrey, from 1850 to 1855, when he was appointed rector of Millbrook, Southampton.

CHAS. F. FORSHAW, LL.D.

Bradford.

LAY CANON (9<sup>th</sup> S. vii. 148, 197).—My thoughts were fixed too exclusively on the post-Reformation English Church. Earlier than that a layman, even as a child, sometimes enjoyed the income of a canonry, and therefore had some claim to the title of lay

canon, though he did not keep the rule. Examples of this will occur to others, but just now they do not to me. ST. SWITHIN.

"MANURANCE" (9<sup>th</sup> S. vii. 125).—It would be interesting to have more details—such as the contexts—showing your esteemed contributor's reason for the sense he attaches to this word. It occurs in the dictionaries with the meaning "cultivation," which is the natural outcome of the plain and direct, though perhaps not well-known, etymology of the word "manure." ARTHUR MAYALL.

ST. CLEMENT DANES (9<sup>th</sup> S. vii. 64, 173).—I am sure your old and valued correspondent MR. EVERARD HOME COLEMAN will forgive me for pointing out that the quotation which he gives from Dr. Worsaae's book has no bearing whatever on the question of "our Danish invaders and their connexion with the foundation of the church of St. Clement Danes." Dr. Worsaae's theory, which he puts as a matter admitting of no doubt, is that the church was called after the Danes, not only because so many Danes were buried in it, but because the Danish merchants and mariners who, for the sake of trade, were at that time established in or near London, had there a place of their own in which they dwelt together as fellow-countrymen. Dr. Worsaae does not specify the exact period which answers to "that time," but it must have been long after the time of Canute, when the Danish invasions came to an end. That the Danish colony in London had a settlement in the vicinity of St. Clement's Church may be taken for granted, but this fact does not answer the question which was asked regarding the dedication of the church. The correspondent of the *Morning Post* whom I quoted stated that the church was dedicated during the pontificate of Pope Clement II, A.D. 1046-7, and was named, in compliment to him, after his patron Pope, St. Clement I. If this theory is correct, and the church was not in existence till 1046, the corpse of Harold Harefoot cannot have been buried in the churchyard in 1040. It seems to me more probable that the dedication was originally a Roman one, like those of St. Paul and St. Gregory, and that the church received its specific designation from the Danes when a settlement of that people was formed in its neighbourhood. Scandinavian dedications exist in London, as the churches of St. Magnus and St. Olave remain to tell us, but St. Clement was not distinctively a Scandinavian saint. I am abroad at present, and cannot look up my references, but perhaps one of your correspondents may be able to supply

when the famous churches of St. Clement at Hastings and St. Clement at Sandwich were built and dedicated, and if those foundations had any connexion with the Danes. I should also be glad to learn the original authority for Dr. Worsaae's statement that the body of Harold Harefoot was buried "in the Danes' churchyard in London," with the Latin text of the chronicle in which the statement is found, and should also be obliged for references to the "Ecclesia Sancti Clementis Danorum." In the majority of cases the qualifying term is certainly "Dacorum."

W. F. PRIDEAUX.

Your correspondent has hit upon a very interesting point in his note on the connexion between the church of St. Clement and a settlement of Northmen close by it. But it is quite clear that the connexion between the Northmen and St. Clement was older than the pontificate of Pope Clement II., who, moreover, only occupied the Papal throne for nine months. Absalon Taranger, in his book on 'The Influence of the Anglo-Saxon Church on the Norse Church,' writes thus about the foundation of Nidaros, now Trondhjem, by Olaf Tryggvesson:—

"The foundation of Nidaros was likewise an important step towards the strengthening of Christianity in the Northern districts, and about Christmas 999 a church was consecrated there to Clement, patron of seamen's voyages."

Here we find King Olaf founding a church of St. Clement within five years of the time when he received confirmation at the hands of St. Elfheah. It is to the great Viking who kept his peace with the England to which he owed his Christianity, and not to any far-away and short-lived Pope, that the connexion between St. Clement and the Northmen is due. The dedication of the church at Nidaros was certainly followed elsewhere, for a short time after its consecration Olaf sent a mission party to Iceland with instructions to build a church, with timber which he supplied, on the spot where they first came to land. They landed on one of the Westman's Isles, to the south of Iceland, and there on the site of an old heathen temple they set up a church, dedicating it in the name of the same saint the consecration of whose church at Nidaros they had attended before their departure. The island now bears the name of Klemenseyri. And if through the influence of King Olaf and his church at Nidaros the dedication to St. Clement was carried as far as Iceland,

there would be no wonder that it should reach London also. No doubt the tradition that St. Clement suffered martyrdom by being tied to an anchor and cast into the sea caused him to be venerated by sailors, and the anchor which, at any rate till quite recently, formed the vane of the church of St. Clement Danes commemorates the legend. It would be interesting, if it were possible, to trace the origin of Olaf's special veneration for St. Clement; but beyond the facts that, according to Norse tradition, he was baptized in the Scilly Islands,\* and that he was certainly confirmed at Andover by St. Elfheah, nothing seems to be known of the circumstances of his conversion.

C. S. TAYLOR.  
Banwell Vicarage.

"MARY'S CHAPPEL" (9<sup>th</sup> S. vii. 168).—This is most probably the chapel or church of St. Mary, Hog Lane (subsequently Crown Street and now Charing Cross Road), which Hogarth also drew in his plate known as 'Noon.' Hogarth was apprenticed to a silversmith named Ellis Gamble in the immediate vicinity (Soho). I do not know the ticket which A. W. F. refers to, but he had better compare it with the easily accessible 'Noon.' I possess a curious emblematic print lettered 'Crown Street Chapel, Soho,' designed by J. Rees, and engraved by H. Folkard, 260, Regent Street; but I am not sure whether this refers to St. Mary's Church or to a Wesleyan chapel which used to flourish in Crown Street or Hog Lane.

EDWARD HERON-ALLEN.

May one point out that "Jane" is really "Jane I," meaning Jane Ireland? The counterpart of the ticket faces p. 43, vol. ii., of Samuel Ireland's 'Graphic Illustrations of Hogarth.' This information is given in Mr. Austin Dobson's 'William Hogarth' (Kegan Paul). The particular reference is p. 275, where the ticket is marked with a query as being doubtful.

ARTHUR MAYALL.

'BOOK-WORLD' (9<sup>th</sup> S. iv. 48, 95, 251; vii. 177).—James Macfarlan's poem 'The Lords of Labour' appeared in unabridged form in the *Pall Mall Gazette* of 15 June, 1889. I have not a copy beside me of 'N. & Q.' with my reply to a former query concerning the author of 'Book-World,' and am consequently uncertain whether it is information regarding James Macfarlan himself or his lines entitled 'The Poet' that MR. HEMMING desires. Macfarlan has been dead thirty-nine years, and is now almost entirely forgotten. When the

\* Absalon Taranger, 'Den Angelsaksiske Kirkes Indflydelse paa den Norske,' Kristiania, 1890, første bøfe, 127.

† Taranger, 161.

\* Taranger, 125.

character of his surroundings is borne in mind, and the adverse fortune that was his habitual lot during his brief life of thirty years, an additional interest pertains to his verse—verse that is invariably in all his work (and he issued several small volumes) above the level of mediocrity. Macfarlan was a master of verbal melody, and to the exalted thought and rich fancy that characterized his poems he united an appropriate though somewhat ornate diction. I subjoin the opening stanza of 'The Lords of Labour,' and two typical verses from 'The Poet':—

THE LORDS OF LABOUR.

They come, they come, in a glorious march;  
You can hear their steam-steeds neigh  
As they dash through Skill's triumphal arch  
Or plunge 'mid the dancing spray.  
Their bale-fires blaze in the mighty forge,  
Their life-pulse throbs in the mill,  
Their lightnings shiver the gaping gorge,  
And their thunders shake the hill.  
Ho! these are the Titans of toil and trade,  
The heroes who wield no sabre;  
But mightier conquests reapeth the blade  
That is borne by the lords of labour.

THE POET.

Love had he felt in one wild rush of dawn,  
That, bright'ning, deepen'd into lustrous day,  
Then slowly pass'd, o'er life's stern hills withdrawn  
In sunset rich away.

With calm, stern Nature in the wilds he trod—  
Felt the commanding joy that awes and thrills  
When some wild sun-burst, like the glance of God,  
Smote all the wond'ring hills.

JOHN GRIGOR.

105, Choumert Road, Peckham.

In 'The Poets and Poetry of Scotland' (Blackie) is a short notice of James Macfarlan. Six of his poems are also given, including 'Book-World' and 'The Lords of Labour.' I shall be pleased to send Mr. HEMMING a copy of 'The Lords of Labour' if he will give me his address. JOHN PATCHING.

139, Ditchling Rise, Brighton.

MAY-WATER (9<sup>th</sup> S. vii. 149).—The notion is very widely diffused. See Pepys's 'Diary,' 28 May, 1667; 11 May, 1669. And what says the poet?

With the dew from May-buds shaken  
Oft the damsel wets her face,  
Oft she bathes her golden ringlets;  
Shines she then with heavenly grace.  
Many an eye that's red with weeping  
Finds how fresh the dew-drops are;  
Soon beholds how friendly shineth,  
Dim with mists, the morning star.

The poet is Uhland; the translation is mine.

WALTER W. SKEAT.

*This belief is not uncommon in the Midlands, with this difference—that it is attached*

not to the month of May, but to Ascension Day only. Rain-water falling on that day, caught as it falls from heaven in a clean vessel, will keep sweet any length of time, and is good for many ophthalmic troubles—so it is said. It is sometimes called "holy water," because it falls on Holy Thursday.

W. C. B.

In Lincolnshire June-water, which should be caught as it comes down from the clouds, is a remedy for eye diseases.

In Sweden the rain which falls in May is thought to be peculiarly beneficial; and German children run out into May-rain, crying, "May-rain, make me tall" (Rochholz, 'Drei Gaugöttinnen,' p. 55). According to the same authority, April-rain and May-dew are highly esteemed in France (p. 57), and Easter-dew, in common with midsummer-dew, is still credited with curative properties among the Teutonic nations of the Continent; probably because several solar superstitions, properly belonging to the spring-tide equinox, or to some more ancient sun-festival falling about that time, have become linked with Easter. The summer solstice, sacred among Christians to the great baptizing saint, seems to have been connected with well-worship and other water superstitions for unknown ages; and it would appear that the spring-tide rain, which helps to feed and develope vegetable life while the sun is progressing towards his midsummer glory, is held by many nations to have eminently beneficial qualities. The idea is natural enough, for the waxing power of the great luminary and the spring-tide rain and dew, taken together, fill the world with a luxuriant growth of blades, leaves, and flowers such as is seen at no other time.

P. W. G. M.

T. F. Thiselton Dyer, in his 'English Folklore,' says:—

"In the neighbourhood of Banbury, in Oxfordshire, the rain which may happen to fall on Holy Thursday is carefully preserved and bottled as a specific remedy for sore eyes."

As Ascension Day or Holy Thursday happens forty days after Easter Sunday, it is only on occasions that it does not occur during the month of May, which may account for the extension of the period for which the virtue is to be found in the rain-water falling in Wales. EVERARD HOME COLEMAN.

71, Brecknock Road.

ANGLO-HEBREW SLANG: "KYBOSH" (9<sup>th</sup> vii. 188).—MR. HEBB asks the meaning of the phrase "to put on the kybosh." It has two meanings, deprecative and appreciative. The former is the only one in the dictionary.

even in Henley and Farmer, but the latter exists, nevertheless. I find a good example of it in that interesting book 'The Autobiography of a Gypsy' (1891), where the young thief says of the old thieves, "They'd put the kybosh on me in no time," meaning that they would perfect him in his profession, not that they would stop or silence him. Similarly, *kybosh* used alone has both depreciative and appreciative senses. One can say, "That's all *kybosh*" (*i.e.*, nonsense), or "That's the proper *kybosh*" (*i.e.*, "the thing"). Curiously enough, Hotton gives only the depreciative, whereas the 'Century Dictionary' gives only the appreciative sense. Worth noting is the ingenious use of M. Quibosch as a proper name by the late G. A. Sala in one of his short stories ('The Grand Duchess') in *Belgravia*, 1868.

Lastly, *kybosh* as a slang term for eighteen-pence may or may not be connected with the above; but I should like to add that, although the etymology proposed for it by MR. DAVIS (*ante*, p. 10) is possible, there is another equally possible in the field. The point in dispute is the origin of the second syllable, which signifies "pence" (compare *wobosh*, sixpence). MR. DAVIS derives it from *poshet*, but I have always understood that it was from Hebrew *בְּשׂוֹבֵשׂ*, the initials of *Besen-Štüber*.

JAS. PLATT, Jun.

77, St. Martin's Lane, W.C.

In my schooldays we talked about "kybosh," and used the word in various ways. A boy telling a yarn which the rest could not "swallow" would be greeted with the derisive words, "Now, none o' yer kybosh!" "It's all kybosh!" another would say. It was also used in the sense of giving a hiding: "I'll give him what for! I'll give him kybosh!" "I can't do with him; he's so much kybosh" (=fooling, nonsense). THOS. RATCLIFFE.

Worksop.

"Kybosh" is a widely known trade word. I have heard it used, practically every day, for the last forty odd years—not in one locality only, but in all parts of England. "Where's the kybosh?" "You had better kybosh it a bit," is a query and recommendation that may be constantly overheard where architectural sculptors are at work. "Kybosh" is Portland cement; "to kybosh" is to throw, with blowpipe and with brush, this dark dust into the deep recesses of carved stonework, so that the latter's shadows may become intensified, and thus augment the general good effect of the ornamentation. The accumulation of dust upon statuary helps its appearance. A sculptor would look askance

upon the injudicious intruder into his studio who suggested dusting his plaster casts. What time does in this way to enhance shadow, judiciously applied "kybosh" does for new work in a few minutes. There is no other trade term for "kybosh." It is "kybosh," pure and simple.

HARRY HEMS.

Fair Park, Exeter.

"BECOME" (9<sup>th</sup> S. vii. 165).—On Tyneside this word is in use, but not in the sense of "advisable." "It doesn't become her to be so impudent," or it is not becoming of her. I should say the labourer used the word in the sense that the person spoken to was in his place or within his rights in being present.

R. B.—R.

South Shields.

"Become" is in use amongst the older folk here in the same sense as shown by LINCOLN GREEN, and also in the converse sense. "No! it didn't become me to have a say in it." Not long ago I heard an old man say, "I was glad he become while I was doin' it." In fact, "become" is used in various ways.

THOS. RATCLIFFE.

Worksop.

D'AUVERGNE FAMILY (9<sup>th</sup> S. vii. 68, 117, 176, 191, 251).—Surely the answer to the question how Vice-Admiral Philip D'Auvergne came by the title of Duke or Prince of Bouillon is that he assumed it. As for official recognition, there is not much in that. Foreign titles which would not bear investigation have frequently been recognized by the House of Commons, the 'Army List,' and the 'Navy List.' It would be interesting if MR. ANDERSON would give any evidence for the statement that "he was again put in possession of the duchy, of which he had been despoiled by Napoleon, but was finally deprived of it by the Congress of Vienna." The protocols of the Congress of Vienna are public property, and the Dukes of Bouillon whose claim was investigated were, I believe, not connected with the Channel Islands' D'Auvergnes.

It is not worth arguing the statement about peers of France. There can, I imagine, be no doubt that the British admiral was not a peer of France in any sense of the term, unless indeed Louis XVIII., while in England, may have made his acquaintance and thought it wise to please him. D.

AUTHORS OF BOOKS (9<sup>th</sup> S. vi. 509).—'Essay on the Ruin and Recovery of Mankind,' &c., Lond., 1840, 12mo, was written by Dr. Isaac Watts; 'A Letter to Edmund Burke, Esq.,

on the Latter Part of the Report of the Select Committee,' &c., Lond., 1783, 8vo, by Capt. Joseph Price.

JOHN RADCLIFFE.

LONDON CHURCHES (9<sup>th</sup> S. vii. 169).—During the year 1854 the Society of Antiquaries addressed the Home Secretary, praying him to adopt measures for securing copies of the sepulchral inscriptions in the graveyards of the City churches then about to be removed; but Lord Palmerston did not see how he could interfere, and I doubt if anything in that direction was done. The only work with which I am acquainted is 'The New View of London,' in 2 vols., 1708, which gives the principal monumental inscriptions in the existing London churches at that date. Your valued correspondent MR. JOHN T. PAGE published in the *East-End News*, between 2 October and 2 November, 1895, the inscriptions in old Stepney Church, and from 17 June to 12 August, 1896, those which were legible in the churchyard. Between 1869 and 1875 Mr. F. T. Cansick issued in three volumes the 'Curious and Interesting Epitaphs in the Ancient Church and Burial-Grounds of St. Pancras,' 'The Cemeteries and Churches of St. Pancras Parish,' and the 'Churches and Churchyards of Hornsey, Tottenham, Edmonton, Enfield, Friern Barnet, and Hadley,' all in the county of Middlesex.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The interiors and monuments generally are carefully described in the late George Godwin's 'Churches of London' (1839). In George A. Birch's superb work entitled 'London Churches' (1896) many of the old cenotaphs may be seen in the exquisite illustrations it contains. Neither author, however, seems to have noticed the ancient brasses.

HARRY HEMS.

Fair Park, Exeter.

In the early seventies was published 'Ecclesiastical Antiquities of London,' by Alex. Wood, M.A., a small 8vo volume (London, Burns & Oates). If I remember right, it contained the information desired by Mrs. COPE.

JEROME POLLARD-URQUHART, O.S.B.

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*Myths of Greece Explained and Dated.* By George St. Clair. 2 vols. (Williams & Norgate.)

A SECOND title of Mr. St. Clair's work describes it as "an embalmed history from Uranus to Perseus; including the Eleusinian Mysteries and the Olympic

Games." Wide as is the range thus indicated, the two volumes constitute but half the meditated accomplishment, and are to be succeeded by a continuation carrying the history to the times of the 'Iliad' and the 'Odyssey,' and comprising an account of the stories of Thebes, the labours of Hercules, the voyage of the Argonauts, and other matters. Discontented with the explanations of myths hitherto attempted, Mr. St. Clair aims at showing for the first time that, so far from having various origins due to the vagaries of human fancy, these myths have one common basis and are organically connected from beginning to end. "This basis is," he holds, "the observation of the seasons, the study of the heavenly bodies, and the attempt to frame a correct calendar." That the myths are closely connected with astronomical phenomena has long been known. The mere names of single stars and constellations attest abundantly this truth. It is a long step from perception of this self-evident fact to the acceptance of Mr. St. Clair's conclusions. In a passage of his preface he says, "The secret of Greece is an allegory of astronomy and the calendar. The facts and phenomena of the heavens were the basis of the religious system. The priests were astronomers, the astronomers were priests. The mythology is their record—a religious history embalmed." Somewhat further on in the preface he makes two appeals to his critics. One of these is justice itself. His book is to be judged by those only who have read it. A second postulate is that it is to be reviewed by those only who understand astronomy. With the earlier condition we have complied. That we have sufficient knowledge of astronomy to grasp the whole significance of his argument we will not say. Under these conditions we will refrain from criticism, and so meet his wishes. It is obviously impossible to study astronomy afresh for the purpose of reviewing a single work. Besides, the power to acquire and retain astronomical knowledge is not universally diffused, and there are those to whom, when the receptive period of youth is over, the labour would be fruitless. We will deal, accordingly, with portions only of his work. His opening chapters, which are partly historical and partly controversial, are excellent. Attempts to demonstrate a principle of unity in mythology have hitherto been vain. Consistency is, however, Mr. St. Clair holds, to be found when once we have the key. Nowhere can we "take a myth and find it clear cut from all associations with the myths around it. All are but parts of one wide-spreading whole; and the whole mythology is a system." The difficulties by which we are confronted are the same by which the ancients were beset, and those who received the mythic traditions knew even less than we what to make of them. They go back to a time so ancient that Herodotus understands literally the rape of Helen and the siege of Troy, and Plutarch holds that the Egyptians of his day did not know the meaning of their own Sphinxes. Pausanias is at one time on the point of making some revelations concerning the Eleusinian mysteries, but receives in a dream a warning that prevents him from speaking. Lucian turns pious myths into ridicule with a freedom that caused the Christians to claim him as an ally or a believer.

Dealing with the various explanations attempted Mr. St. Clair shows how all, from the theories Euhemerus to those of the modern anthropologists, fail to meet the requirements of the case.

Euhemerism is held still to prevail with the public, and to find a certain sanction from Mr. Herbert Spencer. The views of the naturalists are still dear to the writers in dictionaries; the linguists now doubt the theories of Max Müller; while the folklorists are headed by Mannhardt, Frazer, and Tylor, and to a certain extent, as a sort of fighter for his own hand—a modern Gow Chrom—by Mr. Andrew Lang. The weakness in all these systems Mr. St. Clair shows, and he then propounds his own, the nature of which we have already indicated. For the method in which this is worked out we must refer the reader to the book. We cannot explain in a column what occupies seven to eight hundred pages, and have not enough knowledge of astronomy to criticize the system. We can but say that the book is a remarkable product of industry, ingenuity, and erudition. It overflows with conjecture, but it is also a mine of information and a work that may be studied with unfailing gratification and delight. Some few slips we trace, and one which we assume to be a mistake, when 'The First Sketch of English Literature' is assigned to John Morley instead of Henry Morley.

*Alfred the Great.* By Warwick H. Draper. (Stock.) MR. DRAPER gives us an agreeable monograph on King Alfred as a contribution to the millenary celebration of the monarch's death. It is ushered in by a preface from the Bishop of Hereford, and accompanied by numerous illustrations of varying degrees of merit. Of the work itself it may be said that it improves as it proceeds. The opening sketch, which makes no pretence to completeness, is a little disappointing; the seven studies which follow, and deal with Alfred in his different aspects and in relation to his surroundings, are satisfactory and instructive. We are throughout in a land of mist, if not of fog, and there is not much of which we can be certain. The myth that presents Alfred as the founder of Oxford University is, of course, unworthy of a moment's credence. The value of the life by Asser, which still continues the chief source of information, has been fiercely contested, though a consensus of opinion now declares that, whatever interpolations have been made in it, the basis is genuine. The destruction by fire of the Cottonian MS. was a calamity. An engraved facsimile of the heading and opening sentence was, however, preserved in the 1722 edition of the life by Asser, and is reproduced in the volume before us. Mr. Draper sees no reason to doubt that the instructor of Alfred in letters, or at least the person who inspired him with the resolution to study, was his stepmother Judith, Princess of Flanders, an idea rejected by some authorities as preposterous. He also credits the king with the distribution of the country into shires, which Prof. Freeman regards as legend. Apart from matters still in dispute, enough remains to establish securely the position of Alfred as one of the few great rulers, and on this his latest biographer dwells. The longest and much the most remunerative chapter in the book is that on 'Alfred as Man of Letters.' The illustrations, though they include some whimsically sentimentalized pictures by Westall, give also some good portraits and many excellent views of spots of interest. The notes comprise a bibliography. We find a use of the word "sea-dog" as a term of reproach, which is, to say the least, un-

familiar: "Alfred had them hanged for the sea-dogs that they were"; and also a famous quotation from Milton misarranged as a single line. These are trifles, and we have detected no serious blemish.

THE April number of *Man* contains long essays on 'Prehistoric Egypt' and 'Georgia Folk-lore,' with an illustrated account of Celadon ware from Siam and of interesting articles, including a carved stool, from East Africa. Mr. Sidney Hartland deals with the new edition of Frazer's 'Golden Bough,' and, while admitting its great merits, is not wholly in agreement with the author. Prof. Rhys's 'Celtic Folk-lore' and Mrs. Gomme's 'Old English Singing Games' are also discussed.

AFTER several articles on army alteration or reform appears in the *Nineteenth Century* an inquiry by Mrs. William Mahood after 'The Modesty of Englishwomen.' Far too delicate a matter is this for us to enter upon. We do not see that the ordinary drawing-room dress of an English lady is wholly inspired by the worship of modesty; but we are not entitled to speak on the subject. The writer is, however, of opinion that "women do many things to-day which would have filled people with genuine shame and horror fifty years ago." Is it accident or design that so arranges matters that the next article is on 'Emigration for Gentlewomen'? It is clear that if young gentlewomen follow out, as is counselled, their brothers to colonial farms a more primitive and pastoral state of affairs will be brought about, and there will be a revival of modesty among those who depart. 'Robert Browning the Musician,' by Miss A. Goodrich-Freer, is interesting in its way, but shows that an exact knowledge of music is not necessarily conducive to melody of versification. Some of the greatest modern poets, Tennyson included, had, we believe, little knowledge of musical science, or indeed of the difference between tunes. The Count de Soissons has an appreciative article on 'Augustin Rodin,' the great sculptor. It would be the better for illustrations, though these as yet are not often given in our reviews. Mr. W. H. Wilkins writes on 'The First Queen of Prussia'; Mr. Stephen Wheeler on 'Lord Curzon in India'; and Lady Priestley has a very interesting paper on 'The Bacteria Beds of Modern Sanitation.' —'Two Notes on Charles Lamb,' by E. V. Lucas, which appear in the *Fortnightly*, have great interest. The earlier is concerned with "the finely appreciative and cordial critique" which, according to Cowden Clarke, Lamb wrote for the *Morning Chronicle*. Search after this has hitherto been vain. Mr. Lucas maintains, however, with much show of reason, that Clarke's memory was at fault, and that the critique in question was contributed not to the *Morning Chronicle*, but to the *New Times*. The article unearthed from the latter periodical has, in fact, every sign of Lamb's fine *flair* and appreciative insight, while the views are those to the expression of which he and Leigh Hunt were accustomed. Note II. quotes an utterance of Lamb, not previously reproduced by his editors, which justifies Thackeray's use, in regard to Lamb, of the term "Saint Charles." Mr. Andrew Lang, unwearied in his opposition to Mr. Frazer, now shows the untenability of the theory as to the Crucifixion expounded in the late edition of 'The Golden Bough.' Quite impossible is it in a sentence or two to show what are the points

of difference. The lecture on 'French Poetry of To-day,' delivered in March last at the Taylorian Institute by M. Emile Verhaeren, is printed. It deals largely with the work of Verlaine, Mallarmé, and Baudelaire, as indeed with that of Lamartine and Victor Hugo. Mallarmé is regarded as a symbolist *par excellence*. Poems of this passionate and sensuous writer, which offer extreme difficulty to the average Englishman, are interpreted. The entire article is thoughtful and suggestive. Mr. H. G. Wells in 'Anticipations' deals characteristically with forthcoming means of locomotion.—As a frontispiece the *Pall Mall* has a delightful reproduction of Greuze's picture 'The Dairymaid.' Next in order comes a paper by the late Charles Yriarte on Jean François Millet, who is described as 'The Great Peasant Painter.' This gives a deeply interesting account of the struggles of a man whom Fate, fond as she is of savage irony, treated with exceptional cruelty. It supplies a portrait, pictures of his birthplace and residences, and photographs of many of his best-known paintings. 'The Black City,' by Sir W. B. Richmond, shows the pollution of London by smoky chimneys, which continues in spite of all efforts at repression. We heartily wish success to Sir William in his crusade. Mr. Howard Hensman gives an instructive account of 'The Uganda Railway.' Among the chances of the workman or the traveller figures that of being carried off by a lion. Some startling stories are told. Mr. Lecky's 'Queen Victoria as a Moral Force' has attracted much attention. Mr. Archer's 'Conversation with Mr. Thomas Hardy' has abundant interest. Reminiscences of Verdi and 'The Training of our Officers' may also be commended to perusal.—Mr. A. E. Housman sends to the *Cornhill* a very clever and amusing 'Fragment of a Greek Tragedy.' Lady Broome, who is the possessor of a most attractive style, describes 'Interviews'; and Mr. Alexander Innes Shand gives a readable account of 'Monboddo and the Old Scottish Judges.' Mr. W. J. Fletcher supplies a spirited account of the fight in the Channel between the Nymph and the Cleopâtre. Part III. of 'A Londoner's Log-Book' and No. IV. of 'The Blackstick Papers' are given; and the Rev. Dr. Fitchett continues his 'Tale of the Great Indian Mutiny,' and deals with the siege of Cawnpore. 'Australian Memories,' by Mr. F. G. Affalo, inspires a warm desire in the reader to visit the spots described. 'The Gift of the Mahatma,' by Mr. Horace Hutchinson, is a striking piece of imaginative narrative.—'Two Centres of Moorish Art,' which appears in *Scribner's*, is by Mr. Edwin Lord Weekes. It deals principally with the architectural features of Morocco, and is admirably illustrated by the author. The most interesting spot depicted is Rabat, a place seldom visited by Englishmen, or indeed by Europeans. It is immediately opposite to Salée, of evil reputation, and seems, even in these days, to be a not very safe or convenient spot for European travel or residence. More convenient of access is Cordes, which is described with pen and pencil by Mr. Ernest C. Peixotto. A view of it, taken from the foot of the hill or mountain on which it stands, serves as frontispiece. 'The Southern Mountaineer' gives some striking pictures of life in a Virginian log cabin. We fail to grasp the significance of the title 'Nausicaa,' assigned a sketch of American life. Mrs. Gilbert's 'Stage Reminiscences' are continued. 'The Marvels of Science' is ingeniously

conceived. 'Skipper,' a story of a horse, has good coloured illustrations.—Mr. Lang is at his very best this month in 'At the Sign of the Ship' in *Longman's*, and discourses most entertainingly on a variety of subjects, chiefly literary. The new book of Mr. Baildon concerning Stevenson receives special attention. Mr. Thomas Cooke-Trench has an edifying and agreeable paper on 'Ancient Herbals.' Madame Necker is described in 'The Women of the Salons.' Mrs. Clement Shorter's 'The Dean of Santiago' is a good Southey-like story, told in spirited verse. 'Joe Thorne's "Vi'let,"' is touching.—The most important article in the *Gentleman's* is Mr. Karl Blind's account of 'Sir Francis Barry's New Excavations of Brocha.' Miss Georgiana Hill tells with spirit the striking story of 'The Queen of Denmark' and Col. Keith. Mr. Charles C. Osborne gives an account of Francis Osborne, a namesake, if not an ancestor, whom Judge Parry has recently edited. Mr. Ellard Gore describes 'Some Recent Advances in Stellar Astronomy.' Mr. Harold F. Hills deals with 'The Portuguese Claimant at the Court of Elizabeth.' Many other articles of interest appear in what is an exceptionally good number.—The contents of the *Idler* remain principally fiction. They include, however, under the title 'A Dash for the North Pole,' a highly stimulating account by Capt. Willman of his sledge journey in Arctic regions. 'Hernande de Soto' describes the heroic deeds and adventures of the discoverer of the Mississippi. A gossiping and discursive paper entitled 'The Philosophy of Idling' replaces 'The Idlers' Club.'

New editions have been issued by Messrs. Sampson Low & Co. of Mr. W. T. Lynn's admirable works on 'Celestial Motions,' 'Remarkable Eclipses,' and 'Remarkable Comets,' the value of which is out of all proportion to the low price at which they are published.

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E. B. ("Plow").—Surely = plough, as in the Authorized Version of the Bible.

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# THE ATHENÆUM

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THE FINE ARTS, MUSIC, AND

THE DRAMA.

'HENÆUM for March 30 contains Articles on  
MR. CHILDERS.  
of GREECE.  
ON OF ETHICS.  
his WORK.  
IONATION ORDERS.

LS.—Love and Honour; A Little Grey Sheep; A  
of Cathay; The Survivor; Miss Spinney; Time's Pool;  
viley; Rival Claimants.

AL LITERATURE.

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AN PERIODS; The WORD "FRAIL"; The TROUBA;  
The FIRST EDITION of 'THE PILGRIM'S PROGRESS';  
I. YONGE.

ALSO—

GOSSIP.  
Recent Publications; Societies; Meetings Next Week;

—Mr. Legros at Carfax's Gallery; The Newly Discovered  
The Blyth Sale; Gossip.

le & Escau; The Masque of Love; Popular Concert;  
one Concert; Gossip; Performances Next Week.  
he Revolted Daughter; Library Table; Gossip.

'HENÆUM for March 16 contains Articles on  
NER'S HISTORY.

ICE of LAST CENTURY.

SLAW on MR. SWINHURNE.

SCORES.

3 from DR. CREIGHTON'S WRITINGS.

LS.—That Sweet Enemy; The Lost Land; The Sin of  
indish; The Girl at the Halfway House; Two Sides of a  
According to Plato; Naomi's Exodus; The Mayor of  
The Master Passion; Days of Doubt.

TERATURE.

LIES.

PASTIMES.

LITICS.

RY TABLE—LIST of NEW BOOKS.

D. MALET'S 'SHIFTING SCENES'; The ROYAL HIS-  
SOCIETY; The SPRING PUBLISHING SEASON;

ALSO—

GOSSIP.  
ife of Sir John Fowler; Geographical Notes; Astro-  
Notes; Societies; Meetings Next Week; Gossip.

—The Cretan Script; The Blyth Engravings; Sale;  
Week; Gossip; Performances Next Week.  
the Shakespeare First Folio, Gossip.

The ATHENÆUM for March 23 contains Articles on  
DR. CUNNINGHAM on MEDIEVAL and MODERN ECONOMICS.  
The GOOD MAN of the EIGHTEENTH CENTURY.  
FERDINAND of BRUNSWICK.

MOUNT OMI and BEYOND.

A NEW BOOK on the CONSTITUTION.

NEW NOVELS:—The Church of Humanity; The Lesser Evil; This  
Body of Death; Scandals & Co.; The Redemption of David  
Corson; The Shadow of Gilalad.

LA-W BOOKS.

RECENT VERSE.

BOOKS on the WAR.

OUR LIBRARY TABLE—LIST of NEW BOOKS.

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EDWARD MALET'S 'SHIFTING SCENES'; The WORD  
"FRAIL"; SALE; 'YROMANRY or MOUNTED INFANTRY?'  
THE SPRING PUBLISHING SEASON.

ALSO

LITERARY GOSSIP.

SCIENCE—Anthropological Notes; Discovery of the Hawaiian Islands  
in 1843; Early Portuguese Travels; The Etymology of some  
African Botanical Terms; Societies; Meetings Next Week;  
Gossip.

FINE ARTS—Mantegna; Mr. Shannon's Work at the Dutch Gallery  
The Myth Engravings; Sales; Gossip.

MUSIC—Popular Concerts; Herr Seizer's Pianoforte Recital; Gossip;  
Performances Next Week.

DRAMA—Self's the Man; Gossip.

The ATHENÆUM for March 9 contains Articles on  
SPECHES of OLIVER CROMWELL.

MR. CHURTON COLLINS on ENGLISH LITERATURE.

FACT and FABLE in PSYCHOLOGY.

THE FESTSCHRIFT to DR. FURNIVALL.

NEW NOVELS:—Anne Mainwaring; A Narrow Way; A Path of  
Thorns; Trewern; May Oliver; The Emu's Head; His Lordship's  
Whim.

BOOKS on CHINA.

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AFRICAN PHILOLOGY.

THE WAR and the ARMY.

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SALES; The SPRING PUBLISHING SEASON.

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LITERARY GOSSIP.

SCIENCE—Library Table; Dr G. M. Dawson; Astronomical Notes;  
Societies; Meetings Next Week; Gossip.

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## Notes.

## "VERGE" AND "YARD."

ME years must pass before the 'H.E.D.' be able to give us the history of these s. In the meanwhile I would draw ition (1) to the remarkable relation of their meanings between these words, ne French or imported from the French, other pure English; (2) to the developm't from the first sense of both words, a of a second sense as a space of ground or enclosed. During this development English word remained unchanged; but secondary sense caused a slight differenc'e—of the A.-S. *gyrd* or *gierd* into *geard* (see also *garth*), of the French *verge* or *ue* into *vergée*, of the Latin *virga* into *ita*; and *yard* remains exactly equivalent th of these.

*Verge*=yard or ell. *Verge* was long a synm for *aulne*, ell; and the yard was of the ells. Thus in Guernsey there were e ells. The *verge à toilier*, the linen ell, a French *aune* reduced from 44 French es to 44 English inches, *pouces de roy*. others were the *verge à drap* of 3 French = $3\frac{1}{2}$  inches, and the *verge d'Angleterre* English feet=36 inches. The term is

still in use: a Guernsey farmer writes to me, "La perche est de sept verges."

2. *Verge*=yard or rod. In France the *verge* was also the rod or perch, sometimes the square rod. Littré quotes: "à Clermont la mine de terre est de 60 vergues"; that is, 60 French square rods, equal to an English acre, being sown with a *mine* (half a *sétier*, or two and one-sixth bushels) of wheat, that extent is called a *mine* in seed measure of land. Sometimes the square *verge* is called a *vergée*, but the latter term is generally reserved for the rood; *verge* is a rod, *vergée* a rood. In Cornwall the rod, of 18 feet square, has the name of a yard: "Two goads square is called a yard of ground" ('H.E.D.). N.B. *goad*, *gaid*, or *gad* is only a variant of *yard*. See *gad*, 'H.E.D.'

It would seem that *verge* took root in England. This word in 'Richard II.,' I. i.—

To the furthest verge  
That ever was survey'd by English eye—

is probably the surveyor's *verge*, or rod. Nor-den's 'Surveyor's Dialogue' was published in 1610, not twenty years after 'Richard II.' was written. He speaks of the "standard chaine" and of the "theodelite."

3. *Vergée*=yard or rood. Just as the rood was a furrow long by a rod broad, so the *vergée* was a furrow long by a *verge* broad—a quarter of the *arpent* (100 square perches) or of the *acre de Normandie* (160 square perches). To this day in Normandy land is reckoned and advertised in *vergées*:

"A louer après décès, pour la Saint-Michel pro-chaine, une excellente Terre bien plantée, contenant vingt-sept vergées, située à la Haize-Raulet, en Marcey."—Journal d'Avranches, 1900.

This is also the unit of land-holding in Guernsey; there it is the same as the Lancashire and Irish rood. Our rood was also called a yard-land: "A rod of land which some call a roode, some a yarde lande, and some a farthendele" (Recorde, 1542, in 'H.E.D.'). In later editions of Recorde the "yard-land" is dropped. This passage becomes "A rodd of land which some call a rood or quarter of an acre."

4. *Virgate*=yard or quarter-hide. In our statute French *verge* was also the virgate, the fourth of a carucate or hide: "Quant une homme est feffe dune verge de terre & dun autre de un carue du terre" (Statute of Wards, 1300). Mr. Maitland ('Domesday Book and Beyond') considers that the quarter-hide was called a *virgate* because it was a quarter (that is, a *vergée*) of each acre in the hide. That it may sometimes have been composed of a hundred or more rood-strips is possible, but it is also probable that, *vergée*

as a quarter-acre having acquired the sense of a quarter, this term latinized would also be applied to the quarter of the hide.

"In the Dutchy of Lancaster.....every plough-land or carue is foure yard land, which in latine is called *quatroma terra*, every yard land thirty acres."—Norden, *op. cit.*

With *quatroma terra* cf. *quarterons de terre* (Littré).

I now come to less solid ground than when treating of land measures, and therefore speak with all due reserve.

5. *Verger*=orchard. Here *yard* as a direct equivalent of *verge* disappears, yet as *ort-yard* it is the equivalent of *verger*; in Dutch the equivalent is *boomgaard* (pronounced *bōemhārd* with a guttural *h*), and in Scottish the "yard" remains visible:

"That every Lord and Laird make Parks, with Deer, Stanks, Cunningairs, Dowcats, Orchyards, and Hedges, and plant at the least an Aiker of Wood."—Stat. James IV. c. 1494, in Stewart's 'Index,' 1707.

I will put aside the possibility of this word *verger* being derived from *verge* as a measure, and accept provisionally the derivation from *viridarium* or *veridarium* (Littré). Yet I cannot forget the relationship of *virga* and *viridis*, analogous to that of *grow* and *green*. Enclosures were commonly made with green stakes and withes, these taking root and forming a green fenced yard; and it is possible that *verge* may have become *verger* as *roche* became *rocher*.

6. *Verge*=yard=court. Prof. Skeat (Supp. 'Etym. Dict.') considers that *verge*, in a statute of 1300, means "a limit." The statute is "De l'estat du seneschals et des marchals," dealing with felonies committed within the *verge*.

"E nul plai de trespass ne pledront autre qe ne soit attache par eus avant ceo qe le Roi iisse hors de la verge ou le trespass sera fait.....hors des bundes de cele verge ou le trespass fut fait."

The last part of this sentence shows clearly that it is *bundes* and not *verge* that has the sense of "limits." It seems that *verge* from yard-land came to mean a palace-yard or a court, and became equivalent to the French *cour* and to the Dutch *hof*. The *Binnenhof* and *Buitenhof* at The Hague are the inner and outer palace-yards; *hof* also means a garden, and in the form *hoeft* or *hoeve* a farm, possibly the Netherlands equivalent of the old English boor's yard-land. The word passed to Scotland as *houff*, and is probably the root of *hope* and *hoppet* in English. (See 'H.E.D.)

7. *Verge*=circumference. Here the company of *yard* seems entirely lost; yet if the idea of circumference arose from the ring

formed by a flexible rod, *virga* is still directly there. Cf. *baguette*, ring, with *baguette*, switch rod. Littré has the following:

"Verge.—18. Anneau, baguette sans chaton (acception vieillie). La souplesse de la baguette ou verge, la facilité de la nouer en forme d'anneau a développé une autre acception, c'est le cercle de la baguette distinct du chaton, c'est aussi l'anneau qui réunit les bagues.

"XIV. C. Un annel où il y a un ruby à jour et à la verge un *k* et un *y* [quoted from De Laborde's 'Emaux'].

"XV. C. Il m'envoya une verge qu'il portoit au doigt pour enseigne (de Comines)."

Thus *verge*, circumference, edge, is a rod bent into a circle, a ring. The indirect derivation from *verge*, a wand of office, thus falls. In the passage from 'Richard II.,' II. i., quoted by Prof. Skeat as exemplifying this sense of *verge*, the word means the ring of the crown:

A thousand flatterers sit within thy crown,  
Whose compass is no bigger than thy head;  
And yet, incaged in so small a verge,  
The waste is no whit lesser than thy land.

It is noteworthy that the space within the verge of the king's crown is compared with the space of the kingdom. Was the word *verge* chosen because of its other sense as a land measure, as in the passage from the first act?

EDWARD NICHOLSON.

1, Huskisson Street, Liverpool.

#### EXECUTIONS AT TYBURN AND ELSEWHERE.

(Concluded from p. 244.)

STOW, as already quoted, gives us the probably traditional description of the Elms at the west part of Smithfield, which, nearly two hundred years before he wrote, had been the common place of execution. We picture to ourselves the melancholy spot overshadowed by the elms, betwixt the River of the Wells (or Fleet) and the large pool, visited only by men who came to water their horses. But we could wish that he had named the place which succeeded the Elms, Smithfield. I think it is the general impression that St. Giles's was the place, but for that I have found no evidence. The impression seems to have been created by Maitland, who, writing his 'History of London' in 1739, has (ed. 1756, ii. 1363):—

"On the removal of the gallows from the Elms in Smithfield, about the year 1413, it was erected at the north end of the garden wall belonging to the Hospital opposite the Pound, where at present the Crown Tavern is situate, between the ends of St. Giles's High Street and Hog Lane; in which place it continued till removed to the neighbourhood of Tyburn."

This is closely followed by Parton (1822) and

Dobie (1829) in their histories of St. Giles's parish. Beyond such insufficient authority we have found none other showing that St. Giles's was ever established as the general place of executions, although twice chosen for the special executions which we will now consider.

The fields of St. Giles's are said to have been in 1414 the meeting-place of the Lollards, who had Sir John Oldcastle (styled Lord Cobham *uxoris*) as their chief. Twenty-five thousand of them were to meet in the fields on the night of 14 January, but when the king allied out of the City gates with a strong array he found but eighty of the so-called rebels. Then woe to the heretics! We learn their fate in the chronicle of Fabian, who was almost contemporary (d. 1511), thus:—

"Sir Roger Acton, knight, Sir John Beverley, priest, a squire called Sir John Browne, and thirty-nine more, after conviction of heresy and treason, were hanged and burned within the field of St. Giles."

Oldcastle escaped at this time, but, captured early five years afterwards, was put to death with barbarous cruelty. At the end of a long report of his trial in 'Rolls of Parliament,' vol. iv. p. 108) is the death sentence:—

"Comme Traitor au Roi & à son Roialme soit mesnée à la Tour de Loundres, & d'illoques soit tenez p'my la Cite de Loundres tanq. as nouvelles irches en la paroche de Seynt Gyles hors de la arre de Vieille Temple de Loundres, & illoques soit penduz & armendant."

Here the indication of place is "the new gallows [probably set up for the occasion] in the parish of St. Giles outside the bar of the Old Temple of London," i.e., the old house of the Knights Templars, which stood by the orth end of Chancery Lane and more than half a mile east of St. Giles's Hospital. Edmayne, a contemporary chronicler, in 'Memorials of Henry V.' places the execution "in agrum Divi Egidii." Fabian has it "Lord Cobham was drawn unto Seynt Gyles felde, where he was hanged upon a new pair of gallows with chains, and after consumed with fire." John Bale (1544) says:—

"The Blessed Martyr of Christ, Syr John Oldecastell, he Lorde Cobham.....was drawn forth unto Saynet Gyles Felde, where as they had set up a newe payre of gallows.....then was he hanged up there by the nyddle in cheanes of yron, and so consumed alvye in the fyre."

Hall and Holinshed repeat Bale, and Stow does not vary. In all these accounts we hear only of St. Giles's Fields, which then covered a large area quite outside London, and only in the words of the Parliament Rolls do we approach to any more definite indication of the gallows site, viz., "outside the bar of

the Old Temple," which in the fields was as far away as it could be from the hospital—in fact, at the opposite extremity of the area. The next execution we have to notice at St. Giles's helps our conclusion.

The long period of 168 years—1418 to 1586—passed without any execution at St. Giles's of which we have knowledge. That of 1586 had a cause of very different complexion from that of 1418, but they are alike in having the same motive for the selection of the place of death. The alleged conspiracy in both cases had been concocted in the same out-of-the-way fields of St. Giles's; therefore it was ordered that in those fields should retribution be exacted. The name of Babington distinguished the plot to bring Mary, Queen of Scots, to the English throne by the assassination of Elizabeth; but in the English seminary at Rheims lay the inception of the plot, and John Ballard and John Savage were the emissaries who gained the co-operation of Anthony Babington, a man of good position. Holinshed, or rather his continuator, now writes the contemporary record, and with painful minuteness, extending over four full pages, he relates the fearful penalties meted out to fourteen of the discovered miscreants. The place is thus indicated:—

"A field at the upper end of Holborn, hard by the highway side to Saint Giles in the field, where was erected a pair of gallows of extraordinary height, as was that whereupon haughty Haman was hanged for his ambition."

Camden, also contemporary, writes:—

"On 20<sup>th</sup> same month [September, 1586] (a gallows and a scaffold being set up for that purpose in St. Giles Fields, where they were wont to meet) the first seven were hanged.....The next day the other seven were drawn to the same place," &c.

John Stow and John Speed, both of the time, throw further light on this execution of 1586, by locating it in Lincoln's Inn Fields. Thus relates Stow:—

"These traitors, fourteen in number, were executed in Lincoln's Inn Fields, on a stage or scaffold of timber strongly made for that purpose; even in the place where they were used to meet and to confer on their traitorous practices, there were they hanged, bowelled, and quartered."

Then follow the names: J. Ballard, priest; Anthony Babington, Esq.; J. Savage, gentleman; and the others. To us of the present day St. Giles's-in-the-Fields and Lincoln's Inn Fields seem far apart; the distance between them is quite half a mile. But if we put out of mind the now crowded district and modern parochial divisions, and turn to Aggas's map of c. 1560, the apparent variance disappears. Between St. Giles's Hospital and Lincoln's Inn are fields, and

although there is certainly a dividing wall along the eastern edge of Drury Lane, the parish of St. Giles in 1586 stretched over the whole area then apparently known as St. Giles's Field or Fields ; while the eastern part, "outside the bar of the Old Temple of London," was evidently sometimes called, as by Stow, Lincoln's Inn Fields. But these names do not appear on the map of Ralph Aggas.

Thus it appears to me that the open fields of St. Giles's witnessed the executions of 1414-18 and 1586, and, correcting my admission (*ante*, p. 121) of the general belief that "the new gallows" for Sir John Oldcastle were erected near the Hospital of St. Giles, I think, after closer examination, that it is more probable the place (in conformity with the sentence of death) was nearer to the old house of the Templars by the north end of Chancery Lane. Nor do I find that any executions took place in St. Giles's Fields except on the two occasions when the spot was specially selected for the punishment of conspiracies alleged to have been there devised.

I think that Tyburn succeeded Smithfield, because prior to the transposal, which Stow assigns to 1418, we have the case in 1388 of the execution of Tresilian and others at Tyburn. English history, however, affords very little evidence on the point, as in general it notices only the execution of nobles or notable people ; that of common felons is disregarded. Stow tells us—of course omitting his source of information—that in the cruel reign of Henry VIII. 72,000 criminals were executed throughout England ; we wish that he had named the general place of the London gallows. At Tyburn the following hangings are recorded by Hall and Holinshed :—

In 1534 Elizabeth Barton, the deluded and perhaps deluding "Holy Maid of Kent," together with Richard Master, parson of Aldington, and Edward Barking, a monk, her chief instructors, and five others. In 1535 three Carthusian priors refusing to accept the king's supremacy. In 1536 Lord Thomas FitzGerald and his five uncles, Irish rebels. In 1537 those implicated in the insurrection, called "The Pilgrimage of Grace," against the suppression of the religious houses, among whom are named Sir John Bulmer, Sir Thomas Percy, Sir Francis Bigod, and eight others. In 1538 Edmund Coningsby and Edward Clifford, for counterfeiting the king's signet. In 1539 two serving-men of Sir Adrian Fortescue, who the same day was beheaded at the Tower.

In 1540 the Prior of Doncaster and six others, not accepting the king's supremacy. In 1541 Lord Dacres, for killing a forester when unlawfully hunting deer. Also in 1541 Culpepper and Derham, involved in the sad affair of Queen Katharine Howard. All these were hung at Tyburn, and of course a host of common criminals. Of the latter we have but one source of information, at least only one known to me, viz., the diary of Henry Machyn, citizen and merchant-taylor of London. As a funeral furnisher, he is chiefly observant of such pageantry, but also he seems diligently to have recorded the executions of the thirteen years over which his diary extends—1550-63. We wish it were not thus limited, for its value is considerable. The period does not touch the reign of Henry VIII., or probably the number would have been greater ; and as it is we can hardly think the record complete, for 141, the number of Tyburn executions I have picked out, is not great for thirteen years. The crime is not always stated, and only two of the executed are distinctly noted as murderers ; seven are coiners, one had counterfeited the Queen's signet, three were conspirators, four robbers on Hounslow Heath, and the remainder generally thieves and cutpurses. There are executions of felons also at St. Thomas à Watering, a recognized place for the gallows on the Old Kent Road, a mile and a half from London Bridge ; of robbers at sea by low-water mark at Wapping ; and special executions at Hyde Park Corner and Charing Cross. And during Mary's reign there is the burning of heretics at Smithfield and Stratford-at-Bow.

We have now arrived at a time when it is quite clear that the common place of execution was Tyburn, where we have seen that even as early as 1196 the gallows had been raised, and where, indeed, in 1330 the gibbet on which Mortimer was hung was termed by the chroniclers "communis furca latronum." But again—we cannot escape the question—what or where was Tyburn ? Was it originally by the burn, or always at the old cross-roads now marked by the Marble Arch ?—a lonely, desolate place even when mapped by Roque in 1746, nothing seen but the gallows at the cross, "Tiburn House" (the grand stand for viewing the death scene), a lesser construction for the same purpose, four trees (probably the associated elms), and within the park wall the place "where soldiers are shot."

It is my hope that what I have written (at too great length, I fear) may elicit some facts, or at least conjectures, tending towards the solution of the question. The find of

n bones at Marylebone Court-house in mentioned by Maitland (ii. 1372) ten afterwards, and noticed by Lysons, is negligible circumstance, as possibly it point to the graveyard of the little h, or possibly even to the remains of executed. But a better clue seems to lie field-names "Great and Little Gibbet s," which occur in the grant of Prior ra, 4 Henry VIII., to Blennerhasset. land, which was part of the manor ilestone, belonging to the Knights tallers, is now the Portman estate. grant is quoted in Smith's 'Account of lebone' (1833), p. 38, but reference is ed. Mr. Loftie, referring to it in ion' (1883), ii. 228, seems to locate the et Fields at the south-western angle e estate, opposite to the site of the le Arch, whither at the date of the , 1512, the gallows had "travelled out Tyburn." One cannot but desire the tion of these fields—perhaps even a of them—which the ancient papers of ortman estate may contain.

W. L. RUTTON.

BY FRIARS CHURCH, ABERDEEN: ITS IDING DESTRUCTION.—Allow me to draw tion to the wanton destruction of this, only pre-Reformation church left in een, the transept of the once grand h of St. Nicholas excepted. Excellent

were drawn, showing its incorpora-and perfect restoration) as part of new Marischal College buildings; but years of discussion the violent, and I dd ignorant, party have got their way, he venerable building, called by them a us old thing, is to come down, and a hurch to be erected close by. All right-ed persons are indignant, but utterly ped by the ruling iconoclasts. I hope all have any reverence for the past will at let the authorities know how indignant feel at this utterly wanton vandalism, trust other readers of 'N. & Q.' will further information. Many curious of the past will probably turn up when ile work begins, and I only hope the een Ecclesiastical Society will be on the

I could say more, but feel too keenly te calmly.

F.S.A.Scot.

NSON v. BOSWELL.—It may be worth ling that at the Whitechapel County on 25 January, among the cases called hat of Johnson *versus* Boswell. Neither amesake of the lexicographer nor that of lographer appeared. CHARLES HIATT.

ST. HELENA PLAYBILL.—The following transcript of a playbill, printed on satin, of performances at St. Helena may have some interest, genealogical or other:—

St. Helena Amateur Theatr [sic].

Under the patronage of Brigadier General Alex<sup>r</sup> Walker, Governor, &c. &c. &c.

For the Benefit of Messrs. Charlett & C. Tracy  
On Monday Evening the 15<sup>th</sup> September, 1823, will  
be performed, the

Comedy (in two Acts) called

Three Weeks after Marriage.

Sir Charles Racket ... ... by Mr. Collyer.

Drugget ... ... ... ... Mr. Dring.

Lovelace ... ... ... ... Mr. J. Doveton.

Woodley ... ... ... ... Mr. P. Kay.

Lady Racket ... ... ... ... Mr. Charlett.

Mrs. Drugget ... ... ... ... Mr. Young.

Nancy ... ... ... ... Master Dring.

Dimitz [sic] ... ... ... ... Mr. C. Tracy.

After the Comedy (by most particular desire,) C. Udale will give his Imitation of Mr. Kean,

as Duke of Gloster in Richard the Third.

After which, the much admired Farce of Fortune's Frolic.

Robin Rough Head ... ... ... ... Mr. J. Doveton.

Rattle ... ... ... ... Mr. Young.

Snacks ... ... ... ... Mr. Dring.

Mr. Frank ... ... ... ... Mr. P. Kay.

Clown... ... ... ... S. Bagshaw.

Villagers, &c.

Miss Nancy ... ... ... ... Mr. C. Tracy.

Dolly ... ... ... ... Mr. R. Brooke.

Margery ... ... ... ... Mr. Charlett.

To be succeeded by the Song of "Typpe-Ty-Witchett," by Mr. Collyer, in character.

To conclude with the Musical Entertainment, called

The Padlock.

Don Diego ... ... ... ... Mr. Julio.

Leander ... ... ... ... Mr. Kay.

Mungo ... ... ... ... Mr. Stewart.

Leonora ... ... ... ... Mr. C. Tracy.

Ursula ... ... ... ... Mr. Dring.

Doors to be opened at 6, and the Performance to begin at 7 o'clock.....Lower and Upper Boxes, 7s. 6d. Pit, 4s. Galery [sic], 1s. 6d.....No half price.....Tickets and Places for the Boxes to be taken of

Mr. Wm. Tracy, Box Book Keeper, at his House every Day from 11 till 2.

W. E. WILSON.

LONDON TOPOGRAPHY: NO. 22, CATHERINE

STREET.—The house No. 22, Catherine Street, Strand, at the corner of Little Catherine Court, has been required in connexion with the new street from Holborn to the Strand, and is in course of being demolished.

The house, which was formerly the office of the *Echo* newspaper, and had a modern cement front, was much older than it appeared from the street, and is stated to be the same wherein John Walsh, an eminent musical instrument maker and music publisher, carried on busi-

ness in the reign of Queen Anne under the

sign of the "Golden Harp and Hautboy," and where Handel's principal works were published. The premises were used as a theatre about 1842; and I am inclined to think that the front was cemented at that time, and the decoration in the tympanum of the second-floor windows, emblematic of the drama, introduced, which has been mistaken for Walsh's sign the "Golden Harp," which has long since disappeared.

JOHN HEBB.

"WHÖM" = HOME.—The change of *h* into *wh* in several of our English dialects has often been noted in these columns. An amusing instance comes to me from Moira, near Ashby-de-la-Zouch. Moira is the centre of a colliery district, and is familiarly known by the pitmen and their families as "Whöm." The story goes that a young woman found crying on the platform of Ashby station explained that she had missed her train because the ticket-clerk, who was fresh to the place, did not know where "Whöm" was.

C. C. B.

THE 42ND AT FONTENOY.—When the 42nd were retiring before the assault of the Irish Brigade at Fontenoy, a sergeant, seeing how necessary it was that it should keep its ranks if it was not to be annihilated, is reported to have said, "Front and rear, keep thegither."

GEOFFREY HILL.

WEST-COUNTRYMEN'S TAILS.—The blue-jackets of H.M. ships commissioned on the east coast affect to consider the West-Country men inferior to themselves, and say they have tails. In March the ship's company of H.M.S. Rodney turned over bodily, when that ship paid off, to H.M.S. Anson, then at Plymouth. The train from Chatham dock-yard was run west "in commission"—the carriages nearest the engine answering to fo'c'sle, others nearer the centre to berths for men of higher rank, officers (in uniform) in middle saloon, and marines behind. The engine flew the "jack"; the captain's pennant was 'midships, and the white ensign astern. When the train got into Devonshire the bluejackets had their heads out at once, chaffing the people at the stations and asking about their tails.

IBAGUÉ.

[The charge that Englishmen, and especially men of Kent, have tails has been brought in France and Scotland. See 8th S. x. 148, 'Caudatus Anglicus.']

INFLUENZA.—It is very well known that the influenza is not an exclusively modern complaint, but I am not sure whether a curious reference to it by Bower, the continuator of Fordun's chronicle, has been noted. Writing of the year 1420, he says

that among those who died in Scotland that year were Sir Henry St. Clair, Earl of Orkney; Sir James Douglas, of Dalkeith; Sir William de Abernethy, Sir William de St. Clair, Sir William Cockburn, and many others, all by "that infirmity whereby not only great men, but innumerable quantity of the commonalty perished, which was vulgarly termed *le Quheu* [*le Quheu a vulgaribus dicebatur*]" (Bower, xv. 32). Now *quh* in Scottish texts usually represents the sound of *wh* (properly aspirated); therefore it seems that in the fifteenth century the influenza was known as "the Whew," just as it is known in the twentieth century as "the Flue." I have refrained from quoting at length Bower's explanation of the cause of the epidemic, but there seems little doubt that the disease was identical with that with which we are so grievously familiar.

HERBERT MAXWELL.

[For other references to influenza see 6th S. viii. 407, 478; ix. 55; 7th S. ix. 68, 132, 184, 267; x. 332, 376; xi. 446; xii. 51; 8th S. i. 126, 194, 356; ii. 44; vii. 46.]

GERM OF A MODERN CENTAUR-MYTH.—I do not know if many readers of 'N. & Q.' are interested in such "old wives' fables," but I cut the following from the *Peterburgskii Listok* (*Petersburg Leaflet*) of 11 (24) February, which borrows it from the *Youg* (*South*) newspaper:—

"At Lysaya Gora village, Elisavetgrad district (Kherson government), a peasant woman, Agrafena K.—, has been brought to bed of a strange monster: it is of the female sex, and its eyes and one of its ears are human, but the face and the other ear are those of a horse. The arms are behind instead of before, and legs, face, and ears are hairy. This abortion is reported to have lived seven days." Of course, no importance is to be attributed to this fantastical description of a miscarriage such as can be seen in any anatomical museum, but the imaginative paragraphist seems almost to hint at some such unnatural combination as is described in the tenth book of Appuleius's 'Golden Ass,' although one is much less tempted to believe in his suggestion of a horse father than in his discovery of a mare's nest.

H. E. M.

St. Petersburg.

#### TITHE.—

"Tithe was originally a rent charge paid to monasteries or churches by those who farmed their lands."—Alfred, the West Saxon King of the English, by Dugald Macfadyen, M.A., sometime Exhibitioner in Modern History on the foundation of Merton College, Oxford, 1901, p. 5 (footnote).

Mr. Macfadyen does not cite any authority for his statement. Surely, when tithe was paid to a church, this did not mean that the land belonged to the church; or, when

land belonged to a monastery, surely the rent was not limited to a tenth of the produce.

WILLIAM GEORGE BLACK.

Ramoyle, Dowanhill, Glasgow.

**BOTTLED ALE: ITS INVENTION.**—Alexander Nowell, Dean of St. Paul's in the sixteenth century, is credited by Fuller with the invention of the above. The 'Dictionary of National Biography' (xli. 245) states that Nowell

"fished much in the Ash, and is said to have accidentally invented bottled ale, for he unwittingly left a bottle of ale in the grass by the riverside, and was surprised to find, a few days later, its contents effervescent."

R. B.

#### Querries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**"SPERANZA" AND SWEDENBORG.**—There was published in 1888 a one-volume edition of 'Ancient Legends, Mystic Charms, and Superstitions of Ireland,' by Lady Wilde ("Speranza"). Facing the title-page of this volume appears a list of eight other works by the same author. The last but one of these titles reads thus: "The Future Life. Swedenborg." Can any of your readers explain this mysterious piece of information? In the year 1853 Mr. John Simms, of Belfast, issued a translation of Swedenborg's 'De Celo et de Inferno,' renaming it 'The Future Life.' Had Lady Wilde any hand in this publication? I know of no other work by Swedenborg published in Ireland, save the very rarely found edition of 'The New Jerusalem and its Heavenly Doctrine,' printed at Cork in 1813, and "published by a Society of Christian Friends, for the Benefit of the Institutions of Sunday Schools and the Hibernian Bible Society."

CHARLES HIGHAM.

160, Grove Lane, London, S.E.

**PERELLE'S ETCHINGS.**—I recently bought a number of Perelle's etchings of landscape scenery. In some of the plates a portion of the foreground appears to have been scraped away and figures introduced; these for the most part consist of an amorous couple in costumes of the first half of the eighteenth century. They are gracefully drawn, much after Watteau's style, and delicately executed. In most cases the background to these figures seems to have been re-etched and pieced to

the original work, although the junction is almost always noticeable; but in one case the principal lines only of the background are etched in behind the figures, while a horse tethered to a tree close by is left simply in outline against the white surface where the plate has never been retouched. When were these plates altered, and of what date are these impressions? I may add that one or two have French verses below in allusion to the love scenes.

CHARLES L. BELL.

73, Chesterton Road, Cambridge.

**"CURTSEY-BENDERS."**—An aged aunt of mine, in speaking of her having been bedridden for many years, said one day, "Oh! dear, no! I haven't used my curtsey-benders in so long, I don't believe I would know how to be polite if I should be able to walk again"—meaning that she had not *bent her knees* in so many years. Has the term "curtsey-benders" any English, Saxon, or continental origin?

WM. CUSHING BAMBURGH.

Elizabeth, N.J., U.S.

**BURNHAM FAMILY.**—I should be glad to obtain information as to the ancestry or parentage of Jonathan Burnham, of Bloomsbury and Ely Place, Holborn, who died in 1797 at Shirland, co. Derby, and is described in the *Gent. Mag.* as "an eminent distiller in London." He belonged probably to the firm of Burnham, Lush & Simpson, of 155, High Holborn, as he made a bequest to a Mrs. Sarah Lush.

G. W. WRIGLEY.

South Hackney, N.E.

**TRANSVAAL DUTCH.**—A list of words used by the Boers with their English meanings appeared in some of the London daily newspapers during 1899-1900. Can any reader of 'N. & Q.' furnish me with the names and dates of the papers which contained such lists?

A. THOMAS.

4, Marius Mansions, Balham, S.W.

**OATH OF ALLEGIANCE.**—The oath book of the Corporation of Wigan, which covers the period from Queen Anne to Queen Victoria, contains between the years 1799 and 1802 memoranda of the making of the following declaration: "I do declare that I profess the Roman Catholic religion." Why was it necessary to make the above declaration separate from, but in addition to, taking the oath of allegiance?

M. N.

**WATCH BELONGING TO SIR C. SHOVELL.**—Can any of the readers of 'N. & Q.' inform me how the watch belonging to Sir Clodesley Shovell came into the hands of one of the

Luttrells of Dunster (an old friend of Sir Clodesley's), and one who was a descendant of the Saundersons? The story, so far as I can make out, is that a man was convicted for stealing the watch, the loud ticking of which betrayed him, and I believe he was hanged. From whom did he steal it?

THE UNMISTAKABLE.

**LUSUS NATURÆ.**—Representations of human faces and other objects sometimes occur in the polished sections of agates and other minerals. I shall be greatly indebted to any of your readers who may have knowledge of any specimens of these curious and rare productions in this country or abroad, or of any allusions to them in old books, and who will kindly inform me of such. I am acquainted with the remarks on this subject of the late Mr. C. H. King, with the catalogue of the Hertz collection, with the single specimens in the British Museum and Natural History Museum, and with those of Kircher in his 'Mundus Subterraneus' and of Happel in his 'Relationes Curiosæ,' but there must be much more information to be gained if one knew where to look for it.

X.

"YOCKYNGGALE."—Stephen Pyne, of Maresfield, in the county of Sussex, fuller, in his will, dated 1 February, 1558/9, proved 2 March, 1558/9, bequeaths to John Kydder "halfe a yockynggale of silver and a hate." The word does not appear to be in the dictionaries of Prof. Skeat and Halliwell-Phillipps under any spelling. If the "yockynggale" had been undivided, one might have guessed it to be an associate in some way of the hat. I have no recollection of meeting with the word before, and shall be glad to learn what it means.

HAMILTON HALL, F.S.A.

**GLAMIS MYSTERY.** (See 6<sup>th</sup> S. xi. 35.)—Can any one give the name and date of the magazine in which, M. GILCHRIST says, "a relation of the whole matter appeared"? I have every reason to think M. GILCHRIST's description is correct, as it accords with what a venerable Scottish peeress told me in the early seventies, and which she had from Lord Strathmore himself. He told her

"that he should never forget what he had to see when his turn came, and that however the heir might treat lightly his approaching trial, he became a different person afterwards."

What he saw he did not say, nor did the venerable countess ask. We cannot wonder at this when we know what *It* was. If one might, one would like to know if "the Being" had power of speech or any sort of

mental power, and what its ways of life were. One could better understand the case if the body from the waist upwards had been human. Its being the reverse makes it a curious problem, which doubtless some still alive could explain; but that would be too delicate a matter even for 'N. & Q.', perhaps.

I take this opportunity of renewing my acquaintance with 'N. & Q.', having corresponded on the above subject at the reference above given. I had also the pleasure of correspondence direct, on family matters, with the lady who signed M. GILCHRIST; but I fear the lapse of years has brought its inevitable change, else I should have written to her now. I do not see her name in the recent indexes.

F.S.A.Scot.

[We have not heard of Miss GILCHRIST for some years.]

"DARAYNE."—What is the meaning of "darayne" in the following passage from Barclay's 'Ship of Fools,' sub-title 'Of Hym that is Jelous,' vol. i. p. 168 of the Edinburgh edition of 1874? The glossary to the work ignores the passage, and no meaning given to the word in the 'New English Dictionary' (which refers to "deraign") makes anything but nonsense of it. Indeed, I hardly see how a verb can fit there at all, while I have gone over all the original classical authorities for the story without finding any proper name of which it can be a corruption.

The toure of bras that callyd was darayne  
Coude not the damsell (by name Danes) defende,  
But that Jupiter fonde a cautell and trayne  
In a golden shoure into her to discendn."

F. M.

[“Darayne” = *dairain*, brazen.]

**GATES OF CAROLINE PARK, EDINBURGH.**—These beautiful hammered-iron gates, which were taken away by a tenant from Caroline Park at the beginning of the last century and placed at Gogar Lodge, on the Glasgow road, where I have often seen them, have apparently been removed again. Last May I went to take a photograph of them, but found they were gone; nor could Edinburgh friends tell me anything about their present situation. Perhaps 'N. & Q.' will enlighten me on the subject. IBAGUE

**GREAT EXHIBITION.**—What was the price of a season ticket for the Great Exhibition of 1851?

J. J. B.

**WELLMERE DECOY, LINCOLNSHIRE.**—Can any of the readers of 'N. & Q.' tell me the whereabouts of this old decoy in Lincolnshire? It is said to be haunted by the ghosts of a former 'coyman' and his dog, who were

ed there long ago. It is also said  
the coymen will not go near it after  
it will make a long round to avoid  
frames and nets formerly used  
long since gone to decay. Some  
readers may have heard this story.

F. B. DOVETON.

ld, Torquay.

THE LUNGS OF LONDON.—When  
expression first used? In 'Green-  
ir,' in 'Sketches by Boz,' the author  
uses his sketch by asking:—

parks be 'the lungs of London,' we wonder  
enwich Fair is—a periodical breaking out,  
se, a sort of spring-rash: a three days'  
ich cools the blood for six months after  
id at the expiration of which London is  
o its old habits of plodding industry, as  
and completely as if nothing had ever  
to disturb them."—Chap. xii. p. 98, New  
son.

gentleman's Magazine, 1827, p. 124, the  
on is made use of by a correspondent  
bly Carter—in quotation marks,  
ould seem to imply it was then of  
igin. JOHN HEBB.

S. ix. 93 J. H. W. states that Mr. Wind-  
the phrase in his speech, 30 June, 1808,  
the encroachments on Hyde Park, and  
is origin to Lord Chatham.]

ROBERT THOMSON, LL.D.—On 24 June  
Rev. Robert Thomson, LL.D., pur-  
estate and advowson of Longstowe,  
eshire. In 1810 he presented him-  
e living, but resigned it five years  
tinuing, however, to live at Long-  
ll. He died 6 January, 1831 (tablet  
all chapel, and Gentleman's Magazine,  
). Dr. Thomson married Charlotte  
Luck, and had issue two sons, John  
ry, and seven daughters, Elizabeth,  
Helen, Augusta, Jemima, Sophia,  
rietta. I am anxious to obtain in-  
regarding Dr. Thomson's parentage,  
ing descendants, and the source of  
r's degree, which, so far as I can  
, is not of Oxford, Cambridge,  
, Dublin, Edinburgh, Glasgow,  
ews, or Aberdeen. He seems to  
some reputation in London scien-  
es as far back as 1786 (Gentleman's  
, xcvi. i. 583). A younger brother,  
mon, B.A. Cantab. (St. John's Coll.)  
1. 1793, D.D. 1808, a native of Edin-  
ied in 1817 at York Terrace, Ken-  
where he had been "master of a long  
d and highly respected academy"  
n's Magazine, lxxxvii. ii. 571).

P. J. ANDERSON.  
City Library, Aberdeen.

SIR JAMES EYRE (1734-99).—The Gentle-  
man's Magazine for 1787, part ii. p. 644,  
records the death, on 5 July, 1787, of the wife  
of Sir James Eyre, Knt., Chief Baron of the  
Exchequer (1787) and Chief Justice of the  
Common Pleas (1793). Can any reader  
supply particulars of this lady's maiden  
name and parentage and the date of her  
marriage? Sir James Eyre subsequently, on  
16 April, 1791, married Mary, daughter of  
Henry Southwell, of Wisbech, Cambridgeshire,  
Esquire (see Gentleman's Magazine for  
1791, part i. p. 381, and Watson's 'History of  
Wisbech,' 1827, p. 265). In the life of Sir  
James Eyre given in the 'Dict. Nat. Biog.',  
vol. xviii. p. 99, his marriages are not men-  
tioned.

H. C.

JEWISH ACTORS.—I am anxious to find out  
how many Jews and Jewesses have adopted  
the stage as a profession in England from  
the earliest times. The names will, I think,  
suffice for my purpose.

S. J. A. F.

[They are very numerous.]

OFFICIAL LISTS.—Where are to be found  
lists of the officials of the Courts of Aug-  
mentation (chancellor, treasurer, attorney,  
solicitor, &c.) and Wards and Liveries (master,  
attorney, receiver, auditor, &c.); also the  
Masters of Requests?

W. D. PINK.

"SHOEHORNED."—Could any reader oblige  
me with a reference to an instance of the use  
of this word? I cannot find "shoehorn" as a  
verb in any available dictionary. It is so  
used in the following cutting from the Barrow  
North-Western Daily Mail of 6 March:—

"It may be true that experts differ on all things,  
but there must naturally be a wider difference  
between an expert who knows his business, such  
for instance as a Commander-in-Chief, and a non-  
expert who has had no training for the work, and  
who is *shoehorned* into a position like that of the  
War Secretary at the caprice of the Prime Minister  
for the time being."

W. DURIE.

Barrow.

CHARTER CONDITIONS.—In the charter by  
which Alan, Earl of Brittany, grants an  
estate in Cambridgeshire, including the  
church of Swavesey, to the abbey of  
SS. Sergius and Bacchus at Angers, there  
are two conditions which seem to be unusual.  
(1) All the offerings and fees belonging to  
this church are to be free of episcopal custom  
and service, except sixpence at Easter for  
chrism ("præter sex denarios ad Pascham  
pro chrismate"). (2) A monk is to attend  
the archdeacon's visitation, not because cus-  
tomary, but for love of the archdeacon and

honour of the bishop (Dugdale, vol. vi. p. 1001). Are these conditions to be found in similar charters?

W. M. P.

**Sayles.**

"NOBLE."

(9<sup>th</sup> S. vii. 208.)

My friend M. Jean Grellet, the learned President of the Swiss Heraldic Society, has favoured me with an answer to the above question. His note is forwarded in original. Your correspondent is probably aware of the system generally in force abroad, by which all the sons of a count, or a man with the title of *de* or *von*, take the title of count or *de*, their sons and sons' sons carrying on the title from generation to generation, so that those with titles are fairly numerous. The eldest son is styled the Count de X.; the younger sons add the Christian name, Count Alexander de X., and so on. Foreigners find it sometimes difficult to understand the system of our country by which the eldest son succeeds to the title, the younger sons bearing a courtesy title only, and their sons becoming merged in the untitled mass. According to the foreign system the younger sons of the Duke of Marlborough, and all their male descendants from generation to generation, would be Prince A. or B. de Marlborough, instead of plain Mr. A. or B. Churchill.

J. H. RIVETT-CAENAC.

Schloss Wildeck.

As to its origin, the Swiss nobility may be divided into five classes:—

1. The counts and barons of feudal ages who were the sovereign lords of the different parts of the country. They only owed allegiance to the emperor. To these belonged the Counts of Kyburg, Habsburg, Neuchatel, Gruyère, &c.; the Barons of Falkenstein, Grandson, &c. Their sovereign rights passed in the course of the fourteenth and fifteenth centuries into the hands of the republican authorities as the counties, &c., were absorbed by the cantons. All these families have long since become extinct.

2. The ministerials, who held feudal offices or fiefs under the counts and barons. They were lords of their tenements, in German *Herr*, in French *seigneurs*. Their tenement was called *Herrschaft*, *seigneurie* (lordship, if we may say so). A few, like the Hallwyls, the Blonays, the Gingins, &c., still own the castles from which they derive their name, but they have of course lost the judicial rights which they once possessed.

3. The patrician families which were alone eligible for the councils of some of the towns, like Berne, Friburg, Lucerne, Zurich, &c. These towns were not, as they are now, merely the capitals of the canton; they were the sovereign of the country, which had no voice whatever in the government, being the subject. Most of these families had acquired some of the fiefs once possessed by the original feudal families.

4. The military nobility. Officers of the Swiss regiments in foreign service who had distinguished themselves were often raised to the rank of nobility by the sovereign whom they served (kings of France, emperors of Germany, &c.). On their return home they were usually admitted into the ranks of the patrician families; but if they had received from the foreign sovereign a title of count or baron, as was sometimes the case, these titles, though occasionally given by courtesy, were never officially recognized.

5. A fifth category may be made for the nobility of Neuchatel. This canton was a monarchy till 1848. The prince gave the privileges and rights of nobility to persons he wanted particularly to honour, usually without, but sometimes with titles; but these concessions became perfect only when approved of and registered by the Council of State of the principality. These titles were here officially recognized as late as 1848, but since that year, as in the rest of Switzerland, they are no longer officially admitted.

All the members of families belonging to the above-mentioned categories had in former times the right to be knighted. Since the formality of knighting fell into disuse with the disappearance of the feudal system, they were considered to be knights by hereditary right. Nearly all these families used, and still use, the prefix *von* or *de*, and were styled *edel* or noble. Though the modern constitutions do not recognize any rank of nobility or distinction of persons, still the prefix is officially used, it being admitted, by a somewhat liberal interpretation, that it has become part of the name.

JEAN GRELLET,  
President of the Swiss Heraldic Society.

FANTASTIC FICTION (9<sup>th</sup> S. vii. 161).—In reading MR. YARDLEY'S interesting note on this subject it has occurred to me that some distinction should be made between the genuine folk-story and the modern imitations which are due entirely to the inventiveness of their authors. Except in form, there is no resemblance between 'Zadig' or 'Vathek' and the *contes* of *Straparola* and *Perrault*.

The true folk-tale, which is the genuine outcome of popular belief, has no claim to be included in the ranks of "fantastic fiction."

I am surprised to find that MR. YARDLEY has omitted from his list a book which is as superior to 'Vathek' as 'Gulliver' is superior to 'Peter Wilkins.' I shall never forget the evening, some forty-five years ago, when the dear friend of my boyhood, Edward Gruffydd Peacock, brought to my father's house a copy of a little book which had just been completed by his brother-in-law, and which to a lad of sixteen seemed filled with all the colour and glory of the East. As one of the sections of this charming book has lately been reprinted in a separate form, I presume that 'The Shaving of Shagpat' still finds readers; and though the taste for fantastic fiction may die out, it may be hoped that a work in which charm of diction and delicacy of treatment are combined with the airiest humour and with true poetic fancy will long appeal to an appreciative circle.

W. F. PRIDEAUX.

STEERE (9<sup>th</sup> S. vii. 49).—The following references to pedigrees of families bearing this name occur in Dr. George W. Marshall's 'Genealogist's Guide,' 1893:—

Steer.—Stonehouse's 'History of the Isle of Axholme,' 344; Reed's 'History of the Isle of Axholme,' edited by T. C. Fletcher, 64; Eastwood's 'History of Ecclesfield,' 207; N. & Q., 2<sup>nd</sup> S. iv. 90, 219, 297.

Steere.—Berry's 'Surrey Genealogies,' 34; Burke's 'Landed Gentry,' 5 supp.; Dallaway's 'Sussex,' ii. 1, 334; Burke's 'Colonial Gentry,' 4.

ASTARTE.

FUNERAL CARDS (9<sup>th</sup> S. vii. 88, 171).—I have no doubt that funeral tickets, the precursors of funeral cards, were very generally issued in the eighteenth century on the decease of persons of any consideration, though they are now, so far as my experience goes, extremely scarce, being much more likely to be destroyed than trade cards. Having never, I believe, missed a chance of obtaining one when offered, I only possess eleven of these other gruesome productions. They are paper, usually of large size, some of them measuring as much as 10 in. in length by 5 in. in height. The announcement of the date of the funeral—sometimes entirely in print, sometimes in MS., sometimes a few engraved words and the particulars in MS.—is usually framed by a border, more or less decorative, very symbolical of the future state of the body of the defunct, of its conveyal to its resting-place, and the grief of the survivors, and in one or two cases conceived

in the worst possible taste. These curious productions were issued in connexion with the funerals respectively of Edward Crouch, 16 May, 1725; Mrs. Lydia Benn, 1 May, 1740; Peter Theobald, November, 1742; Isaac Spurrier, 15 August, 1749; Sir Hans Sloane, Bart., 18 January, 1753; Mathew Pryor, 27 May, 1753; Edward Williams, 12 April, 1761; Mrs. Margaret Smith, "18th inst." no date (about 1770); James Batty, Esq., 10 March, 1806, procession from Great Room of the Society of Arts to St. Paul's Cathedral. The writing on this ticket is in the hand of Mr. Graves, father of the late Mr. Graves, the publisher, of Pall Mall, from whom I obtained it. The other tickets have not been filled in. A well-known ticket by Bartolozzi expresses the thanks of the executors and family of Sir Joshua Reynolds for the tribute of respect paid by those who attended at his funeral in St. Paul's, 3 March, 1792. There is, of course, the well-known invitation engraved by Hogarth, of which I have only Ireland's facsimile. J. ELIOT HODGKIN.

"NUNTY" (9<sup>th</sup> S. vii. 130, 194).—I think "grumpy" is the nearest synonym to this word as I have generally heard it used in Nottinghamshire and Leicestershire. What the root meaning may be I cannot say. Does the phrase "nunting about" (=behaving in a sulky, dissatisfied, disagreeable manner) throw any light upon it?

C. C. B.

It is a strange coincidence, which I do not think, however, fortuitous, that here in the Mark of Brandenburg the same word exists with exactly the same meaning as the East Yorkshire vocable. *Nuttig* (pronounced nuttich) means *klein, unbedeutend*: "en nuttijet Kind"; "is det en nuttijet Ding." It belongs to the substantive *die Nutte*, a small child, girl, a small marble, which exists also in Hanover. I am inclined to regard the English only as a nasalized form of the original one. Popular speech is very fond of nasalization, especially before dentals. I may be allowed to give some instances: to split, substantive *splint*, is also in German *Splitter* and *Splinter*; to trundle, German dialectal word *trüdeln*=to roll; German *Trutschel* and *Truntschel*=clumsy fat woman; *gantlope* for *gallop*. As the English lower classes speak of the "milentary" instead of the military, ours say "*risentiren*" for *visitiren*, to search; "*sich mungkiren*" for *sich moquiren*. In the Berlin jargon the battalion of Gardeschützen, who, before their transference to the capital, had been garrisoned in Neufchatel (which once belonged to Prussia), were popularly

styled "die Neffschandler." Under the same influence the French *patin*, which had been imported by the Huguenots under the Great Elector, was made into *Pantine* (*Holzpantoffel*), which now is the correct form. "Paragon" is in French *paragon*; *pompon*, Old French *pepon*, German *die Pfebe* (*Kürbiss*), from *πεπων*, ripe; *ainsi* became in the Norman-French dialect *issint*, *issaint*. On the other hand, *raiponce*, German *die Rapunzel*, *das Rapünzchen*, has been changed in English to *rampion*.

DR. G. KRUEGER.

Berlin.

MONOLITH WITH CUP-MARKINGS IN HYDE PARK (9<sup>th</sup> S. vii. 69, 115, 195).—If I am correct in believing that the stone about which inquiry is made is that in the enclosure at the eastern end of the Serpentine, I may be able to supply some information about it. It was erected in Hyde Park in 1862, having been excavated at Moorswater, near Liskeard, in Cornwall. A poor fellow called William Sandy was killed by an accident during its extraction on 3 January, 1862, and two pamphlets were published on his death ('Bibliotheca Cornubiensis' of Boase and Courtney, ii. 622). It might be well to consult these and the Cornish newspapers of that date.

W. P. COURTNEY.  
Reform Club.

SOURCE OF QUOTATION (9<sup>th</sup> S. vii. 8).—

Blood he had view'd.  
Byron, 'Corsair,' canto iii. st. x.

W. C. B.

IRELAND AND FROGS (9<sup>th</sup> S. vii. 186).—There is a good deal of curious information on this subject in the introduction to the Clarendon Press edition of Adamnan's 'Life of St. Columba,' ch. ii. § 6. It has been thought probable that the legend is based on a popular misinterpretation of the saint's name as *Pad-rekr*, toad-expeller (Kuno Meyer in *Folk-Lore*, v. 302). In Fiace's hymn St. Patrick is called "a strong expeller of evil," and that would be a hint to build on. The real reason for the comparative immunity from reptiles enjoyed by Ireland is shown in the note to p. xxxii in the above introduction, continued on p. xxxiii. A gentleman from Newcastle in Westmeath told me in May, 1896, that he had often heard it said that St. Patrick hit a frog on the back, and that is why frogs have hopped ever since.

J. T. F.  
Durham.

"MORNING GLORY" (9<sup>th</sup> S. vii. 200).—In one of the collections of notings from Thoreau's

journals—that entitled 'Summer'—the Concord naturalist says (p. 200):—

"The morning glory still fresh at 3 P.M. A fine, large, delicate bell, with waved border, some pure white, some reddened. The buds open perfectly in a vase. I find them open when I wake at 4 A.M."

Again, at p. 230 he says:—

"The *Convolvulus sepium*, bindweed. Morning glory is the best now. It always refreshes me to see it.....I associate it with holiest morning hours. It may preside over my morning walks and thoughts. There is a flower for every mood of the mind."

G. L. APPERSON.

This flower is, I believe, the *Convolvulus major*, and is seen in several colours—pink, blue, white, &c. It has an "early closing" habit, shutting about noon; hence, I suppose, its name, morning glory.

JULIAN MARSHALL.

In reply to C. C. B., morning glory is the name generally given in Canada and the United States to the common climbing annual the *Convolvulus major*. I suppose the name is considered appropriate because the blooms are fully expanded all the morning, but close soon after midday.

L. L. LLOYD.

"CARRICK" (9<sup>th</sup> S. vii. 208).—I was much interested in this query on *carrick*, and equally surprised to find it in the diary of a citizen of Exeter (1631-43). Can this be an early example of the ubiquitous Scot? The word, I may safely say, is now obsolete in Scotland, and at no time was it more than local. Some time ago I got returns from many correspondents about such dialect words from all quarters. No one knew anything about *carrick*, not even in my native district, where every boy, about fifty years ago, knew no other name for his shiny stick, always, if possible, a whin or broom shoot with the curved root portion as striking part. Jamieson was right to limit the word to East Fife. Of his *carrickin* I know nothing. The 'E.D.D.' simply uses Jamieson for *carrick*. The word seems to me to be nothing but a variant of *crook*. The Scot dearly loves a good grip of his words, especially if there be an *r* in them. It would be quite natural for the herdboy to use his crook as a hockey stick. Readers of the 'E.D.D.' ought to bear in mind that, wherever Jamieson is the authority, the bulk of his matter has been practically obsolete in Scotland for far more than a generation.

JAMES COLVILLE.

PARROT IN 'HUDIBRAS' (9<sup>th</sup> S. vi. 376, 373, 473).—It is certain that whatever application to persons of his own time was intended by

Butler in the parrot's phrases "Rope" and "Walk, knave, walk," he was not the inventor of them. They were proverbial, and older than Butler, for Shakespeare mentions "the prophecy, like the parrot, 'Beware the rope's end'" ('Comedy of Errors,' IV. iv.); and Ben Jonson introduces a dialogue with a parrot : What's that you say ? How, walk, knave, walk ! I think you're angry with me, Pol.

*Magnetic Lady* (1632), V. v.

W. C. B.

SACK AND SUGAR (9<sup>th</sup> S. vii. 148).—Sugar-plums, candy, lumps of delight, syrups, and such like delicacies, from the year 1253, are fully discussed in 'N. & Q.', 8<sup>th</sup> S. iii. 407, 489 ; iv. 58, 118, 193.

EVERARD HOME COLEMAN.

AN AMERICAN INVASION (9<sup>th</sup> S. vii. 227).—The responsibility for the "orthographic heresies" complained of by H. T. rests with brother Jonathan, Sir W. Besant's book having been printed here from stereotype plates sent from America under the American copyright law.

F. ADAMS.

I was glad to see H. T.'s protest against this abominable habit (manifested by some of our leading publishers) of having books by English authors and intended for English readers published in American spelling. I myself remonstrated with the representatives of Messrs. Macmillan & Co. in their shop (or "store," as I suppose they will soon be calling it) at Cambridge for printing their 'Life of Cromwell,' by Morley, according to the American "notions" of spelling. It is a sign of the times. To be distinctively English is nowadays stigmatized as Chauvinism, jingoism, insularity, and what not.

REGINALD HAINES.

Uppingham.

H. T. seems to have forgotten that *theater* was so spelt in England some three hundred years ago. The Pilgrim Fathers carried it to America. Of course, the word is decidedly ugly, but to accuse the Americans of having perpetrated it is absurd. If your contributor will look back into English books of long ago he will find many words spelt exactly as they are printed in America to-day. In 'The Whole Art of the Stage,' 1684, "theatre" is spelt *theater*.

S. J. A. F.

CAMPBELLS OF ARDKINGLASS (9<sup>th</sup> S. vii. 187).

—An account of the Ardkinglass family of Campbells in Anderson's 'Scottish Nation,' i. 569, opens thus :—

"The Ardkinglass family was an old branch of the house of Argyle. Sir Colin Campbell, the son

and heir of James Campbell of Ardkinglass, descended from the Campbells of Lorn, by Mary his wife, the daughter of Sir Robert Campbell of Glenorchy, was created a baronet in 1679. The family ended in an heiress, who married into the Livingstone family, and was the mother of Sir James Livingstone, baronet, whose son, Sir James Livingstone Campbell of Ardkinglass, was for some time governor of Stirling Castle."

After telling of Sir James's appointments and activities, the narrative goes on to say that on his death in 1788 he was succeeded by his son Sir Alexander, who died in 1810, when the title and estate descended to the next heir of entail, Col. James Callander, his cousin, son of Sir James's sister Mary Livingstone and Sir John Callander of Craigforth, the celebrated antiquary. On Col. Callander's death, without legitimate issue, the title became extinct.

THOMAS BAYNE.

Being a descendant of the Campbells of Ardkinglass and having many notes concerning them from 1493 and a complete descent from 1646, I would probably be able to give MR. NIALL D. CAMPBELL information on any particular point he may require.

LOUISA WALLACE-JAMES.

Tyne House, Haddington, N.B.

DATE WANTED (9<sup>th</sup> S. vii. 27, 96, 153, 237).—MR. MYDDELTON'S communication at the last reference makes it clear that no fewer than four correspondents, including myself, have blundered over this question. My blunder is astonishing by reason that before the simultaneous appearance of "the first two replies" I sent in a solution of the problem identical with MR. MYDDELTON'S, giving the date as 4 June, which was not inserted. GNOMON'S note, however, "fogged" me, and in my eagerness to correct his figures I unfortunately lapsed into his error with regard to the negative sign used in his equation instead of the positive—an error that I might have avoided merely by looking at Sir H. Nicolas's tables. I find there, for instance, that in 1627—when the difference between the styles was still ten days, as in the preceding century—the date of Easter is given as 25 March in the Old and 4 April in the New Style; O.S. 25 May (a month, like March, of thirty-one days) corresponds therefore to N.S. 4 June alike for 1627 and 1543. I apologize for occupying so much space in demonstrating what is so obvious.

F. ADAMS.

DUTTON FAMILY (9<sup>th</sup> S. vi. 409, 517; vii. 54, 117, 174).—The Dutton who is most likely to have been at Poictiers, though in the Prince of Wales's rather than in Lord Audley's retinue, would be Thomas de Dutton, who

was afterwards knighted, and died in 1381. In 1359, according to the Chester Plea Rolls, he had Letters of Protection, being about to go beyond sea in the retinue of the Prince of Wales (the Black Prince), whom he had probably previously accompanied in the same manner. The French and Gascon rolls at the Public Record Office, which I have had searched with regard to the Duttons previously to Poictiers, do not appear to throw any light upon them; but the military accounts of that time which are also there record a Robert de Dutton amongst the men-at-arms in Lord Audley's retinue, at the wages of 12d. per day. I am told that in these accounts esquires are included under the description of men-at-arms, and that the pay of an esquire was 12d. per day.

As this Robert de Dutton was apparently of the Staffordshire Duttons, who were knights of that shire in the fourteenth century, his identity with them might dispose of the difficulty as suggested by the REV. G. SNEYD in his interesting reply, that the Cheshire Duttons do not appear to have owed service to Lord Audley. This they certainly did not, as they held in chief of the king by the usual knight's service.

With regard to the derivation of the fret in the Dutton arms, it appears that in the roll of those who were present at the siege of Caerlaverock, in 1300, Hugh le Despencer is there recorded as bearing similar arms to the Duttons, but differenced with a bend. As the Despencer family progenitor is said to have been a Dutton, such early recorded use of the arms half a century before Poictiers is not in favour of the tradition.

MR. SNEYD, I observe, describes the Dutton fret as argent. It has always been borne by the family as or—"Red, fretty yellow," as it is described by the Caerlaverock chronicler. In ancient delineations, too, it is invariably shown as "fretty," with each of its lines continued throughout the field, like lattice-work, and not in its present form of a (single) fret.

M.

BELL-RINGING AT WAKES (9<sup>th</sup> S. vii. 188).—This in the north of England was a very common practice, and many examples might be quoted. The following is from the churchwardens' accounts of Rochdale: "Aug. 1649. Ringinge on the Rushbering Day. 1s." The wakes in many parts of Lancashire were known as "rushbearings."

HENRY FISHWICK.

*I should think the practice of ringing the bells at a wake is as old as the festival itself. It still survives in many places; also there*

are many curious people nowadays who cannot be prevailed upon to absent themselves from wakes, being called thereunto by the *fumus et strepitus* of the taverns. Whilst writing on the subject of old wakes customs I may mention one I never heard of before last summer. An old lady was my informant. She said when she was a child all the houses in Filey threw the doors wide open during the wake, and anybody might enter who chose. Cakes and tea were supplied to all comers. Such indiscriminate hospitality could only be practised at small places. Was it general in Yorkshire villages?

B. D. MOSELEY.

Burslem.

"ANYONE," "EVERYONE" (9<sup>th</sup> S. vii. 205).—These ill-jointed words have been introduced by the ignorance of modern printers, and I pronounce decidedly for a "repeal of the union." 1. Because the pronunciation prompted by their form is "an-yone," "ever-yone," to which must be added "so-me-o-ne" for the still more unsightly "someone." 2. Because in such combinations the particle "one" is not on all fours with "body." The phrase "any one," for instance, is elliptical for "any one of us, you, or them," according to the context, which is not the case with "anybody." 3. Because "uniformity"—to use the typographical term—cannot be observed in all the combinations with "one." Your correspondent ignores not only "some," as already indicated, but the particle "no." We write "nobody," but the pen revolts against "no-one." Not infrequently, however, "every one" occurs in juxtaposition with "no one": for example, "Though known to every one, no one believes it." With what consistency could "everyone" figure here by the side of "no one"? An objection to the form "noone" based on vocal collision is equally valid against "anyone," "everyone," and "someone."

F. ADAMS.

Your correspondent is doubtless right, but he is of course aware that "anybody" and "everybody" were each written as two words originally. "Our rude forefathers deeme[n]t them two."

C. C. B.

Roos FAMILY (9<sup>th</sup> S. vii. 169).—John Manners, ninth Earl and first Duke of Rutland, was styled Lord Roos, or Ros, in 1679. The barony of Ros came into the family by the marriage of Sir Robert Manners, Knt., of Etal, co. Northumberland, to Eleanor, eldest sister and co-heir of Edmund, Lord Ros of Hamlake, Trusbut, and Belvoir. The barony passed out of the family by

arriage of Elizabeth, daughter and heir of Edward, third Earl of Rutland and fifteenth Baron Ros, to Sir William Cecil (Lord Burleigh), second Earl of Exeter. His son, William, Lord Ros, died s.p. in 1618, and the barony reverted to Francis, sixth Earl of Rutland, who contested with William Cecil for the barony, but, not succeeding, was created by patent Lord Ros of Hamlake. His only child Katherine married, first, George Villiers, Duke of Buckingham; secondly, General Macdonell, Earl of Antrim; and the third barony of Ros devolved upon her, and the barony of Ros of Hamlake expired. The earldom of Rutland passed to his brother George, who died without issue; then it reverted to his cousin John, father of the above John. A. M. will see that he had no right to the title of Lord Ros. I cannot find in any of my works on the subject that Lady Anne, his wife, had another child beside Frances, who died 7 February, 1659.

JOHN RADCLIFFE.

BONAPARTE BALLAD (9<sup>th</sup> S. vi. 349; vii. 193).—About two years ago I heard 'The Isle of Helena' sung by a centenarian, the late Mr. Timothy Hayes, of Cardiff, who well remembered the time when Britain lived in daily fear (and Ireland in daily hope) of a landing by "Boneyparty." Mr. Hayes shortly afterwards died, aged 109 years. I knew him well, and had ascertained his age by careful investigation. JOHN HOBSON MATTHEWS. Town Hall, Cardiff.

"MUNSIE" (9<sup>th</sup> S. vi. 428).—I have held for a reply to this query, in the hitherto in hope of finding a mislaid French book of cards of which the authorship has spiced my memory. My notion, offered for what it is worth, is that the word is a vulgar English corruption of "Monsieur." The three chief members of the French royal family were "le roi, la reine, Monsieur"—quote the beginning of a sentence in Isuet's *oraison funèbre* on the Duchesse de Bréans—and the lowest of the three "part cards" may have been termed "monsieur" in jocular allusion to this trio, necessarily by a Frenchman or even in France, but perhaps in Scotland.

F. ADAMS.

PUBLIC MOURNING (9<sup>th</sup> S. vii. 150, 174).—*Undertakers' Journal* for 31 January, in a noted leading article, laments the change of public sentiment such as D. remarks upon. says:—

Could some of the undertakers of the last generation know what we call a funeral in these days, it would turn them in their very graves.....

Item after item has been abandoned. Idea after idea has been dropped, each meaning a distinct loss to our business. As an instance, a leading undertaker in the West-End, referring to the recent death of a noble lord, confided to me: 'Forty years ago,' he said, 'I buried a member of that family, and the funeral bill came to 1,250*l.* Ten years later I buried another, when it came to just over 700*l.* Fifteen years ago I buried a third, at a cost of 320*l.*—but the bill for this one did not reach 75*l.*'"

The writer then pictures a funeral of the past, and proceeds:—

"The undertaker formerly took charge of a home immediately death entered its threshold. In that capacity he draped the house, provided shroud and grave clothes, as well as mourning for the whole family. He arranged a mortuary chamber, and provided it with candlesticks, pall, and every necessary appurtenance. The funeral was a pageant. Mutes preceded the cortège; the hearse was drawn by four, six, or eight horses, with outriders and postilions. Each horse was decorated with splendid harness, plumes, and 'velvets,' whilst the body was encased in a shell, case, and oak coffin, over which was spread a handsome pall. How few of such funerals have we to-day!.....Mutes, outriders, and postilions are things of the past. A hearse drawn by more than two horses is becoming a novelty. For plumes there is neither call nor market, and the value of horse velvets, palls, and the like will be appreciated when it is mentioned that at the sale of the stock of the late Mr. Field, the eminent undertaker, at Aldridge's during the past month, the hammer fell on five pairs of horse velvets at 5*s.* for the lot—whilst four excellent palls only realized 6*s.*"

Is it to be wondered at that, in the existing state of things, so touchingly pictured in the above professional lament, butlers and the like, nowadays, sometimes go short of mourning?

HARRY HEMS.

Fair Park, Exeter.

DETACHED SHEET (3<sup>rd</sup> S. vi. 266; 9<sup>th</sup> S. vii. 11).—The sheet described exactly corresponds to that in our copy of Littleton's curious old dictionary. The edition is dated 1684. The 'D N. B.' (xxxiii. 366) seems to be in error about the editions—"1673, 1678, 1685, 1695, 1723, 1735." Rose's 'Biogr. Dict.' (ix. 292) gives 1678 for the first edition. W. C. B. says this is the fourth, 1715. Ours (1684) has an imprimatur dated 1677. E. H. BROMBY.

University Library, Melbourne.

DR. JOHNSON (9<sup>th</sup> S. vii. 88, 176, 237).—I fancy Boswell was wrong in equating the English *Johnson* with the Scottish *Johnston*. *Johnson* belongs to the patronymic class of proper names, and means the son of John, while *Johnston* belongs to the local class, and originally denoted a person living in, or connected with, the *tun* or *toun* of John, or St. John. *Johnson* could not become *Johnston*, though the latter might conceivably be whittled down to the English form.

Readers of Stevenson's letters will remember that this was the view which that distinguished writer took of his own patronymic. At first sight Stevenson would appear to mean merely the son of Stephen, but the researches of R. L. S. brought to light the fact that there were three places called Stevenson—one in Cunningham, another in Peebles, and a third in Haddington—and that one of the earliest forms of the name was *Stevintoune* ('Letters,' new ed., ii. 359, 362). Notwithstanding the more obvious etymology, it is therefore possible that in some cases *Stevenson* may have been plucked down from the less euphonious *Stevenston*, and similarly *Johnson* from *Johnston*. I do not, however, think that the great lexicographer ever adopted the latter form.

W. F. PRIDEAUX.

Where shall I find the original text of a spurious epitaph commencing

Reader, have a care;

Tread lightly lest you rouse a slumbering bear?

It reads like an unauthorized addition to Goldsmith's poem 'Retaliation.' And why is it omitted from the life given in the 'D.N.B.'? A. H.

A MUSSULMAN LEGEND OF JOB (9<sup>th</sup> S. vii. 63, 190).—My best thanks are due to MR. MICHAEL FERRAR, whose better acquaintance with Oriental subjects has enabled him to remedy imperfections in my article. The rods of Moses and Aaron were temporarily transformed into serpents, a feat which, to a certain extent, was rivalled by the Egyptian sorcerers, though the latter, I understand, made use of real snakes skilfully manipulated. The use of *Khasret* was literal translation and transliteration from the Russian original.

FRANCIS P. MARCHANT.

Brixton Hill.

MALT AND HOP SUBSTITUTES (9<sup>th</sup> S. vii. 150, 215).—The existence of hop substitutes is proved by the plant-names "alehoof," "alecost," "gill-ale," in Halliwell. The 'H.E.D.', s.v. 'Alehoof,' has an interesting notice, showing that the earlier *hei-hove* (in Halliwell "heihow," i.e., hedge-hove) was supplanted by the word in question. Chambers's 'Book of Days' (ii. 399) says that the brewing hop was imported from the Low Countries and used for brewing as early as 1428.

H. P. L.

WILLIAM MORRIS AS A MAN OF BUSINESS (9<sup>th</sup> S. vi. 406, 495; vii. 54, 118, 172).—Perhaps I did not miss the point so entirely in W. C. B.'s note, for the impression it gave me was that he purposely treated the great dean unfairly

by sandwiching him between Dr. Liddon's slighting remark about the man with the small mind and the "foolish man." This impression is confirmed now by his further observation "that the dean's regard for his dinner made him anxious to believe that God did not regard it."

Now as to the dean's question, it is a question, not an absolute statement, and, I think, intended to express scorn for shams. St. Paul, in a similar spirit, asks, "Doth God take care for oxen?" when pushing his argument as to the proper payment of the clergy. As well say he was anxious not to believe in St. Matthew x. 29, 30, which W. C. B. quotes. The dean had a very honest regard for his dinner; yet he managed to do without it on fast days till seven, instead of two, not eating anything from breakfast till that hour (see Letter lxxxii., 18 February, 1710; also 'Journal to Stella,' 30 March, 1710). If he had had anything "in between" we should certainly have heard of it. He says (Letter lix., 5 March, 1711) he hated Lent, "different diets," and "herb porridge"; but the chief reason, apparently, was because people "only put on religion for seven weeks." Besides, people do not trouble to hate diets of which they do not partake. He ate the "raw carps" (Ash Wednesday, 18 February, 1712), though, no doubt, he might have had turkey, like his host. Dr. Swift surely deserves better things than a sneer from a Church of England man.

IBAGUÉ.

CHISEL MARKS (9<sup>th</sup> S. vii. 149, 233).—I can remember my old friend the Rev. John Woodham Dunn, a good antiquary, who was vicar of Warkworth, in Northumberland, showing me these masons' marks at Warkworth Castle, and telling me that similar ones were to be seen at Alnwick and Dunstanborough castles, a little further north. He inferred from this that they must have been built by the same craft. He was a noted Freemason.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

VANISHING LONDON: CHRIST'S HOSPITAL (9<sup>th</sup> S. vii. 205).—I do not understand the moans that are given out at the disappearance of this modern churchwarden Gothic building. According to 'The Pictorial Handbook of London,' Bohn, 1854, p. 717, it is all bad, and the hall which is seen from the street was built in 1825. RALPH THOMAS.

SHIPS OF WAR ON LAND (9<sup>th</sup> S. vii. 147, 235).—In 907 Oleg, Lord of Kiev, descended the Dnieper with a flotilla of two thousand

boats and advanced towards Byzantium. According to the chronicles of that time he had wheels put under his vessels, their sails were unfurled, and, thus impelled by the wind, they were enabled to arrive overland at their destination. The Greek emperor was so astonished and alarmed at the sight that he hastened to make peace immediately.

T. P. ARMSTRONG.

"*QUOT LINGUAS CALLES, TOT HOMINES VALES*" (7<sup>th</sup> S. iii. 129; 8<sup>th</sup> S. iii. 66).—I have discovered the Turkish equivalent of this proverb in a small seventeenth-century book entitled "Colloquia Familiaria Turcico-Latina," per Jacobum Nagy de Harsány (Berlin, 1672), on the verso of the title-page. As 'N. & Q.' does not print anything in Oriental characters, I must omit the Turkish original and content myself with giving Nagy's Latin translation of it, which is headed "Prov. turcicum," and is given thus: "Quantum quis lin-guarum noverit, tot hominum vices sustinet."

L. L. K.

IPPLEPEN, CO. DEVON (9<sup>th</sup> S. vi. 409; vii. 50, 113, 217).—I wonder whether A. H. writes "all in fun." At the third reference I called attention to DR. NEUBAUER's sportive essays in Anglo-Hebrew etymology, which to my humble intelligence seemed fully as valuable as those of MR. THORPE; also to the absurd blunder made by *Truth* in taking them seriously. And now comes A. H. and tells me with all gravity that I am wrong in taking them seriously. Can any one except A. H. have so read me upside down? Verily, there is but one A. H. C. B. MOUNT.

"SO LONG" (9<sup>th</sup> S. vii. 129, 233).—A discussion arose over this phrase in 1898, when it was used by Mr. Tree in 'Ragged Robin' at Her Majesty's Theatre. I do not think that it is "peculiarly a sailor's phrase." When I was at school, nearly thirty years ago, it was a common expression, and we almost invariably said "So long" when we otherwise should have said "*Au revoir*." S. J. A. F.

THE LAST MALE DESCENDANT OF DANIEL DEFOE (9<sup>th</sup> S. vii. 86, 177).—The distinction of being the last (authenticated) descendant in the male line of Daniel Defoe belongs to the only son of the late Mr. James W. Defoe, whose death was chronicled *ante*, p. 86. This youth, Daniel by name, was a sailor by profession, and predeceased his father in 1896 at San Francisco, at the age of twenty-two.

I am indebted for this information to Mr. Wright, whose researches in connexion with the preparation of his monumental 'Life of

Defoe' brought him into intimate relation with his descendants, this young man among them, from whom he received many letters. In his dainty little volume entitled 'The Acid [?] Sisters, and other Poems,' published in 1897, Mr. Wright has commemorated his young friend's untimely death in some verses under the heading 'The Two Defoes.' I have somewhere secreted, with an ingenuity that baffles all my attempts to recover it, a cutting (probably from an early number of the *Sketch*) containing notices of James Defoe and his son, with portraits of both, the latter, if memory serves me, attired as a Blue-coat scholar.

A. H. can scarcely have seen Mr. Wright's 'Life of Defoe,' the closing section of which contains copious particulars of Defoe's descendants and a pedigree of the Foe family from 1631 to 1894, which in many points is at variance with the statements of A. H. For example, according to Mr. Wright it was Norton, the novelist's younger son, who emigrated to America, and not Daniel, his elder son, as A. H. asserts. Again, the Samuel Defoe who died in 1783 (according to Wright) or in 1782 (according to A. H.) was the son of Daniel, and not of his brother Norton, as alleged by A. H.

Descendants of Defoe through the marriage of his youngest daughter Sophia with Henry Baker, an eminent man of science (whose works on microscopy have still authority and value), survive in the persons of the Rev. Henry Defoe Baker, rector of Thruxton, Hants, and his cousin the Rev. William Defoe Baker, rector of Welton, Lincolnshire.

In making use of the word "authenticated" at the commencement of this reply I spoke advisedly, because Mr. Wright informs us that three (out of the seventeen) children of the novelist's younger son Norton, who emigrated to Carolina, were living in 1737. "Their descendants," he says, "are scattered about the earth. One cropped up in a Melbourne post office a year or two back, but nothing could be got out of him except that he was descended from the great Daniel." Here is a promising field for the exploitation of enterprising Antipodeans.

CHARLES KING.

Torquay.

I hope MR. HIBGAME is incorrect in stating that Defoe's last descendant is dead. Between 1880 and 1886 I was in Herts, near Bishop's Stortford, and the De Foes were then living in Thorley. I interested myself in a little boy who, if alive, must be about eighteen, and did my

utmost to get him into Christ's Hospital. Dean Vaughan, alas! had just given his nomination away, or he would have given it to little De Foe. Between those dates (1880-86) I attended a missionary meeting in Bishop's Stortford; in front of me young De Foe sat, sound asleep. However, I did not rouse him. I interested Mr. Gladstone for the De Foes, for they were in bad circumstances, and Her gracious Majesty the late Queen sent them a handsome pecuniary present by his advice. I exerted myself in the De Foes' behalf with the concurrence of the late vicar or rector of Thorley, Mr. Vandermeulen. Perhaps some Herts student of 'N. & Q.' will set to work and find if the report is true that the last descendant of Daniel Defoe has joined the majority.

M.A.OXON.

There is no parish named Elton in Northamptonshire. The village in that county where Daniel Defoe's grandfather James Foe lived is Etton. There is an Elton in Huntingdonshire, about eight miles from Peterborough, and nearly all accounts of the family (until Mr. Thomas Wright's 'Life of Daniel Defoe') have confused this with the much smaller village of Etton, where the Foes resided. The name still occurs in the neighbourhood. In this parish, which adjoins Etton, there is an old couple named Foe.

W. D. SWEETING.

Maxey, Market Deeping.

MRS. ARBUTHNOT (9<sup>th</sup> S. vii. 187, 231).—Probably Harriet, dau. of Hon. Henry Fane and wife of Right Hon. Charles Arbuthnot. She died in 1834. There is a beautiful engraved portrait of her from a picture by Sir Thomas Lawrence. GERALD PONSONBY.

BRASENOSE COLLEGE, OXFORD (9<sup>th</sup> S. vi. 509; vii. 92, 157, 235).—William Smith, Bishop of Lincoln at the end of the fifteenth century, belonged, if I am not mistaken, to a Smith family inhabiting the parishes just north of the city of Lincoln, especially Brattleby, South Carlton, and Welton. I have traced them by the Subsidy Lists back to the beginning of the fourteenth century, when they were styled "Faber," and were, I presume, the hereditary smiths of the manors. Probably their ancestors had been for countless generations the witch-doctors of the country-side. At the beginning of the seventeenth century these Smiths were still wealthy and powerful. Richard Smith, M.D., of Welton, purchased the manor of Potter Hanworth, and in 1602 devised it for the endowment of a free school at Lincoln. This disposition was the cause of a family lawsuit.

The testator's cousin Robert, son of John Smith, was a proctor of the Ecclesiastical Court of Lincoln. By his wife Anne he had issue Faith, married to Anthony Monson, Esq.; Mary, to William Simcotts, gent.; and Jane, the wife of Brian Smith, gent. (R.O., Proceedings of Charity Commissioners, 1610). Of the South Carlton stock were my two great-great-uncles Smith, one of whom fought at Waterloo and the other at Trafalgar. I believe this family is extinct now. Their arms are: Argent, a fess dancette between three roses (or cinquefoils), pierced gules. JOHN HOBSON MATTHEWS.  
Town Hall, Cardiff.

"SMOUSE" (9<sup>th</sup> S. vi. 409, 493; vii. 131).—It should perhaps be noted that *smouse* used to be a common word in South Africa, no doubt emanating from Holland. But while in modern Dutch it may be used as "a nickname for a Jew," and secondly "to indicate a swindler," in South Africa it meant "a glorified pedlar," a sort of itinerant merchant, who was generally the country commercial traveller of storekeepers fixed in the towns. No doubt "Mr. Smouse" knew how to bargain, and perhaps cheat a little, and therefore the connexion between the different meanings assigned to him in Holland and South Africa shows them to be not so widely divergent. Railways and the general opening up of the country have seriously crippled him, and in all probability he will die a natural death.

HOLCOMBE INGLEBY.

AUTHORS OF QUOTATIONS WANTED (9<sup>th</sup> S. v. 317).—

They eat and drink and scheme and plot,  
They go to church on Sunday;  
And many are afraid of God,  
And more of Mrs. Grundy.

These lines are from Locker's 'London Lyric'  
'The Jester's Plea.' G. A. M.—

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A New English Dictionary on Historical Principles*.—Edited by Dr. James A. H. Murray.—L.—By Henry Bradley, Hon. M.A. (Oxford, Clarendon Press.)

With the new quarterly part of this great dictionary begins a new volume, the sixth. The introductory note to this reports with the "profound regret" the death, on 1 Feb., 1901, of Dr. Edward Hall, who had "rendered invaluable in all the portions hitherto published of this dictionary." By what is mentioned as a noteworthy coincidence, "the latest page which contains additions is that with which the Section ends."

To Dr. FitzEdward Hall's death we have previously referred. The section, which contains in all 2,160 words, with 7,576 illustrative quotations, supplies new words which require to be treated on an extensive scale. The group which occupies the greatest mount of space is *land*, substantive and verb, with their compounds and derivatives. These take up nine and a half pages. *Lady* and the related words fill four pages. Attention is drawn to the fact that the pseudo-etymological statements concerning *lad* are refuted, though the conjecture offered in their place is owned to be doubtful. We shall have to wait to see what light, if any, is thrown by *lace*. We do not trace the conjunction before 1582, when we have "Lymmer lawdis and little lassis." The main constituent elements in the English vocabulary are all represented in the present section, though a number of the words of Greek and Latin derivation reappear. For this statement we were scarcely prepared. Short words, such as *lace*, *lack*, *lad*, *zide*, *lag*, *lair*, *lank*, *lap*, appear more frequent than in recent parts. In regard of many of these facts not accessible in other dictionaries are for the first time given. A curious recent revival is the general application of the term, *lackland*, first employed as an equivalent of *sine terra* in the case of King John. Greene, in 1594, spoke of dubbing a man "Sir John lackland." Within a couple of years Cardinal Vaughan has spoken of "a lackland and beggared peer." A similar phrase, "Sir John lacklatin," is earlier in use. No employment of *lacklustre* earlier than Shakespeare has been traced. Under *laden*, past participle, we should like to have seen Shelley's "With white fire laden." In most cases in which the word is used with a literary association that makes it memorable we would have the phrase given. For scientific purposes the use may not be necessary, but science, though perhaps almost all, not quite all. We should have thought *la-di-da* rarer in employment than 1883, but are probably wrong. We cannot find space for the history of *ly*, which, however, is interesting and striking. We or have we not known "lady of the lake" as a substitute for "lady of the lake"? Instances of combinations such as *lady-smock*, *lady's e*, applied to flowers are numerous. *Lager beer* is to be first mentioned in 1853. *Lakista*, as used to the Lake poets, comes into use in 1822. Highly interesting illustrations are given of *lament*, *lamentation*. *Late lamented*, now in ent use, is first used by Le Fanu in 1865. *a*—fabulous monster, a witch, goes back to the form *lamya*. A capital account is given of *ce*, a word the Latin source of which, according to Varro, was from Spain. We might go on illustrations or instances of such, but can extend to extract the contents of a page, ne a part. So worthy of study is the work we can but repeat a wish, unrealizable of that we could possess the parts in a portable at would enable us to carry them with us on us. Was it not Dr. Johnson who chose an aptic as the proper companion for a journey?

*of Oliver Cromwell, 1644-1658. Collected by Charles L. Stainer. (Frowde.)*  
come this collection most gladly. Mr. Stainer produced a work which has long been required. Of lives of the Protector we have late days far more than were required; er his letters nor his speeches have

received the attention which is due to them. We need not say that we do not forget Carlyle's memorable work. It is a something which can never be displaced or become obsolete. Regarded, however, as a collection of documents, it is incomplete; and the editing, though wonderful in its way, is hardly of a kind to meet any of the requirements of modern historical scholarship. It is for the student, not for the lover of picturesque diction, that Mr. Stainer has laboured, and he has done his work in a most satisfactory manner. So far, indeed, as we are able to test him, he has left out very little of importance. Those who have not worked among the records of the time, printed as well as manuscript, can form but a faint notion of how exasperatingly Cromwell's speeches have been reported. Sometimes the sense is so confused by redundancy or omission that it is next to impossible as the words stand to make out what was the meaning the speaker intended to convey: at times the reader, if not very careful, is not unlikely to come to the conclusion that Oliver said absolutely the reverse of what was in his mind. The editor has done his best to remedy this confusion, and has in a great degree succeeded, though we may feel assured that we shall never recover the spoken words absolutely as they fell on the ears of those who were present at their delivery. A great move in that direction has, however, been made; and as every word that has been added to the text as it has come down to us has been enclosed in brackets, the reader can never be misled by taking a conjecture of the editor for the original text. In most cases we hold that the practice of reducing the spelling of other days to the modern standard should be held in the deepest reprobation, but in this instance Mr. Stainer has acted wisely in doing so. No good end could have been served by preserving the original spelling, which is, of course, not the Protector's own, but only the hurried scribble of the reporters. We feel that the editor has been somewhat too concise in the introductions he gives to the speeches and the notes at the end of the volume; but in a book of this kind, if it be a fault, it is an error in the right direction. A little more might have been done, with profit to the reader, in the way of identifying some of the more obscure persons with whom we are incidentally brought in contact. Who, for example, was the Major Tulida who was present and spoke at the convention of Saffron Walden, and complained of certain of Oliver's criticisms? It is a strange name. Is anything further known of him? He is quite obscure to us, unless he was the same person as the Alexander Tulidaffe who was an ensign in Lord Robertes's regiment at the beginning of the war; if so, perhaps he may have been a Cornishman. The speeches on the whole give the impression of mildness, circumspection, and an earnest craving after conciliation which the great soldier's lightning-like activity on the field of battle would not have led us to look for. That the speeches show great concentration of thought and intellectual power no one will call in question, but not many will follow Mr. Stainer, we think, in regarding the Protector as "the greatest orator of his time." This collection does not throw much light on what Oliver's opinions were on the subject of religious toleration, but those who read between the lines will probably come to the conclusion that, though never distinctly formulated—perhaps not even in his own mind—they were in advance of the thought of his

time. We do not believe he would willingly have molested any one for the temperate expression of any opinion whatever which he did not regard as dangerous to the State, but it would be futile to claim for him the reasoned conclusions which Roger Williams and Archbishop Leighton have formulated.

*Charles William Ferdinand, Duke of Brunswick, 1735-1806.* By Lord Edmond Fitzmaurice. (Longmans & Co.)

AT the advice of Lord Rosebery and Sir George Trevelyan, Lord Edmond Fitzmaurice has reissued in book form two articles on the famous and unfortunate Duke of Brunswick contributed in 1897-8 to the *Edinburgh Review*. The work thus constituted forms the best record we possess concerning one of the most enlightened of potentates and one of the bravest and most unfortunate of commanders. Rarely, indeed, has a contrast been more striking than that between the outset and the close of the life of the Duke of Brunswick been furnished to the world. Nephew and favourite pupil of Frederick the Great, he won military distinction while still little more than a boy in the Seven Years' War, and was regarded as a spoilt child of fortune. Commanding, after the French Revolution, the allied Austrian and Prussian armies, he fought with some success against the French Republican commanders, only to lose his reputation and his life when in 1806, in command of the Prussian forces, he confronted Napoleon at Jena. Of this career Lord Edmond gives an interesting and fairly stimulating account, laying the blame of failure partly upon want of capacity on the part of the duke to make up his mind, partly upon the mutual jealousies of Prussia and Austria, and partly again upon the interference with his plans from Berlin, due in a great measure to the misrepresentations of the *émigrés*. These causes were all contributory to the breakdown of his schemes in 1792-3. When, however, under a sense of duty, he took the command in 1806 of the Prussian troops, and opposed his star to that, then at its zenith, of Napoleon, he was too old. Lamartine, and after him M. Louis Blanc, exaggerate into an offer, by the constitutional party in France, of the throne of that country the advances made to the duke by Custine. That the Duke of Brunswick won the warm admiration of many of the philosophical French Radicals is true. To a zeal for reform, however, the duke, like his uncle and Voltaire, added, as is shown, "a profound contempt for the vile multitude and for the ignorance of the mob." This *opusculle* is serviceable and welcome. It is illustrated by two portraits of its hero, one showing him in 1777 and the other near the close of his life, and by a coloured map of Central Europe in 1786.

IT is with the deepest regret we record the death of Mr. George Murray Smith. We had received such cheering accounts of his improvement in health that we had hoped that all danger was past—indeed, he had sufficiently recovered to be removed from Park Lane—but he sank rapidly, and died at Weybridge on Saturday last at the age of seventy-seven. The firm of Smith & Elder was founded by his father. It was chiefly an East Indian agency with a small publishing business attached. On his father's death the whole devolved upon him, and he set to work at once to develop the publishing portion,

for which he had a natural taste. Mr. Smith, in his interesting reminiscences which have just been published in the *Cornhill*, and recently noticed in 'N. & Q.', gives a sketch of the rise and progress of his firm and of the founding of that magazine. It will be also remembered that in 1865 he founded the *Pall Mall Gazette*, written "by gentlemen for gentlemen." It was in 1882 he conceived the patriotic idea of publishing a 'Dictionary of National Biography.' With this stupendous undertaking his name must be forever identified, and to him the British nation owes a debt of gratitude which now, alas! can never be repaid. Mr. Smith's death will be keenly felt by his friends and all who had business transactions with him. He was generosity itself and full of kindness. With him has passed away the last of the founders of the large publishing houses of the Victorian era.

W. C. B. writes: "On 1 April died at Doncaster John Sykes, M.D.Edin., aged eighty-four, probably the oldest contributor to 'N. & Q.' (see 9<sup>th</sup> S. v. 89). He was a pioneer in the work of copying parish registers, and of searching in will offices and the like. His knowledge of Yorkshire families was extensive and minute, and out of his stores of notes he gave freely to all applicants. The number of local historians and antiquaries who profited by his help, material and pecuniary, is past knowing. He delighted to aid promising young men in obtaining better education, but he was of a retiring disposition, and his many acts of generosity were unostentatious. He belonged to a yeoman family in the neighbourhood of Barnsley, but the bulk of his life was spent in Doncaster, where he practised for many years as a physician. He was F.R.C.P. of London, and for some time F.S.A., and a magistrate for the borough of Doncaster. He was unmarried. The writer of these lines, who knew him intimately for nearly thirty-two years, has a melancholy satisfaction in making this memorial of him in the pages of 'N. & Q.', which he read with interest to the last."

#### Notices to Correspondents.

We must call special attention to the following notices:—

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

PALAMEDES.—The mistake you mention is in your manuscript.

CORRIGENDA.—P. 253, col. 2, ll. 15, 16, ~~foot~~ "comedores" read *comedones*; p. 273, col. 1, l. ~~3~~ for "Castilian" read *Portuguese*.

#### NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

# THE ATHENÆUM

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THE DRAMA.

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DRAMA—The Bennets; Lonely Lives; Library Table; Gossip.

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DRAMA—Self's the Man; Gossip.

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## Notes.

## SIR JAMES AUDLEY AND HIS FOUR ESQUIRES.

(See under ‘Dutton Family,’ 9<sup>th</sup> S. vi. 409, 517; vii. 54, 117, 174, 293.)

In discussing the details of the story of Sir James Audley and his four esquires at Poitiers it must always be borne in mind that the modern version in the Rev. E. Hinchliffe’s ‘Barthomley’ (1856), and in other local histories of Cheshire, is very different from the simple story found in the pages of Froissart. Froissart tells us that Edward the Black Prince on the battlefield of Poitiers, on 19 September, 1356, rewarded with 500 marks the valiant knight Audley, who there and then, in the presence of five witnesses (whose names are given), distributed the gift among his four esquires (whose names are not given), because they had served him so well, and saved his life on that notable day. Modern writers have said that the four esquires were named Sir Thomas Dutton, of Dutton, Sir John Delves, of Doddington, Sir Robert Fowleshurst, of Crewe, and Sir John Hawkestone, of Wrinehill, all of them Cheshire knights; also, that they received gifts of land from Sir James Audley, and that on them was conferred the further honour of

bearing the badge of Audley, the *fret or*, on their coat armour, in recognition of their services in that battle. Froissart’s main idea in recording the doughty deeds of the valorous knight was evidently to show Sir James Audley to have been as magnanimous as he was brave, and the original story carries with it the simplicity of truth; but the later elaborations of the story have doubtless been invented to account for the origin of the *fret or* badge on the shields of four families among Cheshire’s “chief of men” in ancient times; and, consequently, these amplifications, not being history, may be consigned to the lumber-room of legendary lore.

The fabulous part of the story was current long before Dr. Gower printed it in 1774 in his ‘Materials for a History of Cheshire’; for there is preserved at Doddington Hall, Cheshire, a MS. folio of deeds, pedigrees, arms, &c., containing, *inter alia*, a “Copy of the Descent of Delves as it appeareth in a Booke sometime belonging to William Flower, Esq., Norroy King of Arms” (*temp. Elizabeth*), and accompanying that pedigree occurs the following memorandum:

“Gules, a Fret Or, were the Armes of the valiant James L<sup>d</sup> Audeley, Kt., Baron<sup>\*</sup> Audley of Helegh, to whom the most renowned Edward, surnamed the Black Prince, gave lands to the yearly value of 500 marks, To have and to hold to him and his heirs &c. for taking the French king,† and other his manly exploits at the battail of Poytiers, anno Regni Regis Edwardi tertii, 31°.‡ This valiant minded L<sup>d</sup> Audley aforesayd, after the receipt of so bountifull a gift at the Prince his hands, did not only of his most frank and liberal disposition bestow the lands so given (of the yearly value of 500 marks) upon his four Esquiers then attendant upon him, but also some part of his Coat-Armour, in token of his liberal bounty, viz. The Fret Or.

Dutton, of Dutton, Esq.  
Delves, of Doddington, Esq.  
Fowleshurst, of Crewe, Esq.  
Hawkestone, of Wrinehill, Esq.”

The date of this memorandum and pedigree synchronizes with the rebuilding in the sixteenth century of Doddington Hall, near the ancient castellet in the park that still contains the dilapidated effigies in stone of Sir James Audley and his four esquires Dutton, Delves, Fowleshurst, and Hawkestone, concerning which statues Dr. Gower thought “that of Lord Audley to have been original, and the others to have been made in the reign of Queen Elizabeth when the

\* It should be understood that Sir James Audley was called baron because he held much land in South Cheshire in barony tenure, and not because he was summoned to Parliament as a peer.

† Froissart does not say Audley captured King John as his prisoner.

‡ The regnal year of the battle was 30 E. III.

mansion at Doddington was built.\* The statues, which have been said by Hinchliffe (p. 10) to be "as large as life," were probably made by order of Henry Delves, the young squire of Doddington, *temp.* Elizabeth, to decorate the staircase of the castellet; much in the same way as John, Lord Lumley, in the sixteenth century, ordered several stone effigies to be added to complete the monumental line of his ancestors, as a decoration to the north aisle of the church at Chester-le-Street, in the county of Durham.

Now let us examine these identifications of the four esquires in the light of documentary history, and the grant of augmentation of arms in the light of heraldry, which has been called the "shorthand" of history.

Firstly. Thomas de Dutton, born in 1314, was forty-one years of age in 1356. It is, however, very improbable that he was present at Poitiers, because having been appointed sheriff of his county on 19 August, 1353, and continuing in that office in 1356, it is natural to suppose he would have resigned his shrievalty in favour of some one else if he had been called upon to leave England for France. But no such resignation is recorded, although, when he was again sheriff three years after, he did resign his office on 30 September, 1359, on going abroad in the service of the Earl of Chester (the Black Prince),† for which in 1361 he appears to have been knighted. Neither is it likely that Thomas de Dutton, whose lands were situate in Bucklow Hundred, in North Cheshire, was an esquire attaché of Sir James Audley, whose Cheshire lands lay in the south part of the county: and there is no proof whatever that he held lands under Sir James prior to 1356, nor, indeed, obtained any lands from him after that date. Nor are heroic deeds of the said Dutton at Poitiers ever referred to by Sir Peter Leycester, the great authority on the history of ancient Cheshire families, and particularly those in Bucklow Hundred. But Sir Peter, from his knowledge of ancient documents, however, does say that "Thomas de Dutton usually sealed with his coat of arms, viz., Quarterly [argent and gules], a fret [or] in the second and third"; but it must be remembered that in the time of Edward III. quartering, rather than impalement, was the common mode of indicating marriage with an heiress; and, consequently, the *fret or* on Thomas de Dutton's seal was

not an augmentation of arms at all, but simply the family badge of one of his wives—perhaps that of his second wife Philippa, whose family was unknown to Sir Peter Leycester. On these counts, therefore, it does not seem possible to reckon Thomas de Dutton as one of Sir James Audley's esquires. Secondly. The original coat armour of Delves was the canting badge of three delves, or spadefuls of earth, according to the seal of Henry de Delves attached to a deed dated at Hunsterton on Monday after Palm Sunday, 23 Edward III. (1349). But an older brother of the said Henry, named Thomas de Delves, sealed a deed at Betley, on Thursday next after the feast of St. Francis (4 October) in 17 Edward III. (1343), with the family arms and an added chevron fretty. Also John de Delves, the eldest brother, one of the traditional esquires, executed a deed constituting Johan-Peti-Johan his attorney for receiving lands in Weston from Sir John Griffin, Knt., dated at Chester on Friday next before the feast of St. Michael (29 September) in 28 Edward III. (1354), to which he appended his armorial seal, namely, On a tilted shield, a chevron fretty between three delves, with a demi-heron issuing from a coronet on a helmet as his crest, which arms and crest were borne by his successors at Doddington down to the seventeenth century.\*

Here is unmistakable evidence that the "chevron fretty or" formed part of the coat armour of John de Delves at least two years before the battle of Poitiers was fought; and therefore the oft-repeated story accounting for that particular bearing must be a baseless fabrication. Nor is there any proof among the numerous charters relating to the said John de Delves—no fewer than twenty-four in number between the year 1343 and the year of his death, 1369—that he had any grant of land from Sir James Audley, although he had grants of land from Edward III. in 1358 and in 1359; for he was an esquire of the body of the king, and received the honour of knighthood in 1362, and the wardship of the Duchess of Bretagne in 1363. In 1364 he served the king in Gascony; and in 1365 the king gave him 40*l.* annually for his good services, and made him judge of King's Bench; while the Prince

\* Pennant's 'Tour from Chester to London,' 1782, p. 12.

† Cheshire Recognizance Rolls.

\* The original deeds and seals above mentioned are not now extant; but transcripts of the former and drawings of the latter, under the direction of the great antiquary Dugdale when he was Norroy King of Arms, and his amanuensis Gregory King, in or about the year 1664, are preserved at Doddington in the MS. folio before mentioned.

of Wales bestowed on him lands worth 100 marks for the term of his life. All these statements rest on the authority of the Delves deeds; and as John de Delves was a noteworthy soldier, he may indeed have been present at Poitiers without having necessarily been in the train of Sir James Audley.

Thirdly. Of Robert de Fowleshurst, who died in 1390, little is known. According to his *Inquisitio post mortem*, he held no lands in the Audley barony, and, being no tenant of Sir James Audley, it is difficult to see how he could have been his esquire by attachment, especially when it is remembered that he had the title of knight at least seven years before Poitiers was fought; for "Robert de Fowleshurst, Knight," occurs as a witness to the Delves deed dated Monday after Palm Sunday, 1349, already alluded to.

The *fretty* or in the coat armour of Fowleshurst of Crewe was not an augmentation, but was borne in the field, the arms being Gules, fretty or, a chief ermine; and as Dr. Ormerod pointed out long ago, the same bearing was used by the Fowleshursts (or Fulleshursts, as the name is also written) of Edlaston, near Nantwich, then represented by a Robert de Fulleshurst, a minor, of the age of sixteen, in the year 1356, who was no relation to Sir Robert Fowleshurst of Crewe.

Whether Sir Robert served at all in the French wars is not known; but it seems most unlikely that he fought under the banner of Sir James Audley at Poitiers.

Fourthly. If Sir John Hawkestone's fame, as one of the heroes of Poitiers, depends for proof on the grant of the *fretty* or decoration on the fess of his coat armour, that fame must fall to the ground; for both he and his two brothers had that bearing on their shields before the year 1356. This is shown in the published "Visitation of Cheshire, 1580," pp. 92-3 (Harl. Soc. pub.), as follows:—

Sir Thomas Hawkestone, Knt., who died in or before 1358, bore Ermine, a fess gules, fretty or. Sir John de Hawkestone, his younger brother, living in 1386, had for arms Ermine, a fess gules, fretty or, a bordure engrailed of the second; and Nicholas Hawkestone, the youngest brother, living in Edward III. (1352), bore Argent, a fess gules, fretty or, between three birds sable.

Sir John de Hawkestone held in the time of Richard II. the manor of Smallwood in Cheshire, worth 20*l.* per annum, subject to homage and service to the heirs of Nicholas Audley, the son of Sir James Audley—not, however, by grant or reward from Sir James, but by heirship after the death of his

brother Sir Thomas Hawkestone, who had obtained the said manor from Adam de Drayton in 24 Edward III. (1350).\*

Sir John Hawkestone, like Sir Robert Fowleshurst, has no military renown in history, and therefore it seems a gratuitous assumption to say he was present at Poitiers.

Lastly. This much cherished Cheshire story, which Dr. Ormerod nearly a hundred years ago regarded as a doubtful tradition, apparently originated at Doddington, when statues were set up to commemorate the supposed heroes. But although feudal chiefs in ancient times often granted a portion of their armorial bearings to favoured followers in battle, or to holders of land under them, yet the tradition that the heads of the families of Dutton, Delves, Fowleshurst, and Hawkestone were so rewarded cannot be accepted, because it contradicts chronology.

It may be pointed out that two other contemporary families in the southern part of Cheshire bore a fret on their shields, namely, Trussel of Warmingham and Chanu of Willaston, near Nantwich. Sir Alan Chanu was certainly in attendance upon the Black Prince at Poitiers, and had a grant of an annuity of 40*l.* by warrant dated February, 1357 (Cheshire Recognizance Rolls); but I hold no brief for members of these families as armigers, or armour-bearers of Sir James Audley, believing the names of Sir James Audley's esquires, like the names of many of the world's worthies, to be still unknown.

JAMES HALL.

Lindum House, Nantwich.

#### LALLY-TOLENDAL:

#### A BIBLIOGRAPHICAL SKETCH.

MR. J. SCHWALM, of Rouen, says in a sketch of Tolendal contributed to the *Leeds Weekly Mercury*, 17 November, 1900:—

"Trophime-Gérard, Marquis of Lally-Tolendal, legitimatized son of Thomas Arthur, Baron of Tolendal, Count of Lally, and of Felicity Crafton, was born in Paris, March 5, 1751, and died there, March 11, 1830. When the French Revolution broke out he was sent to the *Etats Généraux* by the nobility, and sided with the King's party. He went to Switzerland for some time, and returned to France in 1792, was arrested, but managed to escape from prison, and fled to England. When Louis XVI. was arraigned before the Convention, Lally asked to be allowed to return to France in order to plead for the King. That, however, being not granted to

\* See Ormerod's "History of Cheshire," vol. iii. p. 56.

† The Trussel arms were Argent, fretty gules, on each joint a bezant. The Chanu arms were Lozengy, a bend fretty (tinctures not given).

him, he published his defence in London. Upon [the establishment of] the Consulate he reappeared in Paris, but kept from politics. He had a hand in the publication of the memoirs concerning Marie Antoinette attributed to Weber(1804). Louis XVIII. made him a French peer and Minister of State in 1815. The following year he entered the French Academy and devoted his time to philanthropic reforms.....I may add that both he and his father used to spell their name Tolendal, and not Tollen-dal."

I may state that Mackintosh and Carlyle spell the name Tollendal, but a perusal of title-pages justifies Mr. Schwalm's remark. The bibliographical details here following were collected for a private literary object, but having been got together, it seemed fitting to let the public have the benefit of them. The pointing out of any inaccuracy or omission would be regarded as a favour:—

Mémoire à consulter et consultation pour le Comte de Lally-Tolendal, capitaine de cavalerie dans le régiment des cuirassiers, poursuivant la justification de la Mémoire et la vengeance de la mort du feu Comte de Lally, son père (20-24 août, 1778). Rouen, veuve Besongre et fils, 1778, in 4to.

Mémoire produit au conseil d'Etat du roi par Trophime-Gérard, Comte de Lally-Tolendal, capitaine de cavalerie au régiment des cuirassiers, dans l'instance en cassation de l'arrêt du 6 mai, 1766, qui a condamné à mort le feu Comte de Lally, son père. Rouen, veuve Besongre et fils, 1779, 3 parties en 3 vol. in 4to. Dijon et Paris, ann. suiv. in 4to.

Plaidoyer du Comte de Lally-Tolendal.....curateur, à la mémoire du feu Comte de Lally, son père, contre M. Duval d'Épré-ménil. Rouen, veuve Besongre et fils, 1780, in 4to. Paris, 1781, in 4to.

Arrêt | de la cour | du Parlement | Qui supprime un Imprimé, ayant pour titre: | Réponse du Comte de Lally-Tolendal, &c., comme | contraire aux Règlements de la Librairie | Extrait des Régistres du Parlement | Du sept août mil sept cent quatre-vingt-un.—“ A Paris, chez P. G. Simon, Imprimeur du Parlement | rue Mignon Saint André des Arts,” at end of pamphlet. Paris[1781]. Copy in Bodleian.

Essai sur quelques changements qu'on pourrait faire dès à présent dans les lois criminelles de la France, par un honnête homme, qui depuis qu'il les connaît n'est pas bien sûr de n'être pas pendre un jour. Paris, 1787, in 8vo.

Mémoire apologetique de Lally-Tolendal (son père). Paris, 1789, in 8vo.

Observations sur la lettre écrite par M. le Comte de Mirabeau au Comité de recherches contre M. le Comte de Saint-Priest, ministre d'Etat. Paris, 1789, in 8vo. Copy in Brit. Mus.

Rapport sur le gouvernement qui convient à la France. Paris, 1789, in 8vo. Copy in Brit. Mus.

Lettre | du Comte | de Lally-Tolendal | au Président | de l'Assemblée Nationale | S. Germain-en-Laye, 10 octobre, 1789, [and] Lettre | du même | à ses commettants | Neuchâtel, 17 octobre, 1789. No place [1789], in 8vo. Neuchâtel (?). Copy in Brit. Mus.

Extrait | d'une Lettre | de M. de Lally-Tolendal | à Mme la Comtesse de \*\*\* | Pour servir à sa justification. No place, 1789, in 8vo. This and the preceding are in the Bodleian. Copy in Brit. Mus.

Pièces justificatives | contenant | différentes | motions | de M. le Comte | de Lally-Tolendal. Paris [1789]. Copy in Bodleian and in Brit. Mus.

La Cour Plénière ressuscitée par M. Lally-Tolendal. Paris, 1789, 8vo. Copy in Brit. Mus.

Motion.....à l'Assemblée Générale des trois ordres du Bailliage de Dourdans. [Paris] 1789, 8vo. Copy in Brit. Mus.

Motion [upon the verification of the powers of the three Orders in the States General] faite dans la Chambre de la Noblesse, le 29 mai, 1789, par un député de la Ville de Paris [by Lally-Tolendal]. [Paris] 1789, 8vo. Copy in Brit. Mus.

Opinion.....sur la motion de M. l'Evêque d'Autun. ....7 juillet, 1789. [Paris, 1789] 8vo. Copy in Brit. Mus.

Discours du Comte de Lally-Tolendal à l'Hôtel de Ville, le 17 juillet, 1789. Paris, 1789, 8vo. Two copies in Brit. Mus.

Rapport [on the constitution of the legislative body, &c. (See France, Assemblée Nationale, Procès-verbal de l'Assemblée.....Nationale, &c., tom. iv.) [Paris] 1789, 8vo. Copy in Brit. Mus.

Another edition. (See France, Committeees and Commissions, Comité de la Constitution.) Rapports .....du comité de la constitution présentés à l'Assemblée Nationale, 6-31 août, 1789 [1789], 8vo, and a further edition. (See Dugour, A. T., afterwards Gurov, A. A., Ecole de Politique, &c., tom. xi.) [1792] 8vo. Both editions [Paris] in Brit. Mus.

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Discours.....à l'Assemblée Nationale.....13 juillet, 1789, et Discours.....prononcé à l'Hôtel-de-Ville de Paris le 15 juillet et.....répété à l'Assemblée Nationale à la Séance du 16. (See France, Assemblée Nationale, Procès-verbal de l'Assemblée.....Nationale, &c., tom. i.) Paris, 1789, 8vo. Copy in Brit. Mus.

Quintius Capitolinus | aux Romains | Extrait du troisième Livre de Tite-Live; | Par M. de Lally-Tolendal. [Paris, 1790] 8vo. Copy in Bodleian and in Brit. Mus.

Mémoire | de M. le Comte | de Lally-Tolendal | ou | seconde Lettre | à ses commettants. A Paris, chez Desenne, Libraire, au Palais Royal, jan., 1790. Two copies in Bodleian, one in Brit. Mus.

Lettre écrite au très-honorble Edmond Burke, membre du Parlement d'Angleterre. Paris, 1791, 8vo.—Post Scriptum, 1791, 8vo. Both in Brit. Mus. Seconde Lettre | de M. de Lally-Tolendal | à M. Burke | A Londres; | et se trouve à Paris | chez Desenne, Imprimeur - Libraire au | Palais Royal, Nos. 1 et 2. Londres, 1792. Copy in Bodleian.

Plaidoyer | du | Comte de Lally-Tolendal | pour | Louis XVI. | Londres: | et se vend chez Emsley, Libraire, Strand; chez | Owen, Libraire, Piccadilly; et chez | De Boffe, Libraire, Gerrard St. | (Analyse dans la "Collection" de Dugour et dans le 'Barreau Français.') Londres, 1792. Copy in Bodleian.

Songe d'un Anglais fidèle à sa patrie et à son roi [anonyme, réimprimé dans la "Collection des meilleurs ouvrages qui ont été publiés pour la défense de Louis XVI." par Dugour; Paris, 1790, 2 vols. 8vo; Londres, 1793, 8vo]. Brit. Mus. Cat. mentions another edition. See Dugour, A. T., and afterwards Gurov, A. A., Collection des meilleurs ouvrages, &c., tom. ii. 1793, 8vo. The former is in the Bodleian.

Réponse à M. l'Abbé D., grand-vicaire, auteur de l'écrit intitulé: Lettre à M. le C. de Lally par un officier français. Londres, 1793, 8vo.

**Le Comte de Strafford.** Tragédie en cinq actes et en vers. Londres, 1795, 8vo. Copy in Brit. Mus.

**Essai sur la vie de T. Wentworth, Comte de Strafford,** principal ministre d'Angleterre, et lord lieutenant d'Irlande sous le règne de Charles I<sup>er</sup>, ainsi que sur l'histoire générale d'Angleterre, d'Écosse, et d'Irlande à cette époque. Londres, 1795; Leipzig, 1796, in 8vo; Paris, 1814, 8vo. Brit. Mus.

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Défense | des | Emigrés Français | adressée | au | Peuple Français | par | Tropheime-Gérard de Lally-Tolendal | A Hambourg | Chez P. F. Fauche, Imprimeur-Libraire, 1797 | En Commission chez T. Brentano, Imprimeur et Libraire à Bregenz [2 vols.] Hambourg, 1797, 8vo; Paris, 1797, 8vo; Londres, 1797, 8vo; Paris, 1825, 8vo. Copies in Bodleian and in Brit. Mus.

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Déclaration de M. Lally-Tolendal demandée par M. Ferris, administrateur-général. Paris, 1814, 8vo.

The manifesto of Louis XVIII. addressed to the French nation, as drawn up by the Count of Lally-Tolendal. (See Chateaubriand, F. R. Vicomte de, A report on the state of France, &c.) 1815, 8vo. Copy in Brit. Mus.

Examen des Observations sur la déclaration du congrès de Vienne [Cet "Examen" fut d'abord imprimé dans le *Moniteur de Gand*.] Paris, mai, 1815, 8vo.

DU 30 JANVIER, 1815, ET DU JANVIER, 1793. Paris, 21 jan., 1815.

Opinion sur la modification apportée au projet de loi relative aux livres saisis: chambre des pairs, séance du 25 février, 1815. Bordeaux, 1815, 8vo.

Opinion sur la Résolution relative à l'inamovibilité des juges: chambre des pairs, séance du 19 décembre, 1815. Paris, 1816, 8vo.

Observations sur la déclaration de plusieurs pairs de France publiée dans le *Moniteur* du 27 novembre, 1821. Paris, 1821, 8vo.

Collections | des | mémoires | relatifs | à la Révolution Française.—Mémoires de Weber | concernant | Marie-Antoinette | Archiduchesse d'Autriche | et Reine de France et de Navarre; | avec | des notes et des éclaircissements historiques | par | MM. Berville et Barrière | Paris | Baudouin Frères, Imprimeurs-Libraires, Rue de Vaugirard No. 36 | [2 vols.] 1822, 8vo. Copy in Bodleian and Brit. Mus.

Observations sur la nature de la propriété littéraire, présentées à la commission nommée par le roi pour l'examen préparatoire du projet tendant à améliorer, dans l'intérêt des gens de lettres et artistes, la législation actuelle sur les droits des auteurs et de leurs héritiers, en sa séance du 9 janvier, 1826. Paris, 1826, 4to.

La Dame blanche de Blacknells, divertissement impromptu en trois actes pour une fête de famille donnée par trois enfants à leur mère, représentée à Saint Germain-en-Laye sur l'ancien théâtre de l'Hôtel de Noailles en octobre, 1827. Paris, 1828, 8vo.

The following works mentioned in the 'Nouv. Biog. Gén.' are without date or place:

Opinions et Rapports à la Chambre de la noblesse et à l'Assemblée nationale.

La traduction de la 'Motion du général Fitz-Patrick pour le général La Fayette.'

The 'Nouvelle Biographie Générale' also mentions

"quelques pièces de poésie détachées, comme une 'Ode sur la mort de Mirabeau,' &c.; une traduction de la 'Prière universelle' de Pope, imprimée en 1821 avec la traduction de 'l'Essai sur l'Homme' du même poète par Delille; des chansons joyeuses; une 'Lettre d'un Voyageur,' imprimée à la suite d'un recueil de pièces relatives au monument de Lucerne. En 1824 Lally-Tolendal lut à l'Académie Française une tragédie en cinq actes, en vers, avec des chœurs, intitulée 'Tuthal-Teamar, ou la restauration de la monarchie en Irlande,' qu'il ne fit pas imprimer."

Opuscules pertaining to the 'Procès en réhabilitation de la Mémoire du Comte de Lally,' our author's father, exist in the Bibliothèque Nationale, Département des Imprimés. Catalogue des factums et d'autres documents judiciaires antérieurs à 1790, par A. Corda. Paris, Plon, in 8°, tome iii. (1894), pp. 74-78.

The foregoing bibliography was in substance prepared at the Bodleian; additions received from Paris were then inserted, and the whole afterwards examined in Leipzig and revised at the British Museum, where Mr. Fortescue, the learned Keeper of Printed Books, expressed his belief in its completeness, a testimony which he kindly allows me to quote.

C. C. Dove.

Birkdale.  
[A list of publications will be found in 'La France Littéraire' of Quérard.]

"JERRY-BUILD": "JERRY-BUILT."—I am glad to see that the Editor of 'N. & Q.' cautions readers (*ante*, p. 263) against the apocryphal statement that "Jerry Brothers,

builders and contractors, were a Liverpool firm in the early part of last century," which, as he notes, has already been refuted in these columns by MR. J. F. MANSERGH. I may add that, after seeing the original letter to this effect printed in *Truth* in January, 1884, I wrote to its author asking for the evidence on which the statement was made. In his reply, now lying before me, dated 18 December, 1885, the writer admitted that no evidence was producible; he added that he was under the impression of having heard this explanation of *jerry-builder* from the English master at the school which he attended, but he had subsequently searched for authority without finding any; and Sir James Picton, our great Liverpool authority, who had been consulted, had never heard of it. He therefore could not maintain the reliability of the story, and frankly withdrew it. In preparing the articles on the *Jerry* words in the 'New English Dictionary' (section published 1 January last) we made further investigation, with the help of correspondents in Liverpool, and ascertained that no trace of any such name as Jerry in connexion with the building trade could be found. While, therefore, it is quite possible that the cloth-finisher's *jerry*, the compositor's *jerry* on an apprentice completing his time, a *jerry-hat*, a *jerry-shop* (or Tom-and-Jerry shop), and a *jerry-building* may all contain the masculine name Jerry (short for Jeremy or Jeremiah), we are reduced to the conclusion that "Jerry Brothers" have merely been invented to concoct what, in view of its unsubstantial, pretentious, and deceptive character, we may distinguish as a "*jerrymology*" (the *m* being a deceptive insertion in the "*jerry-ology*" to make it more like the real thing). We all know how such become current. Some one wonders what can be the origin of a word or phrase. Another of ready wit (such have been in all ages) offers a conjecture, which strikes the inquirer as "very likely" or "just how it must have happened." He repeats it as a brilliant suggestion. His auditor repeats it with a prefixed "It is said." The next man drops the "It is said" as rather spoiling the story, and retails it as a fact. His auditor greedily takes it down, and sends it to 'N. & Q.' as a valuable contribution to etymology; but it is only a *jerrymology*, after all.

A glance at the 'Dictionary' will show that the earliest connexion of *jerry* with the *building trade* is its adverbial use in *jerry-built*, a dialectal expression explained in the 'Lonsdale Glossary,' 1869, as "slightly or un-

substantially built." This was also used by Mr. Ruskin in 1875 in 'Fors Clavigera.' As an adjective, qualifying "builder," "building," *jerry* appears in 1881-2, when the 'Lancashire Glossary' explained it as "bad, defective, and deceptive." In those days it was still written as a separate word; but *jerry builder* and *jerry building* naturally suggested *jerry-build*, which is exemplified in 1890. Earlier dates than some of these may, of course, be found; but on the whole Ruskin's execration of "jerry-built cottages" in 1875 seems to point to the literary "coming out" of the word.

I need hardly point out that "jerry-built" is not strictly a verb "formed out of a proper name"; the verb is *build*, to which *jerry* functions merely as an adverb, as in "badly built," "unsubstantially built." We have not found any verb "to jerry," although "jerryism" appeared in 1885.

J. A. H. MURRAY.

"CAPACITY": "CAPACIOUS."—MR. BURNS, M.P., lately used in the Commons "capacious" of a man possessed of "capacity," and was laughed at for it by a few "bloods." Napier, however, our consummate stylist of the nineteenth century, writes, "Sir Arthur Wellesley.....was endowed by nature with a lofty genius, and capacious for war." D.

[An instance of "capacious" in this sense is quoted from Gale, under date 1677, in 'H.E.D.' Mrs. Browning employs the word in the same sense.]

"THEODOLITE."—Better late than never, and I should like to thank PROF. SKEAT for correcting (8<sup>th</sup> S. viii. 130) my inadvertently erroneous spelling (p. 64) of the name of Prof. Hunäus of Hannover. Perhaps I may be allowed to call PROF. SKEAT'S attention to the fact that he has not corrected in the third edition of his 'Etymological Dictionary' the error in the date of the discovery of oxygen which I pointed out in 8<sup>th</sup> S. viii. 204.

Now with regard to the origin of that puzzling word *theodolite*. (*Orrery* and similar words would be equally puzzling, were it not that in that and other cases we do know how they arose.) That it came from a proper name is a more likely suggestion than any that has yet been made, and we may hope some day to run Theodus down. But surely it is not necessary to suppose that he was the actual divider of a circular rim (which was the earliest form of a theodolite), any more than that Lord Orrery was the first constructor of an orrery, which we know that he was not. PROF. SKEAT says there was a saint of the name Theodus. The 'Dictionary of Christian Biography,' edited

by Smith and Wace, mentions three. One of these, son of St. Nilus, a monk of Mount Sinai in the fifth century, had a day marked in his memory in some calendars, on 14 January. (I do not know whether he is the one that PROF. SKEAT tells us is commemorated at Zermatt.) According to the legend, he was taken prisoner by the Arabs, who intended to sacrifice him to the morning star, but he escaped. Possibly the inventor of an instrument to be used in observing may have named it after this saint, who is supposed to have lived just a thousand years before the earliest known use of the word by Thomas Digges in his 'Pantometria,' published in 1571.

I should like to quote a passage from a scientific book of more than a century ago, which seems to show that the word had not at that time become familiar out of England. It is in the 'Observationes Astronomicæ' of Thomas Bugge, then Professor of Astronomy at Copenhagen, which appeared in 1784. At p. liii we read, after an account of the improvements in telescopic instruments effected by Römer: "Mentem Roemeris sequi cœperunt artifices Angli, construentes astrolabia majora (Theodolits) et instrumenta æquatorialia." "Theodolits" is evidently intended to be taken as an English plural. W. T. LYNN.

GEORGE SAUNDERS, F.R.S., F.S.A., ARCHITECT (1762-1839).—I have had occasion to look up the biography of this gentleman, and, as is commonly the case, I find the references to him meagre and in some instances inaccurate. The 'Dict. Nat. Biog.' states that he died at his residence in Oxford Street, but does not give the number of the house, nor the day of the month on which he died; and further states that "a marble bust of him by Cheverton after Chantrey belongs to the Royal Society of British Architects." Saunders died at his residence, No. 252 (now No. 489), Oxford Street, on the south side of that street, near the Marble Arch, on 26 July, 1839. The Royal Institute of British Architects possesses a small ivory bust of him by B. Cheverton, reduced from a life-size marble bust by Chantrey, formerly belonging to the Commissioners of Sewers of Westminster and part of Middlesex, and now the property of the London County Council.

Saunders, who does not appear to have had an extensive practice as an architect, was for twenty-eight years the chairman of the Commissioners of Sewers for Westminster and part of Middlesex. He was a Fellow of the Royal Society and of the Society of Antiquaries, but does not appear to have been a

member of the Royal Institute of British Architects, which was incorporated by royal charter in 1837 under the auspices of Earl Grey. He published in 1805 a pamphlet condemning the use of Flemish bond in brick-work, and contributed some papers to *Archæologia* between 1811 and 1833, which were reprinted. His paper on the extent of Westminster at various periods (*Archæologia*, vol. xxvi.) is interesting reading for an antiquary. JOHN HEBB.

THE LATE MR. GEORGE MURRAY SMITH AND THE AUTHORS FOR WHOM HE PUBLISHED.—The daily and the weekly press have rendered fitting tribute to this eminent publisher, and the notice in your last number does well to refer to his generosity and kindliness. His relationship with his authors was not a mere question of £ s. d., but in many cases became one of intimate friendship. This had an influence throughout the entire establishment, and it has often been my privilege to hear members of his staff speak of the authors whose works were being published by the firm in terms almost affectionate. This was notably so in the case of Robert Browning and James Payn, who, like Dickens, was "a model editor." What Mr. Payn wrote of "The Master," in his posthumous article in the *Cornhill Magazine* of November, 1899, 'An Editor and some Contributors,' may well be applied to himself: "All men of letters were akin to him, and the humblest writer, provided he could show himself fitted for the calling he had chosen, was as a younger brother."

Those who knew Mr. Smith will readily join in the testimony, quoted in the *Academy* of last week, which Sir John Millais wrote on a slate when he was dying: "The kindest man and the best gentleman I have had to deal with." N. S. S.

#### Querries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

J. G. LEMAISTRE.—The enclosed question has been addressed to us by one of our contributors, who has asked that it be submitted to you for publication in 'N. & Q.' should you judge it advisable. He keenly desires a reply.

"J. G. LEMAISTRE: SON VOYAGE À PARIS EN 1801.—Pourrait-on fournir quelques renseignements biographiques sur ce voyageur anglais, qui a success-

sivement publié : 'A Rough Sketch of Modern Paris .....written during the last Two Months of 1801 and the first Five of 1802' (London, 1<sup>re</sup> édition 1802, 2<sup>e</sup> 1803, 1 vol. in-8°), et 'Travels after the Peace of Amiens through Parts of France, Switzerland, Italy, and Germany, 1806,' 3 vol. in-8°.—GOMBOUST." If you should think well to accede to his request the *Intermédiaire* would be very grateful.

GEORGE MONTORGUEIL.

BLANCHE FANE, a charming actress, was at the Haymarket Theatre in 1856 and January, 1857, and was the original "Little Treasure" in the piece so named. She was a beautiful woman and a good actress. Are any particulars concerning her life or her domestic career obtainable? H. A. BULLEY.  
Junior Conservative Club.

PLINY.—Which is the best translation (for scientific purposes) of the 'Historia Naturalis'? MEGAN.

[We know of no complete and satisfactory translation. We have ourselves used that of Philemon Holland, 2 vols., 1601.]

PASSAGE IN POPE.—Where in Pope's works may the following passage be found?—

The flying rumour gathered as it rolled,  
Scarce anything was sooner heard than told ;  
And all who heard it added something new.

INQUIRER.

[No such passage is in the 'Concordance.' Do you know it to be by that poet?]

THE "FLYING DUTCHMAN."—Can you put me in the way of finding the original story of the "Flying Dutchman" or "Phantom Ship"? WILLIAM NEWALL.

City of London Club, Old Broad Street, E.C.

[Consult 'N. & Q.', 8<sup>th</sup> S. ix. 448; x. 60; Scott's 'Rokeby,' note on canto ii. stanza xi.; and 'Chambers's Encyclopaedia' under 'Flying Dutchman.')

CELTIC SCHEDULES OF THE 1901 CENSUS.—I know that these schedules have been issued in Welsh forms. Were schedules in the other Celtic languages used in the Highlands and islands of Scotland, in Man, and in the west and south of Ireland? I should like to have information on this subject; and if readers of 'N. & Q.' could send me specimens of these Celtic schedules, I should highly appreciate the favour. I already possess the Welsh form.

H. GAIDOZ.  
22, Rue Servandoni, Paris (VI<sup>e</sup>).

"GAST."—Will you kindly explain the origin and meaning of the terminal "gast"? It is found in the name Arbogast, a Gallic general in the fourth century (see Larousse's 'Dictionary'). A M. Arbogast now lives at Mentone, in the south of France. Windogast,

Salogast, and Bodogast were founders of the Salic law. In Larousse, under the head of Salic, Gast de — is mentioned. With William the Conqueror came a knight called Prendergast. In the roll of Battle Abbey is Preuerlriegast. Sir Maurice de Prendergast went to Ireland with Strongbow, after founding an hospital for Knights of St. John at Haverfordwest; he afterwards became prior of Kilmainham, near Dublin.

H. PRENDERGAST.

MACLEAY FAMILY.—Can any of your readers give me information as to the ancestors of Dr. Kenneth MacLeay, Oban, who married in 1800 Flora MacDonald, granddaughter of MacDonald of Keappoch, sixteenth chief, killed at Culloden?

LOUISA WALLACE-JAMES.  
Tyne House, Haddington, N.B.

WILLIAM TIERNEY CLARK.—Has this eminent engineer, the designer of Hammersmith Bridge, left any papers; and, if so, in whose possession are they at present? L. L. K.

"QUOD MORTUI NON MORDENT."—This is given in Gordon's 'Scots Affairs' as a "Latin political maxime" closely connected with "Abscindantur qui nos perturbant." This latter is surely a reminiscence of Gal. v. 12, which is in the Vulgate "Utinam et abscondantur qui vos conturbant." But from what source is the former taken? J. WILLCOCK.  
Lerwick.

RAVENÉ OF ST. EUSTATIUS.—That a family named Ravené lived in this little Dutch island of the West Indies during the middle of the eighteenth century is known to me. Moreover, I have heard that one of its members was the governor. Can any one give me his Christian name, time, and the native seat of his family? C.

HEARTH-MONEY, 1662-89.—The archives of the Record Office contain no collectors' returns for Lancashire and Cheshire later than 1674. Can any of your readers explain this deficiency? Was it not compulsory on the farmers of the tax to send lists of names, &c., to the revenue officers in London? H. JOHNSON.

HENRY HARRIS, M.D. EDIN.—Can Irish readers give any information regarding the parentage and family of this distinguished officer of the East India Company's service? The old 'Army Lists' show that he was appointed assistant-surgeon of the Company's Madras establishment on 4 July, 1783, and after seeing much service rose to the

rank of senior member of the Medical Board, Madras, where he died in 1812. The registers of the University of Edinburgh show that he attended classes after matriculation from 1776 to 1780, when he graduated as M.D. The records, however, are very meagre, and do not mention more than his name and that he came from Queen's County, Ireland. In the graduation list he is entered as "Hen. Harris, Hibernis," and the subject of his thesis "De morbis virginum," &c. A copy of this is in the British Museum.

HENRY NEVILLE HARRIS.  
Horwood, Epsom Road, Guildford.

CORONATION STONE.—Where can an authentic account of the Coronation Stone of Westminster Abbey be found?

J. H. RIVETT-CARNAC.  
Schloss Wildeck, Aargau, Switzerland.

[See 1<sup>st</sup> S. ix. 123, 328; 2<sup>nd</sup> S. v. 316; 4<sup>th</sup> S. i. 101, 209; 6<sup>th</sup> S. xii. 449; 7<sup>th</sup> S. i. 9, 75. Much information is supplied at the first two references.]

THE BARCLAYS OF MATHERS.—In the various pedigrees of this family it is stated that they are descended from John de Berkeley, brother of Humphry de Berkeley, and that John, displeased with the liberality of his brother and niece, turned the monks of Arbroath out of certain lands, but was obliged, with consent of his son, to give them the mill of Conveth, &c. Where is the record of this agreement to be found? It is not in the register of Arbroath as printed by the Bannatyne Club.

D. M. R.

'LETTERS FROM INDIA AND KASHMIR,' written in 1870 (London, George Bell & Sons, 1874).—I shall be glad to have the name of the author of this work, which appears to be absolutely anonymous. The letters were from a son to his father, and, I presume, are authentic.

RALPH THOMAS.

RICHARD HERNE, SHERIFF OF LONDON, 1618-19.—Can any of your readers furnish the name of the company to which this sheriff belonged? Mr. Cokayne, in 'The Lord Mayors and Sheriffs of London, 1601-25,' states that it is unknown.

E. C.

"LADY" AND "GENTLEWOMAN".—Is there a marked difference, in popular and colloquial language, between "lady" and "gentlewoman," or can they be used indiscriminately if applied to a well-educated woman of refined manners? From ordinary English dictionaries, where synonyms are compared and distinguished, I fail to gather information. The 'Oxford Historical Dictionary,' one cannot but regret to find, does

not deal with synonymous words and their differentiation, as lying outside its historical scope.

L. G.

WRIGHT OF HOPSFORD.—Wanted date of death of Thomas Wright, of Hopsford, co. Warwick, who was appointed a trustee of Rugby School in 1602, and again in 1614. In what parish is Hopsford?

A. T. MICHELL.

Rugby.

[There is a Hopsford in North Warwickshire, six and a half miles from Coventry.]

CROSSE HALL.—Crosse Hall is mentioned in Croston's 'County Families of Lancashire and Cheshire' (1887) as being the place where the armour of the county of Lancaster was deposited at the time of the threatened Spanish invasion. Is it Crosse Hall, Chorley, formerly the residence of the Cross family of Liverpool, afterwards used by Cobden as a bleach-works, and now divided into cottages?

EDWARD MCKNIGHT.

Chorley Public Library.

THE "CROWN" BEHIND THE ROYAL EXCHANGE.—I shall be much obliged if any of your readers can give me any information about this tavern, which is mentioned by Pepys as the meeting-place of the Royal Society Club. In 1722 a Masons' lodge, afterwards known as the Tyrian, met here. I particularly wish to know if there is any picture of the building in existence.

JAMES M. SMALL.

Westminster.

DANIEL TUILL.—Can readers of 'N. & Q.' give any particulars concerning him? In 1608 appeared 'Essaies Politicke and Morall,' by D. T. Gent. In the dedication "To the Right Honorable and vertuous Ladie, the Ladie Anne Harington," the author speaks of "such idle houres, as remained free to me from your imployments." Can this furnish a clue to his identification? In 1609 was published another volume of 'Essays,' by D. T., and in 1629 yet another, entitled 'Vade Mecum: a Manuall of Essays, Morall, Theologicall,' by D. T., followed by another edition in 1638. These are all generally attributed to Daniel Tuill, though the late Rev. Thomas Corser thought the first named came from the pen of D. Turberville, son of the poet. Who was Daniel Tuill, and on what grounds are these works said to be by him?

C. D.

'OXFORD UNIVERSITY CALENDAR'.—What is the date of the first issue of this publication, which nearly every freshman used to pur-

chase for the pleasure of seeing his own name in print, and for constant reference, and which nearly every club and reading-room buys annually? An old friend of mine, recently deceased, was the fortunate possessor of a complete set, and I can remember a bookseller in Oxford offered me a set for 3*l.* 10*s.*; but it is always a risky thing to buy any very long set of books. A study of the book is interesting to an old Oxonian, showing the immense changes that have come over the University and the great increase of its members. The late Dr. Bliss, Registrar of the University for many years, once told me that not more than half of those who entered ever graduated. One, however, finds much useful information omitted which used to have a place in former years.

On the authority of Gunning, 'Reminiscences of Cambridge,' vol. ii. p. 43 (1855), the 'Cambridge University Calendar' was first published in 1796, and with the exception of a year has continued annually.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[The first publication under that name belongs to 1810.]

ENGLISH MEMBERS OF PARLIAMENT.—May I inform your readers that I am collecting materials for a book on 'Members of Parliament for England, 1708-1832'; and that I should be glad to receive from those interested in the subject any biographical or genealogical particulars relating to such members of their families as have sat in Parliament?

W. R. WILLIAMS.

Talybont, Brecknock.

### *Slylies.*

#### EXECUTIONS AT TYBURN AND ELSEWHERE.

(9th S. vii. 121, 210, 242, 282.)

I HIGHLY appreciate MR. LOFTIE's courteous reference to my paper, and am glad to have elicited his opinions on the subject of Tyburn, which in connexion with London history has doubtless had his special study. I am anxious to have opinions when they vary, and in the meantime reserve a personal decision. The crux just now is the extent of the manor of Tyburn, which question I have tentatively touched in dealing with my immediate subject, the executions.

Certainly, in connexion with the executions, Tyburn in my mind has been a hamlet, and that, I think, is the usual conception. Mr.

LOFTIE, however, thinks it almost certain that in 1196, when Longbeard was hanged, there was no such town or village, and that the chronicler by "prope Tiburnam" meant near Tyburn stream. The "rough, furzy," desolate tract, with the few sombre elms growing along the brook, was doubtless an appropriate situation for the gallows. Yet not far off may have lain the hamlet of Tyburn, of which I cannot but think the little church of St. John an indication. True it is that Domesday has no mention of a church on Tyburn Manor, but we have evidence of one a little more than a century after the Survey. And if a church was found there in 1198 by William of St. Mary when he became bishop, is it not very possible that the building and also a group of houses were there but two years earlier—that is to say, in 1196, when poor Longbeard suffered? For it follows naturally, I think, that the church had been built to serve an adjacent hamlet; and although a place of worship may have stood solitarily by the wayside for the service of the few scattered agriculturists of the district, a church is, I submit, more usually found with a village. Even if two centuries later (A.D. 1400) St. John's stood alone, we need not conclude that it had been originally thus isolated. The villagers may have moved away from the dangerous high road for the same reasons which led them to petition for the removal of their church. Thus I take the church to be the natural and usual evidence of a village which may have existed in 1196, even, perhaps, two or three years before the building of the church; and consequently it seems to me more probable that Dean Ralph's "prope Tiburnam" meant near Tyburn village than near Tyburn stream.

The extension of Tyburn Manor is a more important question than that of hamlet or no hamlet, and though feeling insufficiently qualified to enter on it, I am bound to offer MR. LOFTIE such evidence as appears to me to support a conjecture that the manor did not entirely lie east of the bourne (that is to say east of Stratford Place), but that it covered ground between Edgware Road and the Kensington boundary. The evidence is not of my own finding, but will be chiefly found in the very bold, but valuable little book 'Paddington Past and Present,' by Wm. Robins, 1853. He (p. 11) quotes a Private Act of 1733 (not "1734"; it can be seen at the British Museum), by which the Earl of Craven obtained land (now Craven Hill) at Bayswater for a Pest Field, in substitution for other land, bearing the same name, which in 1687 had been provided by a former earl in

the parish of St. James, Westminster, for the burial of persons who had died of the plague. The purchase of 1733 consisted of

"two messuages situate in the Parish of Paddington in the County of Middlesex, being parcel of the Manor of Tyburn, and called Bayard's Watering Place.....And also six acres of land lying and being in the common field of Westbourn.....adjoining said messuages, and also a piece containing three acres."

Now this land said to be in the Manor of Tyburn is three-quarters of a mile west of the Edgware Road, nearly a mile and a half west of Tyburn stream (or Stratford Place), and but half a mile east of the Kensington boundary. Is the description of the site a mistake—one of the miswordings which have given rise to the proverbial facility of driving a coach and six through an Act of Parliament? When the driving is achieved I will recognize its skill, but in the meantime there stands the Act with its description of the site, and although one instance may not suffice to warrant a decision, we cannot but think of the possibility of there being estate deeds hidden away in lawyers' offices which might reveal the same description of locality.

The Local Act of 1763 for the sale of land in Paddington to serve as burial-ground for the parish of St. George, Hanover Square, will not offer equal evidence to those who imagine that the name Tyburn was brought to the locality by the gallows, because the ground in this case is scarcely three hundred yards west of the corner of Edgware Road where the gallows were erected. The Act, however, describes the land as "lying at the west end of the field called Tyburn Field," and there is also "a piece of waste lying between the highway leading from London to Uxbridge." Faulkner, in 'History of Kensington' (p. 413), recites the proceedings of Parliament in 1652 relative to the sale of Hyde Park, and there is mention of a parcel of enclosed ground commonly called "Tyburn Meadow." As it has "the great road to Acton" on the north, it scarcely seems identical with the above "Tyburn Field"; but again, in 1652, we have the name thus far west.

MR. LOFTIE advances against the very tentatively suggested manorial gallows of the Veres (he does not hold to the "De") that they were never lords of Tyburn, but held the manor under the Abbess of Barking. And so said Lysons a century ago without giving authority for the statement. The abbess had the manor at the time of the Domesday Survey, but did she continue to hold it until the suppression of the house?

If so I shall be glad of the proof, as the several Inquisitions p.m. mentioning Tybourne do not indicate the fact; and in the Calendar of Patent Rolls (A.D. 1281-92, p. 173) I find that in 1285 Robert de Vere, Earl of Oxford, had the king's "promise" of the reversion of manors which he had granted on the marriage of his daughter Joan to William de Warrene, viz., the manors of Medineham, Tybourne, &c., "all held in chief."

I have thought also that there might be indication of the proximity of Tyburn to Kensington in the Inquisition p.m. of William Essex, 20 Edward IV., 1480. He had acquired West Town, one of the Kensington manors, in 1454 (Loftie, 'Kensington,' p. 64), and by the Inquisition his manors were found to be "Westowne in Kensington, Brompton, Chelsea, Tyburn, and Westburn." These five are contiguous and in sequence, unless we find Tyburn out of place and look for it far away from Kensington, east of the brook known by the same name. The greater part of Essex's estate, if not all, had certainly belonged to the Veres, and in this Inquisition, as in others, there is no connexion indicated between Tyburn and the Abbey of Barking.

But probably I shall be corrected on these points, and I am willing to learn—indeed, much desiring that difficulties should be reconciled. It tends towards the western conception of Tyburn Manor that unless it was a fact the ground between Edgware Road and Kensington is in the Domesday record unaccounted for, Paddington and Westbourne, as manors, not then existing. Yet if Tyburn covered that ground there would be the awkward interposition of Lilestone Manor, leaving an outlying portion of Tyburn eastward of the brook (*i.e.*, between Stratford Place and Tottenham Court Road). For it is a settled point, I believe, that Lilestone extended southward to the high road (Oxford Street). Are we sure, however, that it was so at Domesday time? It was not until long afterwards that the Knights Hospitallers got the manor, and as they appear to have extended their domain northward, *i.e.*, to Kilburn, may they not also have stretched it southward?

The grant of lease by Prior Docwra to Blennerhasset, in 1512, of land which ultimately became the Portman estate, appears to have applied to a distinct portion of the Hospitallers' domain. This grant (quoted in Thomas Smith's 'Marylebone,' 1833, without reference, for which I should be grateful) contains several interesting field-names, in-

cluding "Great and Little Gibbet Fields." Possibly the document itself might afford further indication of the position of these fields. Could they have been the ordinary place of public execution? If so, then it was in Lilestone, not in Tybourne, and the fact might be thought to support MR. LOFTIE's reading of "prope Tiburnam" as near the Tyburn, the dividing stream between the manors. And yet the chronicler's words would still apply to a village of Tyburn, if there were one.

W. L. RUTTON.

It is very important, as MR. LOFTIE points out, that the different senses in which the word "Tyburn" is used should be kept distinct. It is equally important that each should rest upon undoubted evidence. Will MR. LOFTIE be so good as to give his authority for the following statements?—1. That the manor of Tyburn at the time of the Domesday Survey extended from Rugmere westward to the brook of Tyburn. 2. That Tyburn was a brook which ran from Hampstead to the Thames. 3. That the parish of Tyburn included the manor of Tyburn, east of the brook, and the manor of Lilestone, west of the brook, but east of Edgware Road.

H. A. HARBN.

PERELLE'S ETCHINGS (9<sup>th</sup> S. vii. 287).—The etchings of landscape scenery with figures referred to by MR. CHARLES L. BELL are probably the work of Nicolas Perelle (born 1638). He was the son of the celebrated engraver Gabriel Perelle, and is the painter of various historical and landscape subjects, but better known by his etchings.

EMILIA F. S. DILKE.

GLAMIS MYSTERY (9<sup>th</sup> S. vii. 288).—The article is probably one by Mrs. Oliphant in *Blackwood*; but there have been later articles elsewhere.

D.

LATIN MOTTO (9<sup>th</sup> S. vi. 469; vii. 12).—I venture the following solution. *Filiatio* is dog-Latin, formed from M.E. *fylēn*, A.-S. *fylan*=to foul, to pollute. "Lustrum sine filiatione" then would mean lustre without defilement.

DR. G. KRUEGER.

Berlin.

VANISHING LONDON (9<sup>th</sup> S. vi. 221, 331, 351, 472).—The most probable derivation of *soutour* seems to me to be from the French *soutre*, the well-known abusive term of a very general meaning. *Un jean soutre* is a ridiculous worthless fellow.

DR. G. KRUEGER.

Berlin.

'THE PILGRIM'S PROGRESS': EARLY EDITION IN FRENCH (9<sup>th</sup> S. vii. 167).—There were earlier editions of translations than those enumerated in the Editor's note at the above reference. In 1879 I picked up at Edinburgh a copy (which is now in the Bodleian Library) of an edition which is unknown to Offor and other bibliographers, and is evidently the translation by a Fleming noticed in the preface to the book possessed by MR. KING. It is a small duodecimo, containing pp. 302, preceded by the publisher's "Privilegie" from the States of Holland and West Friesland, and a preface, and followed at the end by a "Chante de Triomfe d'une ame arrivée en le gloire celeste." The full title runs thus:—

"Voyage d'un Chrestien vers l'Eternité, écrit en Anglois, par Monsieur Bunjan, F.M. [i.e. fidèle ministre] en Bedfort; et nouvellement traduit en François. Avec Figures. A Amsterdam chez Jean Boekholt, Libraire près de la Bourse, 1685. Avec Privilegie."

The "Figures" are wanting in this copy.

The translator speaks in his preface of the author as follows:—

"Celuy qui l'a composé, est Monsieur Jean Bunjan, encore à présent digne & Fidele Ministre en Bedfort, ville d'Angleterre; un homme d'une vie singulièrement pieuse, & devote, a qui comme a Demetrius, duquel Saint Jean parle au 3. de St. Jean vers 12, tous rendent témoignage: qui en ce petit Livre non moins qu'en autres de ses écrits, lesquels sont divers, & plusieurs d'iceux escrits à la même façon que cettuyicy, fait voir une sagesse singuliere, une experience extrême, & une vue pénétrante en choses spirituelles."

This eulogium so much resembles that which MR. KING quotes that it would seem that the later translator was not above borrowing from the predecessor whom he condemned.

W. D. MACRAY.

THE TITLE OF ESQUIRE (9<sup>th</sup> S. vi. 387, 452, 470; vii. 33, 94, 236).—The term "gent" occurring in records of the seventeenth century, if not quite amounting to proof that the person so described was entitled to armorial bearings, at least furnishes strong evidence of his being so entitled—evidence which could not be set aside but by proof of the contrary. JOHN HOBSON MATTHEWS. Town Hall, Cardiff.

BOCA CHICA (9<sup>th</sup> S. vii. 69, 154).—The following extract explains how this name became attached to a portion of the port of Blyth, Northumberland. It is taken from Wallace's "History of Blyth," 1869, p. 219:—

"About this time (A.D. 1745) Boca Chica received its outlandish name. Two seamen belonging to the place had served on board a ship of war under Admiral Vernon at the siege of Cartagena, a

port in South America, in 1741. The entrance into the harbour was termed *Boca Chica* (*i.e.*, little mouth), and was defended by several forts, the whole of which were taken by the British forces. The seamen having returned home, in recounting their exploits at the siege, so frequently used the words *Boca Chica*, that one of their companions jocularly gave the name to the place of their residence. The new name took with the public, who at once adopted it, and to this day *Boca Chica* has continued to be the name of the Northern portion of the High Pans."

R. OLIVER HESLOP.  
Newcastle-upon-Tyne.

ROBERT JOHNSON, SHERIFF OF LONDON, 1617 (9<sup>th</sup> S. vii. 228).—Being interested in the biography and genealogy of the Lord Mayors and Sheriffs of London from the earliest period down to at least the Revolution of 1688, and having made collections on the subject, chiefly from original sources, I was enabled with particular pleasure to render some assistance (*con amore*) to my esteemed friend Mr. G. E. Cokayne in compiling that masterly piece of sound and solid work to which your correspondent alludes. Considering the elaborate nature of the details, its author could hardly have failed to meet with difficulties therein—and sometimes where least expected—on points which seemed to defy even the most exhaustive research in elucidation. This was the case with Robert Johnson as above (among others) in certain respects. On referring, however, to my copy of the book (presented by the author), the margins of every page of which are covered with my numerous manuscript notes—since placed at Mr. Cokayne's disposal for a second extended edition—I find that I have added most of the information required by E. C., to the following effect, viz.: This sheriff was son (apparently the eldest) of John Johnson, of Goldington, co. Bedford, by Jone, dau. of Thomas Hand, of London; and was probably born and baptized at Goldington in 1583, but this remains to be verified by an inspection of that parish register, for which the rector, who is himself quite unacquainted with the early handwriting, has kindly given me permission. As to the wife, I extract the following, written in 1633, from an original MS. in folio—the Funeral Work-book and Genealogical Collections of John Taylor, Herald Painter, of Fleet Street, London, which in the early part of the eighteenth century belonged to Peter Le Neve (Norroy), being then known as "Taylor—Vol. II.", and was recently in my possession: "Alderman Johnson's wife was a Compton of the same house" [*i.e.*, as "Saray d: of William Compton of London Grocer," who married

George Glapthorne of Witlesey in the Isle of Eley in the Co. Camb:]. Her Christian name was Jone, and she was married to Robert Johnson in or about 1595. I find also that she was daughter of — Compton of Stagden, co. Bedford. Possibly she died in childhood of her only daughter, Martha, who was born *circa* 1596, and married 6 September, 1614, to Timothy Middleton, of Stansted Mountfitchet, co. Essex. I am inclined to think that Johnson resided in the parish of St. Mary, Stratford-le-Bow, co. Middlesex, rather than at St. Mary-le-Bow, in the City of London. His administration of 17 October, 1626, in P.C.C. describes him in Latin as of the parish of "the Blessed Mary Bowe," without giving either "London" or "Middlesex." According to a letter to the Rev. Joseph Mead, dated London, 6 October, 1626, "Alderman Johnson died suddenly on Monday [2 October, 1626], having eaten grapes at Bow, as he was stepping into his coach." His arms were Azure, a chevron between three eagles volant or (Harl. MS. 1049); but those claimed by his brother's second son, Robert Johnson of London (Vintry Ward), grocer, at Visit. Lond., 1634, and not allowed, viz., Sa., on a bend arg. three pheons, are entirely different, although somewhat similar to (and the crest the same as) Harvey of East Ham, co. Essex (see Visit. of that co., 1634). This younger Robert Johnson, however, entered and signed his pedigree at such first-named Visitation. Burke ('General Armory') gives the arms of Johnson of Goldington, co. Bedford, as Az., a chev. or; in chief two eagles volant, in base a sun of the second.

W. I. R. V.

BRECKENRIDGE (9<sup>th</sup> S. vii. 247).—If MR. JAMES M. BRECKENRIDGE will look at the Ordnance Survey for Scotland, he will find East and West Brackenridge (not Breckenridge) about two miles due west of Strathavon in Lanarkshire, and some five miles from the historic Covenanting field of Drumclog and the north-east Ayrshire boundary. In all probability his family came from there, and he should consult the registers and records of the parish of Strathavon (pronounced Straven).

G. S. C. S.

SIR ANTHONY BRABASON (9<sup>th</sup> S. vii. 228).—Anthony Brabazon (not Brabason), of New Park, co. Mayo, was created a baronet of Ireland 10 November, 1797, and died 3 July, 1803. The title became extinct on the death of his son Sir William John Brabazon 24 October, 1840. That gentleman left two sisters, viz., (1) Alice Mary, who married Hercules Sharpe, and had a son and heir,

William John Sharpe, who in 1841 took the name of Brabazon, having inherited the estates of that family ; and (2) Sarah, Baroness Teynham, who died without issue 28 June, 1854.

G. E. C.

Anthony Brabazon, Esq., of Brabazon Park, co. Mayo, was created a baronet of Ireland 10 November, 1797. He married in 1776 Anne, eldest daughter of the Right Hon. Sir Capel Molyneux, Bart., and had a son Sir William John Brabazon, second baronet, M.P. for the county of Mayo, who died unmarried in 1840, when the title became extinct. Sir Anthony Brabazon's sister Catharine married Luke Higgins, Esq., of Castlebar, co. Mayo, and had a son Hugh Higgins, who, in 1852, assumed by royal licence the surname and arms of Brabazon. This gentleman, formerly a captain in the 15th Hussars, married in 1827 Ellen Ambrosia, youngest daughter of Sir William Henry Palmer, Bart., of Palmerstown, co. Mayo, and Kenure Park, co. Dublin. Mr. Hugh Brabazon died in 1864. He had two sons, viz., Capt. Luke Brabazon, R.A., who was foully murdered by the Chinese in 1860 ; and the present Col. John Palmer Brabazon, C.B., late 10th Hussars, aide-de-camp to the King. Refer to Burke's 'Extinct Baronetage' (1838), p. 601, and to Burke's 'Landed Gentry' (1858), p. 124.

D. K. T.

"INSURRECTION" (9<sup>th</sup> S. vii. 66, 111).—

"The noble Lord [John Russell] was quite correct ; he used the term [insurrection] without reflection, which, although signifying illegality in this country, in Hungary signified what was legal and right, for when they made a levy *en masse*, in defence of their liberties, the Hungarian term used was *insurrectio* ; and when a Hungarian Diet, in 1741, said, *Vitam et sanguinem pro rege nostro, that was insurrectio in the Hungarian sense of the word* ; that indeed was an insurrection in a good sense."—Mr. Bernal Osborne's speech in the House of Commons, 21 July, 1849, Hansard's 'Parliamentary Debates,' vol. civi. p. 791.

L. L. K.

"CLUBBING THE BATTALION" (9<sup>th</sup> S. vii. 110, 171).—The word *club* has been much in use in the army. In the 'Directions how to Order a Battalion for a Battel' which are given in the 'Military Discipline' of 1689 we read that "the musketiers club their muskets and fall on." Among the prescribed words of command was "Club your firelocks." Bland, in his 'Treatise of Military Discipline,' 1740, writes of the men marching with "clubb'd arms." About the year 1760 it was customary for sergeants to club their halberds as a mark of respect when addressing the sergeant-major : "A serjeant with a halbert should

club it." Soldiers used to club their wigs as early as in the year 1680, "with a peruke tied up in a knot"; and soon afterwards they used to club their natural hair. Cuthbertson, writing in 1768, says :—

"The hair of the Non-commission-officers, Drummers, and private Men look tightest, when turned up behind, on a comb, and loosely platted, with a black ribband or tape in a bow knot, at the tye."

The military use of the word *club* with reference to wigs and natural hair is probably the origin of the phrase "to club men on parade"—to get them into a knot, the result of ignorance or forgetfulness or defiance of the rules of drill.

An interesting instance of clubbing a brigade is mentioned by Col. Tomkinson, of the 16th Light Dragoons, in his 'Diary of a Cavalry Officer, 1809-15':—

"Being in a column of half squadrons, we were ordered to form line, descend into the plain, and pursue the enemy. We did not feel inclined to lose any time, and the ground being more favourable for a formation to the left instead of to the right (as it ought in regularity to have been), we inclined to our left, forming on the left of the left half-squadron of the 12th, which clubbed the brigade."

W. S.

RUTTER FAMILY (9<sup>th</sup> S. vii. 148).—Your correspondent will find a reference to Samuel Rutter, Bishop of Sodor and Man, other than that given by him, on turning to 5<sup>th</sup> S. i. 108.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

"LYNGELL" (9<sup>th</sup> S. vii. 49).—*Lingel* is given in Levin's 'Dictionary of English and Latin,' 1570 (Camden Society), thus : a *lingel*, *lingula*. The index to the English words gives "*lingel*, a shoe-tie," and quotes Richard Hulcet's 'Latin and English Dictionary,' 1552 : "*Lingel* or *thonge*, *lingula*." *Trappur*, *trappes* will probably be the same as *trappe*, *trappatura*, and *trappurey*, the caparison of a horse.

JOHN RADCLIFFE.

HUITSON FAMILY (9<sup>th</sup> S. vii. 129, 218).—There are Hutesons, Hewitsons, Hewitts, and Hewsons in plenty living within a few miles of this place, but I do not know any living representatives of the form Huitson.

C. C. B.

Epworth.

LIVING IN THREE CENTURIES (9<sup>th</sup> S. vii. 86).—This happens to be the most popular form of centenarianism at present, and accordingly (as the Editor surmises) we find not a few in the newspapers. Probably about 1 per cent. of the cases reported may be genuine. Very small indeed is the number

of those who have ever lived to be over one hundred years of age. The late Mr. Thoms's book on 'Longevity' is an antidote to belief in this craze. Some there are who hold that no one ever attains this age. There may be a very rare case, which was formerly as an exception supposed to prove a rule. Certainly a centenarian (genuine) is a much rarer bird than is commonly supposed.

THOMAS AULD.

INSCRIPTION IN RINNELL CHURCH (9<sup>th</sup> S. vii. 208).—There was an Ogilvy aisle in Kinnell Church, Forfarshire. With regard to it Jervise, in 'Epitaphs and Inscriptions,' vol. ii. p. 42, says:—

"The aisle was unroofed.....the growing necessities of the parish having led to a disregard of the injunction embodied in the well-known couplet:—

As lang as water runs clear  
Let name but Ogilvies lie here."

It will be noticed he does not say that the couplet appeared in the aisle, or on any monument within it.

The seventh Earl of Airlie died at Denver, Colorado, but his body was brought home, and now rests in a sweet, lowen nook on the banks of the South Esk, beside Cortachy Castle. That gallant soldier the eighth earl fell in action at the head of his regiment, at Diamond Hill, on 11 June, 1900, and lies in South Africa.

D. S.

AUTHOR OF VERSES WANTED (9<sup>th</sup> S. vii. 228).—The two lines quoted as part of the epitaph on the great Tudor queen are printed on p. 379 of the second edition of Camden's 'Remaines,' published in the year 1614. But they stand alone, and are therefore called a distich by the historian, who does not mention the author's name. As the Scotch copyist, in addition to translating them into his own idiom, has made several changes, which are certainly not improvements, I will give the lines exactly as I find them:—

Spaines Rod, Romes ruine, Netherlands relievee;  
Earths ioy, Englands gemme, worlds wonder,  
Natures chiefe.

Elizabeth may have been fittingly described in poetical language as "Englands gemme," but one cannot help thinking that the transcriber was somewhat presumptuous when he altered the phrase and called her "heavinis Jem." At all events, I prefer the earlier version.

Your correspondent says that the couplet given by him is followed by six more lines, and that the whole poem is entitled 'Queen Elizabeth's Epitaph.' I feel almost certain that he will recognize most of them in the

verses immediately preceding the distich, so I make no apology for quoting them:—

Weepe greatest Isle, and for thy mistresse death  
Swim in a double sea of brakish water:  
Weepe little world for great Elizabeth.  
Daughter of warre, for Mars himselfe begat her.  
Mother of peace; for shee brought forth the later.  
Shee was and is, what can there more be said?  
(On earth the chiefe, in heaven the second Maide).

In the margin of Camden's most interesting volume the name of the author is given as H. Holland. As regards the couplet, some other writer of the time must have composed it, for he says, "Another contrived this distich of her."

JOHN T. CURRY.

The epitaph on Queen Elizabeth beginning "Spain's Rod, Rome's Ruin," is stated in Toldervy's 'Select Epitaphs' (1755) to be, or have been formerly, in the church of All-hallows the Great. The above is from a note in my possession, and I have not now access to the book. A reference to it might perhaps give further information.

GILBERT H. F. VANE.

The Rectory, Wem, Salop.

CROWNED HEADS (9<sup>th</sup> S. vii. 248).—As a general rule the sovereign's head appeared crowned upon our coinage from Eadgar—who was practically the first king of all England—until the great Civil War and fall of Charles I. Thomas Simon's magnificent head of Oliver Cromwell—king in all but name—is laureated like a Roman emperor\*, although the shield of arms on the reverse is ensigned by the crown imperial; and this type of uncrowned head, sometimes entirely bare without laurels, has generally obtained until the present time. The principal exceptions have been the hammered money (1660-2) of Charles II., all the dies for which were made by Simon; Queen Victoria's florins of 1849 and 1852 (William Wyon); and the Jubilee coinage of 1893 (Thomas Brock). The crowned head upon the Jubilee coinage of 1887 (J. E. Boehm) was a failure in every sense of the word.

In the earlier period we find the gold coin of James I. (1619-25), of which Mr. H. A. Grueber says:—

"This is the first instance of the laureate bust on the English coinage. James delighted to be represented as the 'Cesar Augustus' of Britain, and he assumed this title on his coronation medal, on which he is also figured in Roman dress. The name first given to this coin was the Unite, but it soon received that of the Laurel, from its type of obverse."

It may be noticed that prior to the union of the crowns the head upon Scottish coins is sometimes uncrowned, James VI. himself

appearing with his head bare, both as a child and when full-grown; while on the gold hat piece of 1591 he is seen wearing a high-crowned hat. His mother, Mary, Queen of Scots, also is more often represented as uncrowned and wearing a close-fitting cap. Her father, again, James V., on the bonnet piece of 1539 wears the fashionable bonnet of the period.

A. R. BAYLEY.

St. Margaret's, Malvern.

"ROUEN" AND "SUCCEDANEUM" (9<sup>th</sup> S. vii. 149, 214, 258).—As the example of "ruen cheese" given at the last reference is likely to raise a query among many of your readers, it may be useful to observe that it is otherwise named *eddish*, *aftermath*, and *winter cheese* (see the 'H.E.D.' arts. 'Eddish' and 'Aftermath'). The following is from the *Dictionarium Rusticum*, 1704, art. 'Cheese':

"For your *Eddish* or *Winter Cheese*, there is no difference between it and your *Summer Cheese*, as to the making thereof; only because the Season of the Year denies a kindly drying or hardning thereof, it varies much in taste, and will be always soft; and of these *Eddish Cheeses* you may make as many kinds as of *Summer Cheeses*, as of one Meal, two Meals, or of Milk that is *Flitten*" (i.e., skimmed).

F. ADAMS.

PAGINATION (9<sup>th</sup> S. vi. 147, 258, 373, 411).—I feel greatly honoured that MR. MURRAY should have been so kind as to answer my query; but may I ask how the Americans manage to use one style of pagination—the Arabic numerals—while the English cannot?

As regards the sizing of books, I do not write in the interest of bibliophiles or bibliognostics, who are supposed to have readers like myself, and I still submit that learned leisure, but for hurried every-day the old terms of folio, quarto, octavo, &c., are obsolete in the present day. Still, I am not the less obliged for an answer from so great an expert.

As a good thing cannot be repeated too often, I may perhaps be permitted to quote from your own columns of years ago on this subject the words of a famous bibliognostic, which reappeared in 'A Handy-Book about Books, for Book-lovers, Bookbuyers, and Booksellers,' attempted by John Power, pp. 217 (1870):—

"SIZES OF BOOKS (3<sup>rd</sup> S. viii. 540; ix. 83).—Paper moulds have fixed conventional sizes; but, since the introduction of machinery for making paper, and the consequent disuse of moulds, makers work more by a given number of inches than by names of sizes. Consequently, the correct description of book sizes has become impossible, and the trade describe the new by the name of the old size

they most resemble. The true size of a volume is determined by the number of leaves into which a single sheet is folded by the binder. Thus, a sheet of 'N. & Q.' has twelve leaves; and although ranking as a foolscap quarto, is strictly speaking a triple foolscap duodecimo, and a little too large for that. To determine the real size of a bound book, find a signature (a letter or figure at the bottom of the page) and count the leaves (not pages) to the next—say from c to d, or from 3 to 4. If you find eight leaves, the book is certainly octavo; if sixteen leaves, sixteenmo—and so on. If a further test be desired, find the binder's thread, which runs through the middle of every sheet, and the number of leaves from one thread to the next will give the same result. These rules do not, however, apply to old black-letter books and others of the fifteenth and sixteenth centuries, where the most satisfactory test is the position of the water-mark.

"Dr. Dibdin, England's most famous and most careless bibliographer, often erred through not noticing this. The rule is—a folio volume will have all the water-marks in the middle of the page; a quarto has the water-mark folded in half in the back of the book, still midway between the top and bottom; an octavo has the water-mark in the back, but at the very top, and often considerably cropt by the binder's plough; and 12mo and 16mo have the water-mark on the fore edge.

WILLIAM BLADES.

So, after this, I must submit the simplest and best plan in these days to describe the size of a book is by inches and number of pages.

RICHARD HEMMING.

Ardwick.

DANTEIANA (9<sup>th</sup> S. vii. 201).—MR. McGOVERN says Dante dubs Theseus duke in the sense of leader, "and both Chaucer and Shakespeare follow in his wake." He has overlooked the fact, I think, that there were actually Dukes of Athens in the Middle Ages. Walter de Brienne was Duke of Athens. He retained the title after his father was driven out of Greece. He was tyrant of Florence and Constable of France, and lost his life in the battle of Poitiers. Gibbon says in his 'Decline and Fall of the Roman Empire,' chap. lxii.: "From the Latin princes of the fourteenth century Boccace, Chaucer, and Shakespeare have borrowed their Theseus *duke of Athens*." Gibbon does not seem to have known that Dante has mentioned the title. Dante, however, lived in the fourteenth century at a time when there were actually Dukes of Athens.

E. YARDLEY.

With reference to MR. McGOVERN's interesting communication on this subject, and with regard to the remark "that Dante did study at Oxford," I beg that I may be allowed to direct attention to the following quotation from 'Dante Alighieri,' by Paget Toynbee (London, Methuen & Co., 1900):—

"That Dante visited Paris during his exile is stated both by Boccaccio and by Villani in his

chronicle. Some are inclined to believe, from a phrase in a Latin poem addressed by Petrarch to Boccaccio, that Dante came to England, and it is even stated by Giovanni da Serravalle, a fifteenth-century writer, that he studied in the University of Oxford, *but this is extremely doubtful*" (*vide p. 120*). The italics are mine.

HENRY GERALD HOPE.  
119, Elms Road, Clapham, S.W.

KING EDWARD VII.'S TITLE IN SCOTLAND (9<sup>th</sup> S. vii. 225).—The following letter, dated 11 March, which appeared in the *Standard* of the following day over the signature W. B., may perhaps be of interest in this connexion :—

"I observe, in the notice of a question he intends to put to the Lord Advocate to-day, that Mr. Black says, 'No sovereign bearing the name of Edward has hitherto reigned in Scotland.' This is an error, for there were two Scottish kings prior to the Union who bore the name. Edward I. was the eldest son of Malcolm III., and was proclaimed king by the army after the death of his father at Alnwick, November 13, 1093. He was, unfortunately, slain in battle the following day. Edward II., better known as Edward Baliol, was crowned at Scone, September 24, 1322, and reigned nearly eleven years. His present Majesty is, therefore, Edward III. of Scotland and VII. of England, but, since the Union, a different numeral for the sovereign in the Northern kingdom has been discontinued. The exiled Stuarts, who, of course, ignored the Act of Queen Anne, continued the former custom, and consequently Prince James and Cardinal York styled themselves respectively James VIII. and III., and Henry II. and IX."

W. F. PRIDEAUX.

Your correspondent speaks of the precedent in the case of William IV. He does not say what it was. He was William I. of Hanover, William II. of Wales, William III. of Scotland, and William IV. of England.

ISAAC TAYLOR.

It has been pointed out that Scotland already has had two King Edwards, viz., Edward I., *circa* 1093/4, and Edward (Baliol), 1322. The natives can call our seventh their third, if they please, but it has no legislative support.

A. H.

ROMAN STEELYARD WEIGHTS (9<sup>th</sup> S. vii. 228).—I remember that the Rev. J. J. Goodall, vicar of Bromham, near Bedford, had in his possession the weight of a Roman steelyard carved into the faint semblance of a female face, dug up in that parish—an antique which he prized most highly. On his resignation of the living, he probably took it to his old mansion of Dinton Hall, near Aylesbury, where he had a large collection of curios, pictures, &c. He gave one of the shoes of John Bigg, the Dinton hermit, supposed by some to have been the masked

executioner of Charles I., to the Ashmolean Museum at Oxford, whence it has migrated to the Taylor Institution, where it, with other curiosities, may be seen in a large glass case.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The current volume of the German Society of Antiquaries, Berlin, pp. 330–43, contains an article on ancient weights with illustrations, one of which is a steelyard with grotesque head—lion or human? The number can be sent to your correspondent on his communicating his address to

J. H. RIVETT-CARNAC.

Schloss Wildeck, Switzerland.

THE BLESSING OF THE THROATS (9<sup>th</sup> S. v. 169, 273; vi. 197; vii. 196).—I am able to add confirmation to MR. HIBGAM'S surmise respecting the administration of Communion wine in a chalice as a remedy for the whooping cough. A few years ago a priest of my acquaintance took shelter in a cottage in a remote Glamorgan valley, and in the course of conversation the old woman who dwelt there mentioned the above cure. To draw her out, my friend (whose sacerdotal character was unknown to his informant) asked her whether the draught had to be administered by the Methodist minister. The old lady replied that it must be by a "Papish priest"; so she had heard from "old people."

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

"SIBYL OR SYBIL" (9<sup>th</sup> S. vii. 200).—It is never quite safe to trust to a reprint, nor would it be justifiable to have increased confidence because of the possession of two reprints agreed in support of a reading. It is of the nature, and apparently it is the business, of one reissue to repeat the text of another. But the reprints of which at the moment I am thinking have a certain authoritative value, and they may be correct. They are Hazlitt's 'Spirit of the Age,' edited by Mr. W. Carew Hazlitt, 1886, and Alexander Ireland's 'Selections' from Hazlitt for the "Cavendish Library," 1889. According to both, Hazlitt used the form "sybil" when writing of Sir Walter Scott. Here it is, e.g., from 'The Spirit of the Age,' p. 107 :—

"Our author has conjured up the actual people he has to deal with, or as much as he could get of them, in 'their habits as they lived.' He has ransacked old chronicles, and poured the contents upon his page: he has squeezed out musty records: he has consulted way-faring pilgrims, bedrid sybils."

In Alexander Ireland's volume, p. 439, the same reading occurs, and there are evidences

in this miscellany that the editor took pains with it, and did not merely reproduce what a predecessor in his craft had given. 'The Spirit of the Age,' published in 1825, was twenty years older than Disraeli's 'Sybil,' which appeared in 1845. THOMAS BAYNE.

"Sibyl" is undoubtedly right. But the other, being an old family name, was in use long before the appearance of the novel. Sybilla was queen of Jerusalem when it was taken by Saladin, A.D. 1187. See Gibbon's 'Decline and Fall of the Roman Empire,' chap. lix.

E. YARDLEY.

UGO FOSCOLO IN LONDON (9<sup>th</sup> S. vi. 326; vii. 150).—The dates of Ugo Foscolo's birth and death have been variously stated. Faulkner, in the 'History of Brentford and Chiswick' (p. 339), gives a copy of his epitaph in Chiswick churchyard, which is said to be incorrect (4<sup>th</sup> S. viii. 255).

The epitaph in Faulkner's 'History' is as follows:—

Ugo Foscolo  
Obiit xiv die Septembris,  
A.D. 1827.  
Ætatis 52,

and the tomb is described as being a large flat stone on the south side of the churchyard, with a coat of arms. There is a drawing of the tomb in Fagan's 'Life of Antonio Panizzi,' but the tomb is a table tomb, with a coat of arms at one end. The 'Encyclopædia Britannica' says Foscolo was born 26 January, 1778, and died 10 October, 1827; and the 'Nouvelle Biographie Générale' gives the same date for his death, but is silent as to the date of his birth. Trovanelli, the latest authority on the subject, says that Foscolo died 10 September, 1827, and that he was born 26 January, 1779 (although the date in the register is 1778, Venetian style), and was consequently only forty-eight years seven months and fifteen days old at his death, instead of fifty-two, as recorded on his tombstone.

Dr. Coller, referred to at the last reference, in whose house Foscolo died, is a misprint for Dr. Collier, father of Dr. N. C. Collier, medical officer of health to the borough of Hammersmith. JOHN HEBB.

Canonbury Mansions, N.

COLUMBARIA, ANCIENT DOVE OR PIGEON COTES (9<sup>th</sup> S. vi. 389, 478; vii. 15, 116, 216).—There is a very fine specimen at Corstorphine (three miles west of Edinburgh, on the Glasgow road) which stands a little to the south of the fifteenth-century collegiate church of St. John the Baptist (now the

parish church). It cannot well be seen from the village, but is amongst some trees to the west of the cross-road going to the Pentlands. It is supposed to have room for many hundreds of birds, is in good preservation, has been figured in 'A Midlothian Village' (a delightful book lately published on Corstorphine), and was the scene of the murder of Lord Forrester in 1679. Quite recently a ghost "walked" by the dovecot.

In 'The Grange of St. Giles' (Mrs. J. Stewart Smith, Edinburgh, 1898) several dovecots are mentioned, and a picture of a ruinous one at Heugh, North Berwick, is given on p. 107.

IBAGUÉ.

"BELONGS WITH" (9<sup>th</sup> S. vii. 148).—See 'H.E.D.' s.v. 'Belong,' 4. b: "Occas. const. To belong here; also in U.S., with, in. 1861, O. W. Holmes, 'Elsie Venner,' xxvii, You belong with the last [set], and got accidentally shuffled in with the others."

C. C. B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Shakespeare's Family.* With some Account of the Ardens. By Mrs. C. C. Stopes. (Stock.) This latest work of Mrs. Stopes, one of the most intelligent and indefatigable of Shakespearian scholars, consists of an expanded reprint of articles which first saw the light in the *Genealogical Magazine*. Without departing from her original scheme of presenting Shakespeare primarily, if not wholly, as an interesting Warwickshire gentleman, Mrs. Stopes has added to the genealogical details which form her theme a short life of the poet. Concerning this she says that no one probably has ever attempted to write a biography of Shakespeare "with so little allusion to his plays and poems." She does not, moreover, confine herself to the Warwickshire Shakespeares, or indeed to Warwickshire families generally, but introduces all the Shakespeares that can be traced. Concerning the family of the poet, it can be said that, though the origin is entirely conjectural, the end at least is known. A space of one hundred and five years, from 1564 to 1669, covers the birth of Shakespeare and the death of his last lineal descendant. Claimants to a direct descent from Shakespeare are still to be found. Mrs. Stopes has been told that a modern visitor to the tomb of Juliet in Verona has described himself as a Shakespeare, "descendant of the poet who wrote the play" of 'Romeo and Juliet.' Yet, as Mrs. Stopes definitely states, no lineal descendants can survive: "The presence of the name is a certain bar to the descent. If we accepted the tradition concerning D'Avenant which presented him as the son of Shakespeare, it is not certain that the chain of descent would be greatly lengthened. This supposed or conjectural paternity, which is as dubious as it is unimportant, is said by Mrs. Stopes to have been 'an unfounded slander disposed of by Halliwell-Phillipps.' The latter part of this sentence is too strong. That

the original statement was slanderous is probable enough that it is disposed of by Halliwell-Phillipps is inaccurate. That the slander existed so early as 1655 there is some slight evidence with which Halliwell-Phillipps was unacquainted. How far genealogy, apart from the direct service it renders, is valuable as illustrating the origin and transmission of genius is a matter on which different opinions will always be held. To us it seems that the existence of "mute, inglorious Miltos" of the tenth or twentieth descent, supposing such still to be, is of no special interest. With progenitors the thing is different; and if we can trace back Shakespeare by the spindle side to Guy of Warwick or Alfred the Great, something is done. A main purpose of Mrs. Stope's is, as has been said, to substantiate the right of Shakespeare to be regarded as a Warwickshire gentleman, a task in which she meets with much success. The point is advanced, as implying good descent, that Shakespeare was frequently called "gentle." In some cases, but surely not in all, that signification might be attached to the word. It bears that sense in the lines of Davies addressed in 1603 to Shakespeare and Burbage—

*And though the stage doth stain pure gentle blood,  
Yet generous ye are in mind and mood;*

and it would be certain if, in the following lines of Freeman, published in 1614, we could alter the word "age" into *stage* and apply the whole to Shakespeare:—

*Why hath our age such new-found "gentles" found  
To give the "master" to the farmer's son?*

That the word is to be accepted generally in this sense we hesitate to believe.

In common with Halliwell-Phillipps and most recent biographers, Mrs. Stope is sanguine and optimistic concerning the Shakespeare of social and domestic life. She does not entirely reject, as do most biographers, the story that attributes the death of Shakespeare to the reputed drinking bout which followed the arrival in Stratford of Ben Jonson and Michael Drayton, but she is quite at ease concerning the relations of Shakespeare and Anne Hathaway. She speaks of Anne as "the first real fancy" of Shakespeare's life, whom his "masterful spirit" went forth to woo; holds that, though she was seven years his senior, "if she was slight and fair and delicate, as there is every reason to believe she was," it is quite likely that she looked no older than he; and describes thus the circumstances of the marriage: "A break had come into her home life; doubtless she went off to visit some friends, and the young lover felt he could not live without his betrothed, and determined to clinch the matter." Against this we have nothing more to urge than that we could exogitate another theory, less agreeable and quite as plausible. There is indeed almost as much virtue in a "might have been" as in an "if."

In the case of a poet concerning whom so little is known as Shakespeare we are driven to conjecture. Mrs. Stope's conjecture is frequently plausible and brightly put, and the perusal of this portion of her book is always a pleasure. In the domain of genealogy, though there is always a temptation to suggest possible relationships with the poet, Mrs. Stope is on firm ground. She establishes without difficulty her facts, and gives us an account of Shakespeares, Shakespeyers, Schakespeirs, and Chacepers extend-

ing from 1280 to modern days, and from Cumberland to the South. With this department of the book we have not specially concerned ourselves. From the genealogical standpoint the account of the Ardens is the most interesting. To two classes of readers, the Shakespearian scholar and the genealogist, Mrs. Stope's book directly appeals. It is a very readable volume as well as a thorough piece of work, which many well-chosen and well-executed illustrations will commend to the general public. A good index adds to its utility.

*Annals of Politics and Culture.* By G. P. Gooch, M.A. (Cambridge, University Press.)

At the suggestion of Lord Acton, Mr. Gooch has compiled a series of chronological tables dealing with the most noteworthy events in European and American politics and progress, literary and scientific, since the discovery of the New World down to the close of the last century. He has evidently bestowed no small amount of honest work in co-ordinating and collecting his items. All that have to do with politics he exhibits on the left-hand pages, those that come under the wide heading of 'Culture' being arranged on the right. The result is a magnified "dictionary of dates" on a scale hitherto unattempted. At the same time, however industrious and painstaking the compiler of such tables may be, one cannot help being reminded of the old joke about Dr. Dodd and his 'Beauties of Shakespeare,' and feeling disposed to inquire for the other twenty volumes, it being quite impossible to give an adequate survey, even in outline, of four of the most crowded centuries of European history and literature within the compass of 470 pages. The selection of items must be more or less arbitrary or matter of opinion, and it is quite conceivable that another compiler, equally well equipped, might bring together an assortment of entries largely different from Mr. Gooch's. Probably no two scholars would agree as to what should be omitted from such a work, or in their estimate of the relative proportion and importance of what they admitted. To illustrate what we mean: under the heading of 'Deaths' (which for some reason are always given on the 'Culture' side of the account) that of Lamb is entered under the year 1834, while that of Coleridge, which we should have thought equally important, is omitted. Then we note with considerable surprise that the only person of any reputation in the civilized world who died in 1709 was Bull, and in 1815 Rumford; and, stranger still, for three consecutive years, 1670-1672, not a single person was found worthy to be entered on the European death-roll. But here, on a reperusal, we notice that "Comenius dies" is very unsymmetrically placed not under 'Deaths,' but under 'Bohemian Ch.' Then the selection of distinguished writers is, perhaps necessarily, unsatisfactory. The student of culture might know this volume by heart, and, so far as we can see, never be aware there were such scholars as Hincks, MacCullagh, De Rougé, Trench, Creighton, Salmon, and scores of others. Again, some of the articles are obscure and ambiguous. Under 1872 we read, "Stanley and Tait recommend the omission of the Athanasian Creed, but are defeated by Pusey, Liddon, and Wilberforce." We are not told how and where this "defeat" took place. "Wellhausen's History of Israel" (in 1878) "blends the currents starting from Vatke, Kwald, and Reuter," only speaks to those who know. We do not, of course,

look for literary grace in abstracts, but entries like this are needlessly slovenly: "[1858] Oppert detects 'Accadian,' a Scythic idiom, among the cuneiform alphabets." We should scarcely expect to find Max Müller's "translation of the Sacred Books of the East, beginning with the Upanishads," entered under "Church History." "[1856] Philology, Goldstücker's Sanskrit Dictionary," might lead the student to think that such a work was written and completed; it never got down to the end of the first letter of the alphabet. When every inch of space is of value, why should Drummond's "Natural Law in the Spiritual World" be entered twice over, under 1885 and 1890? Again, it would much conduce to clearness if the titles of books were either italicized or put within quotation marks: e.g., "Blunt's Ideas about India" (s.a. 1886) is ambiguous till a verb turning up in the singular shows that his book is meant. However, a volume like this, with its multitudinous parts, inevitably lends itself to carping criticism; but the commendation prefixed from an expert such as Lord Acton may well overrule any doubts as to its substantial value as a whole.

*Some Aspects of Bibliography.* By John Ferguson. (Edinburgh, G. P. Johnston.)

This interesting and very readable volume, written by an ardent and enlightened bibliophile, consists of an address by Mr. Ferguson on vacating the presidency of the Edinburgh Bibliographical Society. Its object is avowedly to encourage members of the society to further labours in the field of bibliography. To the lecture has been added an appendix giving a list of two hundred and fifty works on bibliography produced during the last half century. The work, in which the soul of the book-lover will delight, shows what a bibliography ought to be, and defends very happily those who, besides prizing a book for its contents, love it for its own sake, realize the value of luxury, and do not despise rarity.

*Poems by James Thomson.* Edited by William Bayne. (Scott.)

To the rapidly augmenting series of "Canterbury Poets" Mr. Walter Scott has added an edition of the poems of James Thomson. The form of this well-known edition is eminently attractive and portable, and the present volume is likely to commend to further study the work of the poet of 'The Seasons.' What specially commends the book is Mr. Bayne's introduction, a masterpiece of sound, appreciative, and scholarly criticism. To the lovers of poetry who are unfamiliar with Thomson, supposing such to exist, a pleasanter and more accomplished guide than Mr. Bayne is not likely to present himself.

*The Frescoes in the Sixtine Chapel.* By Evelyn March Phillipps. (Murray.)

THIS volume forms a useful and attractive companion to the traveller to Rome. A series of well-executed reproductions of the frescoes in the Sixtine Chapel give the work artistic value, and the letter-press contains information which the traveller will not glean for himself without much trouble and the consultation of many authorities. No similar work is, so far as we know, in existence. An exhaustive examination of the Sixtine Chapel is not possible within the limits of a book of this class. Miss Phillipps has, however, been at much pains to

explain the scenes depicted, and to indicate the place in history of the great work with which she deals, and that of its executors. Our one complaint is that she invariably substitutes the word "Sybil" for *Sibyl*. Where, we wonder, did she ever read of the "Cumæan Sybil" or the "Delphic Sybil"? No such things exist. She even talks of the "Sibylline" books and of the "Sortes Sybilline" (*sic*), which, she says, "is [sic] often alluded to by classic authors." We defy her to find a single such reference. Why did she not employ some one with elementary knowledge to read her proofs, or, in default of such, consult a Latin dictionary?

MR. J. C. HONGSON, of Alnwick, has overprinted from the *Proceedings* of the Society of Antiquaries of Newcastle-on-Tyne some eminently interesting notices of the family of Dartiguenave, of Palmer Hall, Herts, and of Ilderton, in Northumberland. Such portion of the valuable information supplied as he has not personally furnished he owes largely to a well-known contributor of 'N. & Q.' in answer to a query which appeared in 9<sup>th</sup> S. vi. 269. A mass of detail, far too large for insertion in our columns, is given. Those anxious to obtain it should apply to the secretary of the society.

MR. A. G. REID, F.S.A.Scot., a well-known contributor to our columns, has reprinted from the thirty-fourth volume of the *Proceedings* of the Society of Antiquaries of Scotland a notice of an original Letter of Instructions for Sir William Fleming by King Charles II., dated at Breda, 22 May, 1650. It presents Charles as pursuing a temporizing policy, and has much interest to students of history, both English and Scottish.

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H. ("Value of a Complete Set of 'N. & Q.'")—Much, of course, depends on condition. Book-sellers, again, have different notions of what constitutes a fair profit. If the set you have purchased comprises all the General Indexes, it is cheap.

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NDON, SATURDAY, APRIL 27, 1901.

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## Correspondents.

## Notes.

SH HEXAMETERS AND ELEGIACS.  
A preface to his charming idyllic poem 'Lyric,' the author—whose hand has lately issued from these columns, in which it is to be familiar—thus speaks of the scenes in which he delineates and glorifies mine:—

are not ignorant, brethren, of what has been done concerning English Hexameters; days of Hobbinol, and Abraham Fraunce, Sir Sidney, down to those of Whewell, and Longfellow, and Kingsley, and Matthew and that *lumen purpureum*, Mr. A. C. Nebe. As for Elegiacs, there was one who—

Hexameter rises the fountain's silvery n; Pentameter aye falling in melody back:

have taken kindly to these measures; their are feeble, like myself; and their enemies bly and rage horribly; and if they rage the Hexameter, how much more against the more difficult Pentameter?"

was written in 1880, forming part of explanatory and somewhat apologetic to a poem that tells its own tale bly, and that is written, besides, in imble, and fluent elegiacs constituting own strong and permanent recom-

mendation. Yet, apparently, the critic of to-day knows nothing either of 'Dorothy' or of its instructive and dexterous preface. Mr. Browning, in a somewhat impatient little introduction to one of his volumes—written at a time when he and the "British public" did not see exactly eye to eye in regard to lofty intellectual poetry—hoped that when men sat in judgment on his work they would, at any rate, take the preliminary caution of making some preparation for their responsible task. One would imagine that a critic of any pretension would consider a laborious and generous training indispensable. How else can he expect his word to have weight and his opinion to be authoritative? The general reader, for whom and through whom he labours and earns his living, is supposed to give credence to his statements and to abide by his decisions. It is a fact that critiques and appreciations furnish many "well-read" members of the community with their entire stock of literary knowledge. They supply for the clubs and the gatherings at afternoon tea the indispensable minimum of allusions to "the last new thing" of a favourite or the advent of a fresh aspirant to fame. Thus the indifference, ignorance, or error of a critic who speaks through the medium of a well-accredited organ may be fraught with serious consequences both for the books he discusses and the readers whose faith he commands.

Of this necessity for care and thoroughness there is a somewhat startling illustration in the *Academy* of 19 January, where a reviewer handles in smart modern fashion the new volume of poems by Sir Lewis Morris, entitled 'Harvest-Tide' (Kegan Paul). The longer poems in this volume—the Diamond Jubilee ode, the 'Georgian Romance,' the soldiers' song 'For Britain,' &c.—are strong and characteristic settings of their themes, while many of the shorter lyrics—'Remember,' e.g., 'Ah! was it I?' 'Tedium Vite,' 'Terra Domus,' 'Pilgrims,' and the vivid 'In Memoriam' on Mr. Gladstone—are finely conceived and daintily and gracefully elaborated. But new criticism sees nothing of this; sets itself, on the contrary, to show how ridiculous it can make the artist; and falls woefully, as will now be seen, on the other side. The reviewer in the *Academy* poses, as he should be entitled to do, on a broad basis of comprehensive knowledge. He asserts his familiarity with poetry earlier than that given in 'Harvest-Tide,' and he presumes to prove that Sir Lewis Morris is an imitator under several heads. It will suffice meanwhile to

report what he says of the poet's handling of elegiacs. This comes under one of the sections in which he affects to show mere sequence in poetic endeavour, and is courageously stated in these terms:—

"In a third he has seemingly been reading Mr. Watson's 'Hymn to the Sea,' for he adopts its English pentameters. The metre, of course, is classical; but (save for a couplet of Coleridge) we are not aware that any poet before Mr. Watson had attempted to naturalize the metre. Consequently it is of Mr. Watson we think when we read such verse as this:—

Man that is born of a Woman, the pride and the  
shame of Creation;  
Man that soars upwards to Heaven, and sinks to  
the nethermost Hell."

It may be pointed out in passing that if Mr. Watson favours these measures, he is attempting elegiacs and not merely using pentameters. The main point, however, is that people with literary pretensions—members of clubs, and of corulean companies at afternoon meetings for intellectual communion—will be misled by such an authoritative and dogmatical deliverance as that given in the *Academy*. Confiding in it, they will conceive false notions, not only of Sir Lewis Morris as a poet, but of "the metre" that, "of course, is classical." They may be recommended, with reference to the poet, to study his volume for themselves—to give it the patient and impartial attention it fully deserves—and with regard to the metre a final word may be said here and now. Hexameters and elegiacs have been in occasional favour since they engaged the serious attention of Gabriel Harvey and momentarily attracted the youthful Spenser. Great poems in both forms appeared in the nineteenth century. The success of Longfellow, Clough, and Kingsley in manipulating "the rise and long roll of the hexameter" should be known and appreciated of all men and critics. The author of 'Dorothy,' as has been seen, quotes Coleridge's mnemonic illustration of elegiac structure, and probably this is the couplet that strikes the *Academy* writer as the only existing specimen of English "pentameters," apart from the adventurous attempt of Mr. Watson. But (to pass over the experiments of three hundred years ago, and others) there is in our own day 'Dorothy' of 1880 to reckon with as a precursor, and there is Browning's 'Ixion,' included in 'Jocoseria,' 1883. Further, and chiefly, Sir Lewis Morris himself published in 'Songs of Britain,' 1887, his loftily inspired elegiac poem 'Priests of Myddfai,' one of the finest elaborations of a romantic legend in the language. *Quid plura?* We conclude that smart criticism is not neces-

sarily final—it is painful, indeed, not always well informed—and that may be most seriously misrepresented critical waywardness or ineptitude attempting to sit in judgment it as Browning reasonably desidera one should be fully qualified to judge

THOMAS

#### PLOUGH MONDAY MUMMEE

THE hundred years which have elapsed witnessed the disappearance of ancient customs, but the Plough pageant has survived into the present century, though not without modification. The North Lincolnshire "ploughmen," instance, have gone from house to house in season fantastically attired; and no longer drag the plough of old with them, they are still sometimes accompanied by a fiery and curveting horse. It may perhaps be worth while to shrink the following version of the recited by the mummers in the 'N. & Q.' for who knows how long a short a time may elapse before they are carded and forgotten?

The following dialogue is printed a down for Miss Fowler, of Winterton, from the dictation of his father, who was the parish of Hibaldstow. It contains an interesting idiom, "War out!" which Fowler herself takes down in another form as "Where out!" The words mean "Be wary!" "Pay attention!" "out!" or, as Lincolnshire people frequently exclaim, "Mind yersens!" Other only noteworthy thing about the ring is the combat which should occur is and consequently no doctor appears to the fallen champion to life.

#### PLOUGHBOYS.

*Clown, 1<sup>st</sup> (actor).*

Good evening, ladies and Gentlemen!  
I am making rather a bold call;  
But Christmas time is a merry time.  
I have come to see you all.  
I hope you will not be offended  
For what I have got to say:  
Here are a few more jolly fellows  
Will step in this way.

*Soldier, No. 2nd.*

I am a Recruited seagant  
Arriving here just now;  
My orders is to enlist all  
Who follow the cart and plough.

*Foreign Traveller, 3rd.*

O, indeed, mr seagant,  
As I suppose you are,  
You want us bold malishal lads  
To face the Boer war.

Will [We'll!] boldly face the enemy  
And do the best we can,  
And if they dont prove civil  
We will slay them every one.  
I am a Foreign traveller,  
I have travelled land and sea,  
And nothing do I want but a wife  
To please me the rest part of my life.

*Lady, 4th.*  
I am a lady bright and gay,  
The fortune of my charm,  
And scornfully I am thrown away  
Into my lover arms.

*3rd (i.e., the Foreign Traveller).*  
I have meet my dearest jewel ;  
She is the comforts of my life,  
And if she proves true to me  
I intend her been my wife.

*Farmer, 5th.*  
Madam, it is my desire,  
If I should be the man  
All for to gain your fancy, love,  
I will do the best I can.  
I have got both corn and cattle,  
And everything you know,  
Besides a team of horses  
To draw along the plough.

*Lady.*  
Young man, you are deceitful,  
As any of the rest ;  
So for for [sic] that reason I will have  
Them I love best.

*Soldier [sic].*  
Come, me lads, who is bound for listing,  
And gan along with me :  
You shall have all kinds of liquor  
While you are in our company.

*Indian King, No. 6.*  
War out ! me lads, and let me come in !  
For I am the old chap called Indian King.  
They all have been trying me to slay ;  
But you see I am alive to this very day.

*Hobby Horse, No. 7.*  
In comes a four year old cout,  
A fine as ever was bought :  
He can hotch and he can trot  
14 miles in 15 hours just like nought.

*Lady Jane, N. 8.*  
In comes Jane with a long leg crayn,  
Rambling over the midow ;  
Once I was a blouming young girl,  
But now I am a down old widow.

*N. 9 (i.e., the Soldier).*  
Gentlemen, and ladies,  
You seen our fool is gone ;  
We make it in our business  
To follow him along ;  
We thank you for civility  
That you have shown us here ;  
We wish you a merry Christmas  
And a happy new year.

The introductory speech of the clown given below differs from that in the above dialogue. It was copied by Miss Mina Fowler from the version of a village boy at Winterton, but

the rest of the "ditties" have still to be collected.

In comes I, ohs [I've?] never been before,  
With my big head and my little wit.  
If my head be big and my wit be small  
I'll act Tomfool among you all.  
Ah, Ah, Ah, you and me,  
Little brown juden [jug ?], I love thee.  
If I had a cow that gave such milk  
I'll clothe her in the richest silk.  
I'll feed her on the best of hay,  
And milk her forty times a day.  
In comes I, hungry and dry,  
Please will you give us a bit of pork-pie.

The request which concludes this speech smacks of the soil, for pork-pie is a favourite dish among high and low in the county of Tennyson and Newton, where "pig-meat" is held in great esteem.

The next dialogue was repeated to Miss Fowler at Winterton by Mrs. I., who gave it as used on "the hillside" (the western slope of the wolds in North Lincolnshire) some twenty-five years ago. It is to be noticed that in this version, as in the one from Hibaldstow, the hobby-horse can "hotch"—whatever pace that word may mean—while a long-legged crane is again referred to in "Jane's" speech. It may be that the heron, not the true crane, has suggested the line. The latter bird is now only a chance visitor, while the former is, or was till lately, sometimes called the crane, its more common name being heronsew. The "Doctor's" part includes an allusion to bagpipes (here possibly a comic name for the lungs), which were once well-known instruments of music in the county. An old man who could play the Lincolnshire pipes was still living in the neighbourhood of Kirton-in-Lindsey in the earlier half of the nineteenth century, but both the player and his pipes have now vanished.

#### PLough-JACS' DITTIES.

*The Hobby Horse.*  
Here comes a four-year-old colt [cowt],  
As fine a filly as ever was bought [bowt].  
He can 'otch, an' he can trot,  
An' he can carry a butter-pot  
Nine miles high wi'out touching the sky.

*Jane, or Besom Betty.*  
In comes Jane with a long-legg'd crane,  
Creeping over the meadow ;  
Once I was a blouming maid,  
But now a down owd widow.  
[She sweeps about with her broom.

*The Soldier.*  
I'm a recruiting serjeant  
Arrived 'ere just now ;  
My orders are to 'list all  
That follow cart and plough,  
Likewise fiddlers, tinkers,

And all that can advance.  
I should like to see our fool dance.  
Ah! but I can sing.  
Come, all you lads, that's a mind for listin',  
Come with me and be not afraid:  
You shall have all kinds of liquor,  
Likewise dance with a pretty maid.

*The Fool*  
is supposed to kill one of the men, and then they shout, "Dead! and where's the doctor?"

*The Doctor.*  
Here I am, the doctor;  
I can cure the itch, the stitch,  
The blind, the lame,  
And raise the dead to life again.  
I once cured a man that had been in his grave nine years.  
Take hold of my bottle till I feel his pulse—  
And every time he stirr'd his bagpipes played—  
Cheer up, Sam, and let's have a dance.

*The Indian King.*  
[He appears as a black man with white dress.]  
Where out! my lads, let me come in,  
I'm the chap they call "the Indian King."  
[He dances, &c.]

*The Lady.*  
I'm a lady bright and gay,  
The truth to you I'll tell.

What did the Fool say?

MABEL PEACOCK.  
Kirton-in-Lindsey.  
(To be continued.)

#### EDMUND SPENSER, 'LOCRINE,' AND 'SELIMUS.'

(Continued from p. 263.)

As in his other work, so in 'Selimus' Marlowe has subordinated everything in his play to the development of a single idea, which he has embodied in the character whose name is given to the play. It is the same idea as is personated in Tamburlaine and in the Duke of Guise—the lust of power or hunger for an earthly crown. Similarly, too, he makes Guise, Tamburlaine, and Selimus pronounced atheists, men who scorn religion, and only use it as a cloak to cover their designs. Add also that the three characters are ardent disciples of the teachings of Machiavelli.

The confession of faith made by Selimus in his great speech, ll. 235–385, is neither more nor less than an exposition by the author of his own beliefs and opinions; and the substance of this speech is condensed by Machiavel in the prologue to 'The Jew of Malta.' It also finds a parallel in the long speech by Guise in 'The Massacre at Paris,' Dyce, pp. 228, 229, and its sentiments and phrasing are echoed in many passages of

Marlowe's acknowledged work. Moreover it is on record in an official document that Marlowe was in the habit of expressing his opinions in the very words that he has put into the mouth of Selimus.

Greene might have written, and very possibly did write, 'Locrine,' and a strong case could be made out for him as its author; but he is impossible as the author of 'Selimus.' Compared with his work generally, but especially with his plays, the style of 'Selimus' is severe simplicity itself; and its sustained power and vigorous phrasing are things which Greene in his wildest dreams could never hope to aspire to or even imitate. Besides, Greene was not a proselytizing atheist who vented his opinions in all companies, nor was he a follower of Machiavelli. Indeed, he had such an aversion to Marlowe's opinions that he went out of his way to make the fact publicly known. In 'The Groats-worth of Wit' Greene admonishes Marlowe to abandon atheism and to guide his life and his thoughts by other and better precepts than those of "pestilent Machivilian policies." It is quite clear from his writings that Greene was not an atheist of the aggressive type that Marlowe was, and that his argumentative powers were not equal to the composition of the singularly powerful plea against religion made by Selimus.

Marlowe's irreligious views were notorious to his contemporaries, and we find one of his enemies, a Richard Bame or Banes, laying an information against him on that score, one of the counts in the indictment being that he (Marlowe) was constantly saying "that the first beginnyng of Religion was only to keep men in awe" (Marlowe's 'Works,' Dyce, p. 389, Appendix II.). Bame or Banes asserts that this was one of Marlowe's "common speeches," as "shall by good and honest men be proved"; that he preached atheism in all companies, and scorned both God and man, "willinge them not to be affrayed of bugbears and hobgoblins." Now, those very words are used by Selimus in the speech already referred to, where he says that the names of gods, religion, heaven, and hell were first devised to make men live in quiet awe," and that religious observations were only bug-bears to keep the world in fear, And make men quietly a yoke to bear.

LL 340. —  
The case for Marlowe as against Greene does not need further argument.

Marlowe affected a supreme contempt for religion, and he ransacked a copious vocabulary to give that contempt expression. In his acknowledged work he refers to it —

ole, an old wives' tale, a mere sound  
a definite meaning ; and he tells us  
ashamed of men who paid heed to  
cry. I will quote :—

My policy hath fram'd religion.

*O Diabole!*

asham, however that I seem,  
a word of such a simple sound,  
t matter should be made the ground.  
'The Massacre at Paris,' p. 228, col. 2.

sel. I count religion but a childish toy,  
there is no sin but ignorance.

m'd to hear such fooleries.  
Prologue, 'The Jew of Malta.'

sacrilege for to be holy,  
ice this threadbare name of good ;  
old men and babes that kind of folly,  
f equal value with the mud.

religion ; it disgraces man.

ligion, of itself a bauble, &c.  
'Selimus,' ll. 249-52, 255, and 342.

There is a hell and a revenging God.  
Tush Sinam ! these are school conditions,  
e devil or his cursed dam.

'Selimus,' ll. 422-4.

reminded of Tamburlaine's boast :—

God, full of revenging wrath,  
m the thunder and the lightning breaks,  
ourge I am.

'2 Tamb.,' V. i. p. 69, col. 2.

'mburlaine,' 'Edward II.,' and 'The  
at Paris,' as well as in 'Selimus,'  
's idea of ultimate happiness never  
beyond the possession of an earthly  
n which he centred all joy. In his  
ny there was no room for heaven nor  
id, he argued, if there be a heaven,  
of heaven are not to be compared  
gly joys on earth. See Tamburlaine's  
Dyce, p. 18, col. 2, commencing  
of reign and sweetness of a crown, &c.  
n the crown is "the ripest fruit of  
s "perfect bliss and sole felicity";  
otain the prize all things are lawful  
ur the end. Compare what follows :  
Is it not passing brave to be a king?

my lord, it is sweet and full of pomip !  
To be a king is half to be a god.  
god is not so glorious as a king ;  
e pleasures they enjoy in heaven,  
mpare with kingly joys in earth.

'1 Tamb.,' Act II. sc. v. p. 17, col. 2.

by my soul it never should me grieve,  
t on the Turkish empire reign,  
ell, and leave fair heaven's gain.  
e, Sinam, is so sweet a thing,  
l be a devil to be a king.

'Selimus,' ll. 436-40.

I am reminded again of 'Tamburlaine' :—

*Cel.* If his chair [=throne] were in a sea of blood,  
I would prepare a ship and sail to it,  
Ere I would lose the title of a king, &c.

'2 Tamb.,' I. iii. p. 47, col. 2.

Faustus, too, became a "devil" to be a mighty  
magician, having sold his soul to Lucifer for  
"the vain pleasure of four and twenty years";  
and Barabas was such a covetous wretch  
that, to use his own words, he would "for  
lucre's sake have sold my soul." Even  
Barabas is an atheist, for he counsels his  
daughter to use religion as a cloak, which

Hides many mischiefs from suspicion.

Again, Selimus, when he has attained to  
the crown, compares his labours and his  
reward with the labours and reward of  
Hercules, who obtained Hebe for his bride  
and a place with the gods in heaven. Selimus  
would not change places with Hercules :—

*This is my Hebe, and this is my heaven.—L. 1674.*

He refers to the crown.

In Marlowe's philosophy might is right,  
and tyranny the only sure prop to the  
throne :—

*Machiavel.* Might first made kings, and laws were  
then most sure  
*When,* like the Draco's, they were writ in blood.

Prologue, 'The Jew of Malta.'

*Sel.* And think that then thy Empire is most sure  
*When* men for fear thy tyranny endure.

'Selimus,' ll. 240-1.

Moreover, all men are enemies who do not  
hate, and actively assist you against, your  
rivals or opponents :—

*K. Edw.* They love me not that hate my Gaveston.  
'Edward II.,' p. 195, col. 1.

*Sel.* He loves not me that loves mine enemies.  
'Selimus,' l. 2310.

Much is made of this sentiment in Marlowe.

Trickery, too, is a commendable thing in  
the pursuit of one's aims ; and therefore, if  
you play cards with your friend the enemy,  
shuffle them in such a way as to deal yourself  
all the trumps :—

*Guise.* Then, Guise,  
Since thou hast all the cards within thy hands,  
To shuffle or cut, take this as surest thing,  
That, right or wrong, thou deal thyself a king.  
'The Massacre at Paris,' p. 229, col. 1.

Compare—

*Sel.* Will Fortune favour me yet once again ?  
And will she thrust the cards into my hands ?  
Well, if I chance but once to get the deck,  
To deal about and shuffle as I would ;  
Let Selim never see the daylight spring,  
Unless I shuffle out myself a king.

'Selimus,' ll. 1538-43.

CHARLES CRAWFORD.  
53, Hampden Road, Hornsey, N.  
(To be completed in the next part.)

'WHITAKER' ON ANDORRA.—In 'An Almanack for the Year of our Lord 1901,' by Joseph Whitaker, F.S.A., on p. 552, it is said of Andorra that it is

"a miniature Republic in the Pyrenees, with an area of 175 square miles, and a population of 6,000: it is under the joint suzerainty of France and Spain. There is a Council of Twenty-four, elected by certain of the inhabitants, a judge, and two vicars (priests) appointed in turn by France and the Bishop of Urgel."

In 1886 I walked through this toy state, or state toy, passing one night in the village of Andorra, and another in San Julián, the largest village. I had some conversation with the *veguer* of France, a layman. I ascertained that the *veguer*, who is etymologically the vicar, is never, as Whitaker states, a priest; that the title of the state is not *republic* (though this word has been used in Latin and neo-Latin for monarchical governments, merely meaning state, commonweal, or government), but *bi-principado*, or double principality. Official documents there all describe it so. One prince is the French republic, as successor of the French kings who held the countship of Foix; the other is the Bishop of Urgel for the time. These two princes have equal authority in those quiet valleys. There is no judge but the *veguer*. Ecclesiastically the little state belongs to the diocese of Urgel, Spain, under the conditions of modern life, and nominating the bishop, has considerable influence, but not "suzerainty," in Andorra. The popular tongue there is Catalan, the Provençal of Spain. Most Andorrans, however, speak Castilian also, and many of them French, and the *patois* of the Ariège as well. Spanish coins and stamps are in use. The name Andorra seems to be of Bask origin, just as Aran, the name of another little state in the Pyrenees, means valley in Baskish. Andorra would seem to mean alder-tree (*sambucus*). I saw some specimens of that plant there. There are places in modern Bask-land named from the same tree, *i.e.*, Anduain, where Larramendi and Erro were born. I wrote to the editor of 'Whitaker's Almanack' some time after my visit to Andorra, pointing out the mistakes in the description of that principality. They have been repeated down to the beginning of the twentieth century. Some information about the country may be seen in the writings of M. P. Vidal, Bibliothécaire de Perpignan.

Don Juan Oliva, librarian of the Museo Balaguer at Villanueva y Geltrú, Cataluña, gives me the following notes for publication in a letter dated 21 February:—

"Respecto á Andorra creo que el *Veguer* (nombre que se dió tambien en Catalunya á los que representaban al Rey en las regiones llamadas *veguerías*) siempre es personage civil, nunca eclesiástico. De un tomo manuscrito que aquí guardamos, titulado 'Manual Digest de las Valls neutras de Andorra,' escrito.....per lo Dr. en dret Anton Fiter y Rosell.....en 1748, le copio lo siguiente, por si puede interesarle: 'Llibre 2<sup>o</sup> Dels Ministres y Oficials de Justicia, y demés á ella concernent en les Valls de Andorra. Capitol 1<sup>o</sup> Los Veguers de Andorra son Lloctinentes y Viceregents dels Prínceps; sa recepció, jurament, y Jurisdicció ó autoritat. Los Veguers vulgarment nomenats de las Valls de Andorra se han conegut en ella en lo temps antich per los noms de *Bajulus*, *Vicarius ó Veguer*.....Es tan antiga sa autoritat en las Valls de Andorra, com en ellas es antich lo Gobern.....En la formació dels pariatges es abont tingüé principi lo Gobern y Justicia, per indivis dels dos de Andorra un nomenat per quiscon dels senyors de ellos, pues en ellas se declara que las ditas Valls fossen gobernadas per indivis per Veguers, dels quals nomenás y elegís un lo Sr. Bisbe de Urgell y altre lo Sr. Comte de Foix, lo que encara se observa vuy en dia.' Creo que con este le bastará para salí de dudas."

This note need not be lengthened by a translation of this Castilian with its Catalan quotations. 'N. & Q.' was born to set things right.

E. S. Dodgson.

BOOK BY RICHARD BAXTER.—Following up my query at 9<sup>th</sup> S. vi. 430, I have since then come upon a reference to this book in 'A Journal, or Historical Account of the Life, Travels, Sufferings, Christian Experiences, and Labour of Love, in the Work of the Ministry, of that Ancient, Eminent, and Faithful Servant of Jesus Christ, George Fox,' London, 1765. In a letter dated from 'South-street, the 24<sup>th</sup> of the 4<sup>th</sup> month, 1685,' Fox thus writes (pp. 584-5):—

"I read of a wise moral philosopher who, meeting a woman with her neck and breast bare, laid his hand upon her and said, 'Woman, wilt thou sell this flesh?' and she replying 'No': 'Then pray,' said he, 'shut up thy shop' (meaning her bare breasts and neck). So they were looked upon as harlots that went with their necks, breasts, and backs bare, and not modest people, even among the moral heathens. Therefore those that profess the knowledge of true Christianity should be ashamed of such things. You may see a book written by the very Papists, and another by Richard Baxter the Presbyterian, against bare breasts and bare backs."

A. S.

SWEEP'S SIGN.—I copied the following from a sign over a sweep's door in Wem in 1890:—

Thomas Matthews liveth here,  
Sweeps Chimneys clean and not too dear,  
Cleans Smoke Jacks at your desire,  
And puts out Chimneys when on fire.

Shrewsbury.

HERBERT SOUTH.

**HENRY III. PAWNS AN IMAGE OF THE VIRGIN.**—The Gascon Close Roll of 27 Henry III. (ed. Francisque Michel, 1885, p. 169, No. 1250) contains the authority following, dated 29 Oct., 1243:—

"Mandatum est Johanni Maunsel quod, quia Rex significavit quod non habet in capella Regis vadis usque ad summam cc. marcarum, quod imaginem sancte Marie preciosorem impignoret, ita quod in loco honesto deponatur."

One would hardly expect this from so pious a person as Henry III. Q. V.

**ANTHONY FORTESCUE.**—There seems to be room to doubt whether the 'Dict. Nat. Biog.' vol. xx. p. 37, was right in following Lord Clermont's 'Hist. Fam. Fortescue' (1869), p. 307, and identifying (1) Anthony Fortescue, third son of Sir Adrian (beheaded 1539), with (2) Anthony Fortescue, who married Katharine, daughter of Sir Geoffrey Pole, of Lordington, Sussex, and became steward to his wife's uncle, Cardinal Pole, and who in October, 1562 (not 1561, as stated in the 'Dictionary'), was arrested with his brothers-in-law on a charge of conspiracy, of which they were subsequently convicted. References to the latter Anthony Fortescue will be found in 'Acts of Privy Council,' N.S., vol. vii. pp. 5, 7; Cal. State Papers: Spanish, 1558-67, pp. 262, 292, 331; Foreign, 1562, p. 424; Foreign, 1563, pp. 27, 338. The 'Dictionary' ignores the suggestion that he was living at Lordington in 1585 (see 'Sussex Archaeol. Coll.', vol. xxi. pp. 86-7; and cf. Cal. State Papers, Domestic, 1581-90, pp. 247, 277, 351; Foley, 'Records of English Jesuits,' vol. vi. pp. 721, 724, 730). Until better evidence be furnished, the identity of Sir Adrian's son and the conspirator cannot be regarded as established because:—

1. According to Harl. Soc. pub., vol. xxiv. p. 2, a marriage licence for "Anthony Fortescue and Katherine Poole, gent., dioc. Chichester," was granted on 20 May, 1544. *Prima facie*, this licence relates to the marriage of the cardinal's niece. Lord Clermont cited no authority for his statement that the marriage took place "about the year 1558."

2. According to Lord Clermont, Sir Adrian's son Anthony—born, he says, between 1535 and 1539—was the Anthony Fortescue, Winchester scholar, who helped to welcome Edward VI. when he visited the college. The visit occurred in 1552 (Leach, 'Hist. Win. Coll.', p. 281).

3. According to Kirby's 'Winchester Schoolars,' this scholar (admitted 1549, aged fourteen, of Brightwell) became Fellow of New Coll., Oxford, 1554-64; B.C.L.; rector of Simonds-

bury; "deprived by Cardinal Pole." Cf. Hutchins's 'Dorset,' vol. ii. p. 244, which shows that an Anthony Fortescue was rector of Simondsbury in 1562, and that the patron who presented his successor in 1583 was a Thomas Fortescue, Esq. These details of the scholar's career were apparently unknown to Lord Clermont.

In the light of what has been said, it is difficult to believe that the scholar and the conspirator were one person. Perhaps some reader who has made a study of the Fortescue family will deal with the subject effectually.

H. C.

#### Querries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**VISITATION NUNS AT CHELSEA, 1799.**—Is anything known about "the ladies of the Order of St. Francis de Sales at Salesian House, South Row, Queen's Elms, near Fulham Road, Little Chelsea"? The above description is found in the 'Catholic Directory' for 1799, p. 20. In that for 1808 a Miss Berthe announces that, "having succeeded the ladies of St. Francis de Sales," &c., she "continues to educate young ladies," &c. In the early history of the Convent of the Visitation Nuns founded at Acton in 1804 (moved to Shepton Mallet 1810, to Westbury-on-Trym in 1831, and to Harrow-on-the-Hill in 1896) there is no mention or hint of any connexion with or knowledge of these "ladies of St. Francis de Sales." H. W. M.

Downside.

**EXCAVATIONS NEAR CIRENCESTER.**—The late John Yonge Akerman, F.S.A., reported to the Society of Antiquaries on 21 December, 1865, with respect to a Roman Vicinal Way in Wiltshire and East Gloucestershire, and to a discovery of a Roman sarcophagus and other remains near Eastington. He expressed a hope that other excavations might be made there, and predicted very satisfactory results. Has any such excavation ever taken place? If so, where can any account of it be seen?

T. CANN HUGHES, M.A.

Lancaster.

**COUNTY ABBEYS.**—Where can I find particulars of, and where were located, the following abbeys? Aureoll, Bensale, Boyndle, Bradstowe, Saint Bees or (l) of Cupland, Combirland, Cleue, Cleborne, Christlondse

Cristal (Yorks), Dorsley, Fisthm', Saintans (Yorks), Gisborne (Yorks), Langton, Motheley, Mews, Neushed of Newsted, Newynton, Saint Osies (Essex), Regali Loco, Redington, Rey-mans, Seistwolde, Suthwyke, Sutham, Thowey (Cambs), Saint Thomas of Pounford, Thimmothe, Thaderhyl, Twierdrage, Wandeley, Vawriall, Worshop (? Worksop). Can I find any particulars of them, or old prints of them or any of them, at the British Museum?

JOHN A. RANDOLPH.

128, Alexandra Road, Wimbledon.

[Consult Dr. W. Beattie's 'Castles and Abbeys of England,' Dugdale's 'Monasticon,' William and Mary Howitt's 'Ruined Abbeys and Castles of Great Britain' (all three illustrated), and Timbs's 'Abbeys, Castles, and Ancient Halls of England and Wales.')

"I SIT ON A ROCK."—Can any of the numerous readers of 'N. & Q.' give the solution of the following ancient riddle, or state in what book it can be found? Who was the real composer?

I sit on a rock whilst I'm raising the wind,  
But, the storm once abated, I'm gentle and kind;  
I've kings at my feet who await but my nod  
To kneel in the dust on the ground I have trod.  
Though seen to the world, I am known but to few;  
The Gentle detests me, I'm pork to the Jew;  
I never have passed but one night in the dark,  
And that was with Noah alone in the ark.  
My weight is three pounds, my length is a mile,  
And when I'm discovered you'll say with a smile  
That my first and my last are the best of our isle.  
All the information I have been able to obtain regarding it is as follows:—

"Forty years ago I came across a volume of poetical pieces published by subscription. The author's name I forgot. Amongst the smaller pieces at the end of the book was the riddle of which the above is only a fragment. It was called 'The Bishop's Riddle,' and appended was a note stating that the bishop—I forget his title—had offered a prize for the best solution. The riddle was said to be then old and the solution lost. After the riddle came the author's solution in the same rhyming style; and after it a letter from the bishop commending it as most ingenious and well considered. Whether or not it gained the prize I cannot say. All I remember now is the first line,

In a rock-built church I, the Gospel, do sit.

Perhaps some correspondent with this clue may read the riddle."

G. STEWART SINTON.

Kingussie, N.B.

[MR. J. P. OWEN gave at 9<sup>th</sup> S. v. 332 his versified solution of this riddle. See also 1<sup>st</sup> S. ii. 10, 77; xii. 365, 520.]

"To MARGARET W.—" (See 9<sup>th</sup> S. vi. 309.)—May I ask again, since I am most desirous of the information, who was this Margaret to whom Charles Lamb addressed his last stanzas?

MEGAN.

DURATION OF LIFE IN SEEDS. (See *ante*, p. 129.)—I should be glad to learn whether the extraordinary vitality of ox-eye, wheat, and thistle seeds is shared by the seeds of the small daisy, *Bellis perennis*. MEGAN.

'THE PURSUIT OF PLEASURE.'—I have been asked by a lady friend in California to find out, if possible, what poem inspired Sir Noel Paton to paint 'The Pursuit of Pleasure.' I have made inquiry in every way I could think of, and finally appeal to you.

J. B. WATSON.

4, Collingwood Villas, Stoke, Devonport.

[There seems no cause to believe the picture inspired by a poem or by anything but the observation that all classes unite in the mad pursuit of pleasure.]

MRS. CHARLES ARBUTHNOT.—Who was Mrs. Charles Arbuthnot, wife of the Right Hon. Charles Arbuthnot, the Duke of Wellington's friend, before she was married? STUDENT.

[The first Mrs. Arbuthnot was a daughter of William Clapcott Lisle and a granddaughter of the Marquess of Cholmondeley. The second was Harriet, third daughter of the Hon. Henry Fane. See *ante*, pp. 231, 298.]

BYRON'S POEM ON GREECE.—Can any reader of 'N. & Q.' supply me with the lines written by a lady in reply to Byron's poem on Greece? They begin thus:—

Knowest thou the land where the hardy green thistle,  
The bright blooming heath, and the hairbell abound?

W. F. L.

BOX FAMILY OF YORKSHIRE.—Can any of the readers of 'N. & Q.' give information as to the immediate descendants of John Box (or Boox) and Alice his wife, of Pontefract, and also of the parish of St. Alphege-within-Cripplegate, who died after 1400? He was the son of John Box, member of Parliament for Pontefract in 1337. I also want the Christian name of and further information respecting — Box, the father of Thomas, James (rector of Barnborough, near Doncaster, 1541-59), Ezabell (whose will is extant), and Jenett, wife of Hughe Bell—all of Barnborough. He was born probably about 1450, and died before 1530. Any information will be received with thanks. JOSEPH BOX.

Avenue Lodge, Ealing, W.

PETER LEICESTER.—I shall be very much obliged if any reader can help me to definite information about the birthplace and parentage of Peter Leicester, of Halton, Cheshire, who was buried at Newton in 1776, aged seventy-seven. He is believed to have been a son or grandson of Thomas, third son of

Sir Peter Leycester, of Tabley, and to have been a Quaker.      THOMAS WILLIAMS.  
Aston Clinton, Tring.

REGISTER OF BIRTHS ON TOWER HILL.—Where shall I be likely to find registered a birth that took place on Tower Hill in 1641?      DONALD FERGUSON.  
Croydon.

SARGENT FAMILY.—I want information about Sargent of Wool Lavington, co. Sussex, and Sargent (afterwards Arnold) of Halsted Place, co. Kent. Can any one refer me to a published pedigree of this family, or to any one who possesses a pedigree thereof?  
F. LARPENT.  
Sydenham.

A REGIMENT THAT DECLINED TO GO TO INDIA.—A curious story is told, in the Rev. John Michie's 'Deeside Tales,' of the refusal of the 7th Regiment to go to India in 1783 (or is it 1789?). The regiment declared that

If it were to fight with France or Spain,  
With pleasure we would cross the main;  
But for like bullocks to be slain,  
Our Highland blood abhors it.

The question is said to have been discussed in parliament, and the regiment was disbanded at Perth. The colonel of the regiment was Charles Gordon, who died in 1789. Where can I find an account of the incident?  
J. M. BULLOCH.

118, Pall Mall.

"CANOUSE."—

"A pretious water for sores olde or newe.—Take mouse that leather never came in, a pottle of the st worte, a gallon of lee made of wood ashes geather; then take roche allome and of the croppre mather ana iiii ounces: boile them togeather a ttle and putt it into an earthen pott and couer it ose and lett it stand till you haue neede thereof heales all maner of sores olde or newe."

This is from 'Arcana Fairfaxiana.' What is 'canouse'? The 'H.E.D.' does not help me.  
C. C. B.

[“Canouse” is not in the ‘E.D.D.’]

WILLIAM MOREHEAD, 1637-92.—The ‘Dict. at. Biog.’, vol. xxxix. p. 1, states, in the life of William Morehead, author of *Lachrymæ.....Scotiae sub discessum.....eorgii Monachi* (London, 1660), that this author was a nephew of General Monk, but does not explain how he was such. Can any reader supply the explanation? Two authorities to which the ‘Dictionary’ omits to refer at the end of the life are Baker’s ‘History of Northamptonshire,’ vol. i. p. 755, and Foster’s *Alumni Oxon.*, 1500-1714, p. 1027. According to the latter, the William Moorhead who

in 1657 became student of Gray’s Inn, as son and heir of William Moorhead, of Farnham, Surrey, Esq., was the same person as the above author.  
H. C.

DUKE OF NORMANDY.—Can you or any of your readers inform me which of our English sovereigns dropped the title of Duke or Duchess of Normandy? I have several histories in my library, but have failed to find in them the required information. I have a somewhat hazy notion, however, that it was her late Majesty the Queen, who in the early part or in the middle of her reign, out of consideration for French susceptibilities, cancelled this useless and unmeaning “title” from the roll of her numerous affixes.  
G. LE M.

FLOWER GAME.—Is there any trace left of the pastime to which Scott alludes in ‘Quentin Durward,’ and from what source could he have drawn his knowledge? “They grow not in the fields like the daffodils with whose stalks children make knights’ collars.”  
E. M. WRIGHT.

UNIVERSITY DEGREES: LLD., D.D., M.D.—In some pre-Reformation universities founded by Popes chancellors were nominated by them and empowered to confer the degrees of doctor in the three learned professions. Do the chancellors now represent the sovereign, and are these degrees conferred in the name of the sovereign? Is it on this ground that precedence is given to university doctors before esquires? If the degrees are conferred in the name of the sovereign, are United States and other foreign degrees worthy of respect or recognizable in this country? When did the form LLD. take the place of J.U.D.?      ONE OF THEM.

[The value of certain American university degrees was discussed at much length, 8<sup>th</sup> S. vi. 209, 273, 333, 436; vii. 36, 117, 217, 433; viii. 33, under the heading ‘Tusculum University.’]

AMBROSE DUDLEY MANN, the diplomatist, has written his ‘Memoirs,’ which were in 1888 ready for publication, according to Appleton’s ‘Encyclopaedia of American Biography.’ Have they been published; and if not, what has become of the MS.?      L. L. K.

FLIGHT OF KING JAMES FROM IRELAND.—There is now exhibited in Sir Henry Tate’s noble gift to the nation, the Gallery of British Art, ‘A Lost Cause: Flight of James the Second,’ by A. C. Gow, R.A. James is represented as descending some steps to take boat to board the French vessel *Lauzan* had wait-

ing for him near Waterford. The ungrateful king's departure from Ireland, whose people staked life and property in his cause, was apparently witnessed by a retinue of seven cavaliers and two soldiers. I shall be much obliged by any information respecting the names of the cavaliers.

HENRY GERALD HOPE.  
119, Elms Road, Clapham, S.W.

AUTHORS OF QUOTATIONS WANTED.—

We live in deeds not years, in thoughts not breaths,  
In feelings, not in figures on a dial.  
We should count time by heart-throbs. He most  
lives  
Who thinks most, feels the noblest, acts the best.  
It matters not how long we live, but how.

Rejoice that man is hurled  
From change to change unceasingly,  
His soul's wings never furled.

H. J. B. C.

[We recall something similar to the first, but not identical, in Bailey's 'Festus.']

A ship came sailing o'er the sea ;  
The waves were crisp, the wind was free.

My ship comes sailing o'er the sea,  
To you a myth, a world to me.

P. J. T.

Thou cam'st not to thy place by accident;  
It is the very place God meant for thee.

G. C.

The priest shall slay the slayer,  
And shall himself be slain.

T. CANN HUGHES, M.A.

[From the still glassy lake that sleeps  
Beneath Aricia's trees—  
Those trees in whose dim shadow  
The ghastly priest doth reign,  
The priest who slew the slayer,  
And shall himself be slain.

Macaulay's 'Battle of the Lake Regillus.'

These lines serve as an introductory motto to Dr. Frazer's 'Golden Bough.'

**Legacies.**

SHAKESPEARE THE "KNAVISH."

(9<sup>th</sup> S. vii. 162, 255.)

MR. AXON'S discovery brings out a hitherto unnoticed reference to Shakespeare by name, and may perchance open out that true life of the poet, as distinguished from a mythical and apologetic one, for which Mr. Halliwell-Phillipps sighed, and of which he despaired ('Outlines,' ninth edition).

That the absolutely dark five years 1587-92 contained much material for comment is clear from the Greene-Chettle lampoonery; that Shakespeare winced under this follows from his forcing a weak apology from Chettle; that he had both power and in-

fluence to suppress it is plain from the paucity thenceforth of nominal attacks. Out of ninety-nine Shakespearian allusions in Dr. Ingleby's 'Century of Praye' only twenty-two mention his name, although the most important—that from 'Parnassus'—speaks of his "hart-robbing life," a somewhat equivocal compliment, which Mr. Lee omits altogether, although I had called his attention to it. In fact, Mr. Lee will not quote Sir John Harington at all, even as to his stating in 'Ajax' that he had witnessed the farce from which Shakespeare subsequently adapted 'The Taming of the Shrew.' But though pens could be controlled, tongues were free. There was then in London a great lady, author herself and a patron of authors, whose warm-hearted eulogies have won for her after three centuries a niche in 'D.N.B.' as Lucy Russell, Countess of Bedford. She held what we now term a "salon," and received all the wits and poets, amongst whom, however, Shakespeare, ranking only as a player, was not admitted. He shared the proverbial fate of the absent, and his name was of perennial interest to hostess, her family, and guests. These last envied his adaptive powers, his riches, his rapid rise, and his reluctance to part with money.

The hostess was a Warwickshire lady, daughter of Lord Harington of Combe Abbey, and knew all about the Shakespeares at home. Her cousin Sir John Harington, the queen's godson, was a playgoer, and could tell Lady Bedford any quantity of small talk about the brilliant transformer of other people's ideas for his own benefit.

Both parties in the coterie would use their opportunities. The wits would talk of borrowed plumes, of Jack Factotum transforming other people's plays, of hart-robbing and "fellyony of ragged groomes" who had held horses at theatre doors, of mimic apes, of "shoddy esquires" and their lust for coat armour. Ben Jonson's fifty-sixth epigram has always been held to apply to Shakespeare, and is intituled 'To the Poet Ape.' In his prologue to the 'Poetaster,' 1601, he asks, "Are there no players here, no Poet Apes?" and again, "Base detractors and illiterate Apes!"

"Ratsey's Ghost," always applied to Shakespeare, follows suit. But from the hostess's side Sir John Harington cheerfully trotted out the Stratford view in his 'Nugae Antiquae' (ed. 1804, by Park and Malone), vol. i. p. 219:

"There is a great show of popularity in playing small game—as we have heard of one that shall be nameless (because he was not blameless) that with shootynge seaven ty groates among yeesmen, and

goinge in playne apparell, had stolen so many hertes (for I do not say he came trewly by them) that hee was accused of more than felonny" (p. 225).

"Pyrates by sea, robbers by land, have become honest substanceall men, as we call them, and purchasers of more lawfull purchas" (p. 226).

"With the ruyn of infant young gentlemen the dycing box maintains a hungry famylee."

Harington, mindful of Chettle's fate, here describes a deerstealer charged with "felony," who goes about in common clothes and induces yeomen to play at some kind of pitch and toss where he rooks them by double-headed groats; he cheats the better class by cogged dice, and supports his "hungry famylee" by the "ruyn" of infant young gentlemen; by his "pyratical" gains he has been able to purchase real property. So many of these points unite in Shakespeare that it is hard to see how it can be meant for any one else. But there is independent contemporaneous evidence to support it, with a use of Shakespeare's name exactly like that in Greene's lampoon, to which Shakespeare owned up.

In Middleton's works by Bullen, vol. viii. p. 127, is printed 'Microcynicon,' published by Creede, 1599. The fourth satire on cheating is headed 'Cheating Droone,' and describes a man with an actor's gift of "make up" and changes of dress. He haunts "Powles" to pick up yeomen, and employs touts to decoy them. He takes them to a tavern, entertains them hospitably, and rooks them sometimes up to 10*l.* (100*l.* now) (l. 85); and the victims when cleaned out do not resent it, but are afraid to complain. As there is no charge of violence, it is clear that the affair was managed by gambling, as at Crockford's. The sweet-singing youth is named *Shake-rag* (l. 53), reminding one of Greene's *Shakescene*.

One word more. Both Simpson and Dr. Grosart identify Doron in 'Menaphon' as meant for Shakespeare; and the great mass of Elizabethan satire may have more to tell us if Mr. Axon will search it.

W. G. THORPE, F.S.A.  
20, Larkhall Rise, S.W.

"BULL AND LAST" (9<sup>th</sup> S. vii. 128, 254).—The "Bull and Last" has nothing in common with cobbler or cordwainer, nor with a Journey from London. It was the "Bull" marking the last stage for coach or waggon on the old road from the North to London west of the City before the Archway road was cut through the eastern slope of Highgate Hill. I can remember the building of the "Duke of St. Alban's" on the site of the Lodge at the gates of an old country house at

the south corner of Swain's Lane about the year 1850.

While writing on public-house signs may I hazard a conjecture that the "Queen's Head and Artichoke" on an inn at the corner of a street just south of the Cavalry Barracks in Albany Street may refer to Mary, "the French Queen," sister of Henry VIII., who married Charles Brandon, Duke of Suffolk? In the picture of the pair, well known by Vertue's engraving, the royal lady has an artichoke in her right hand. The house seems to have been an old tavern on the path leading from London towards the wells and gardens of Kilburn and Hampstead.

RICHARD R. HOLMES.

Royal Library, Windsor Castle.

ANTHONY DE SOLEMNE, THE FIRST PRINTER AT NORWICH, 1565-80 (9<sup>th</sup> S. vii. 241).—If MR. NORGATE will turn to p. 35 of the Catalogue of the Caxton Exhibition he will find a note of three Norwich books exhibited by the present Lord Amherst, amongst them being a copy of the sermons of B. Cornelis Adriaensen, 1578, of which the only other known copy is in Trinity College, Dublin.

E. GORDON DUFF.

LOCATION OF THEATRE (9<sup>th</sup> S. vii. 269).—The Theatre Royal, George's Street, Plymouth, is probably the one W. W. A. wishes to identify. It was built from the designs of the late Mr. Foulston, and opened on 23 August, 1813. Mr. James Doel, the oldest actor in the United Kingdom—perhaps in the world (who, hale and strong, resides at Stonehouse, Plymouth, and celebrated his ninety-seventh birthday anniversary upon 13 March last)—has frequently performed there.

HARRY HEMS.

Fair Park, Exeter.

The town in question is Cork.

WM. DOUGLAS.

HAND-RULING IN OLD TITLE-PAGES (9<sup>th</sup> S. vii. 169).—We meet not merely with title-pages, but sometimes entire volumes produced within the seventeenth century, which bear unmistakable evidence of having been ruled by hand. I possess a copy of Addy's 'Shorthand Bible,' printed from engraved plates, every page of which contains six red lines, all ruled by hand. There are two lines at the top, one down each side of the page, one at the bottom, and one down the centre separating the columns. As the volume comprises some four hundred pages, these lines alone number no fewer than 2,400. There are also two short lines enclosing the title of each separate book.

There can be no question as to their having been drawn by hand, because there are not merely inequalities in length, but on comparing a duplicate copy with my own I find there are numerous minute variations such as would not have been met with had the lines been printed. The time and labour and consequent expense involved in such a task must have increased the cost of each copy very considerably. The ruling in those days was done by men specially retained by publishers for that purpose.

ALEXANDER PATERSON.  
Barnsley.

SOURCE OF QUOTATION (9<sup>th</sup> S. vii. 8, 292).—No. 3 is from O'Keefe's musical farce 'The Poor Soldier.'

WM. DOUGLAS.

D'AUVERGNE FAMILY (9<sup>th</sup> S. vii. 68, 117, 176, 191, 251, 277).—See an article by A. A. Bethune-Baker in *Journal of Ex-Libris Society*, vol. vii., upon 'Book-plate of Philip d'Auvergne, Duke of Bouillon.'

PUTEANUS.

Voltaire gives a whole chapter to the peers of France, and he evidently applies the term to the ancient barons: "Mais on demande quels étaient les pairs de France?" &c. ('Histoire du Parlement de Paris,' chap. viii.).

E. YARDLEY.

FUNERAL CARDS (9<sup>th</sup> S. vii. 88, 171, 291).—

"Upon his [Col. Mannerings] return to the inn he found a card inviting him to the funeral of Miss Margaret Bertram, late of Single-side, which was to proceed from her own house to the place of interment in the Greyfriars churchyard at one o'clock afternoon."—"Guy Mannerin," chap. xxxvii. The period of 'Guy Mannerin,' after the tenth chapter, is circa 1770.

JONATHAN BOUCHIER.

I presume "James Batty, Esq." should read "James Barry, Esq." in MR. ELIOT HODGKIN's note at the last reference. The date of Barry's death is simply recorded as 1806 on his monument in the crypt of St. Paul's Cathedral. I find, on reference to 'Chambers's Encyclopaedia,' that he died on 22 February, 1806. Is it a fact that his funeral did not take place until seventeen days after? JOHN T. PAGE.  
West Haddon, Northamptonshire.

"FIVE O'CLOCK TEA": WHEN INTRODUCED (9<sup>th</sup> S. vi. 446; vii. 13, 96, 176).—In 1766 William Dutton, then at Eton College, wrote home to his father at Sherborne, "I wish you would be so kind as to let me have tea and sugar to drink in the afternoon, without which there is no keeping company with

other boys of my standing." His eldest brother was the first Lord Sherborne. M.

In reference to the above, in a little *brochure* which has lately come into my possession, and which was written, I believe, in 1878 by Rosa Gebhard, entitled 'An English Country Squire, as sketched at Hardwick Court, Gloucestershire,' which is an illustration of the life of Mr. Barwick Baker, who was the originator of the Hardwick Court Reformation, I find:—

"The hour for the five o'clock tea had come. An elderly lady, related to Mr. Baker, told me as follows: 'I well remember the time when our friends, brothers, and sons returned from the Crimean War. Alas! how many did not return! What enjoyment it was to them, after the terrible privations of those days, to sit once more by the warm fireside, surrounded by their family! All pressed round them and listened to their narrative. Cold tea had been their favourite beverage in the trenches before Sebastopol. Hot tea with bread and butter appeared to them on their return home as nectar and ambrosia. In the oft-repeated pleasure we enjoyed in refreshing the heroes of our families with their favourite beverage the old, strict traditional domestic rule was broken, and so began five o'clock tea, which is, as it were, the daily renewed commemoration of the return of our warriors; the hour which, in reminding some how much they owe to Providence, recalls to others the painful memory of bereavements, causing us to feel from year to year more peacefully inclined towards other nations.'"

P. W.

Thackeray in 'The Newcomes,' published in 1855 (ch. xxxii.), seems to allude to this light refreshment, half-way between lunch and dinner, as if it was already a fashionable institution at the time he wrote. During his courtship of poor Lady Clara Pulley, that little cocktail Barnes Newcome

"comes [to her parents', Lord and Lady Dorking's] every day from the City, drops in, in his quiet unobtrusive way, and drinks tea at five o'clock," &c.

H. E. M.

St. Petersburg.

ANIMALS IN PEOPLE'S INSIDES (9<sup>th</sup> S. vii. 222).—This superstition appears to be very old; it is at any rate as old as the sixteenth century, for in the autobiography of Benvenuto Cellini (Symonds's translation) we find a similar affliction narrated as befalling that great artist. Cellini, it seems, had a serious illness in Rome, and on a partial recovery he was taken to a house in Monte Cavallo. He says:—

"No sooner had I reached the place than I began to vomit, during which there came from my stomach a hairy worm about a quarter of a cubit in length; the hairs were long and the worm was very ugly, speckled of divers colours, green, black, and red."

They kept and showed it to the doctor, who said he had never seen anything of the kind before."

As in the case of the sufferer from the "askard egg" mentioned in 'N. & Q.', Cellini's worm appeared after drinking copiously of water. He was "tormented by thirst," but was not allowed by his physicians to drink. One day, however, he was left alone with a servant maid, and saw standing in the corner a crystal vase full of clear water. What thirsty soul could resist the temptation? Cellini at least could not, so he said to the maid :—

"If you will bring it here and let me drink to my heart's content, I will give you a new gown.' At once the girl ran to fetch the vessel, and, carrying it to the bedside, she put the brimming margin to my lips. Twice did she allow me to drink my fill, so that in good earnest I swallowed more than a flask full. Then I covered myself up and immediately began to sweat. In a few moments I fell into a deep sleep."

The result was the appearance of the fearsome beast whose appearance Cellini so graphically describes. Is there anything new under the sun?

R. CLARK.  
Walthamstow.

The belief in this species of possession is, as your correspondent says, very common, and is well illustrated in Mr. Hornung's fine novel 'Peccavi.' Several instances have come under my own notice. One may be mentioned—that of a woman who believed herself to have swallowed a "something" in her drinking-water from one of our numerous drains. She had been troubled with it for years, but it was growing bigger, and would sometimes crawl up into her throat, almost choking her. She lived in dread of its coming out at her mouth, which she was sure she "couldn't abeer." Apparently she meant that the mere horror of it would kill her. I recommended her to consult a doctor, but she had "tried 'em all," and had taken all sorts of medicine, both domestic and officinal, without avail.

There was a correspondence on this subject in the *Outlook* last year (I am sorry I cannot give the date), originating with a letter from North Italy, where the belief that adders frequently get into people's insides appears to flourish, and the remedy mentioned by J. T. F. is practised. This is, by the way, an old one, as I pointed out in the *Outlook* at the time, and is described with much particularity in Prof. Henslow's 'Medical Works of the Fourteenth Century,' p. 141.

C. C. B.  
Epworth.

My wife in her girlhood (about 1855) attended a private school in a large village

near Hull, kept by a certain Miss Rebecca Jane E. Not only was Miss E. herself a person of what was then considered a good education, but she had two cousins who were medical practitioners. Her youngest sister Harriet, in her youth, being on a picnic one summer day in the country, drank of some spring or brook, and afterwards developed a strange and unaccountable malady which completely set at nought all medical attention, and of which malady she died. A *post-mortem* examination revealed a sac, which, on being opened, was found to contain a newt. This was firmly believed by all the girls in the school on the testimony of Miss E. herself.

W. C. B.

I have been asked what is the "askard" mentioned in the amusing West Riding note of J. T. F. I believe it is a Yorkshire dialect word meaning an eft. I think there may be some basis for the story. How such tales may arise is shown by another case. A poor man was very ill, and his wife, being asked, said that the doctor had told her that he had got an ulster in his stomach—surely as difficult to digest as the blanket swallowed by the boa constrictor in the Zoo. This shows that some of the stories may arise from misapprehensions of terms.

ISAAC TAYLOR.

This is an old and widely diffused idea, difficult of eradication, as many of these popular fallacies are.

I can remember when a child being shown, in a druggist's window, a large glass jar in which was an animal like a Brobdingnagian toad preserved in spirits; and I was told that it came from the inside of a man who had swallowed it when small. The creature devoured everything in the way of meat and drink that the man took; nothing seemed to satisfy it, and the man kept wasting away, whilst the unwelcome tenant grew and thrived. At last, by a violent effort, he ejected the tenant, which was preserved in the way mentioned.

I rather think that J. T. F. is mistaken in calling the specimen of the batrachia an askard; "asker" is the usual provincial denomination of it in the Northern and Midland counties. Halliwell, in his 'Dictionary,' says under 'Asker,' "(2) a land or water newt. Var. dial. Kennett MS. Lands. 1033 gives this form as a Staffordshire word."

JOHN PICKFORD, M.A.

[“Askard” is, or was, the word in the West Riding.]

THE BATTLE OF FONTENOY, 1745 (9<sup>th</sup> S. vii. 25, 114, 211).—Voltaire's incident is certainly

that treated in the picture. I thought it was forgotten, not that it was fictitious. MR. HOPE does not believe the tale (on what ground is not very clear; each to his taste); but it would be interesting to know what incident in which he does believe would account for the undeniable salute of the picture—some hidden fragment of history, which would make the courteous enemy Louis XV., the Dauphin, Duc de Richelieu, &c., and our own people, presumably, the Duke of Cumberland, the Prince of Waldeck, Marshal Konigsegg, &c.? An “incident” there certainly was. We have to choose between the pigtail of Voltaire and the buckram of Lord Charles Hay for its ingredients. If any one chooses to accept the stirring picture of our hero stepping forth from the disciplined and unbroken column, drinking to the enemy, and informing them, in the spirit of Mr. Snodgrass, that he was “going to begin,” he is welcome to the glorious tradition, and to the further reflection that Lord Charles Hay very soon showed that he was as good at retreating as any Frenchman.

Saxe was in a litter the day before the battle. “Il ne s’agit pas de vivre, mais de partir,” he said to Voltaire before opening the campaign. Perhaps the great soldier, with his iron determination and endurance, managed to make a kind of resemblance to the already obese and unwieldy Cumberland. The Irish regiments were surely seven in number, one being a dragoon corps. Perhaps this makes the difference.

On the question hinted at by M. N. G. as to what drove the allies back, there can be very little doubt. The advance was only possible because there had been no combined movement against it. So soon as Saxe launched his concentrated attack on the unsupported column defeat was inevitable.

J. S. C. welcomes Dr. Conan Doyle as the longed-for historian of the Irish Brigade. I venture to think that the gap still remains unfilled, the Gibbon desired by MR. HOPE still unfound. A trained historian is required for the work, which would need much original research out of Britain.

GEORGE MARSHALL.

Sefton Park, Liverpool.

WALL CALENDARS WITH QUOTATIONS FROM SHAKESPARE (9<sup>th</sup> S. vii. 209).—An acquaintance of mine once made a speech in which he quoted the two following lines:—

“Tis not in mortals to command success,  
But we’ll do more, Sempronius, we’ll deserve it,  
and attributed them to Shakespeare. Great

was the orator’s confusion when he was told that they were written by another. He produced his authority, which was one of these calendars, but it was not accepted. Next morning he accosted me, and, citing the lines, asked me if they were not by the great poet. I could not at the moment remember where I had seen them, so I said, “Well, they seem to be a little in his style, don’t they?” “Yes,” was the reply; “but Brown declares they are by Addison.” This at once gave me the cue, and I cried, “And so they are; you will find them in his ‘Cato’” (L. ii.). All this happened some years ago, but I should not be surprised to hear that the couplet is still attributed to the wrong author, though the reference was not so precise as in the instances given above, “Shakespeare” only being appended, without the play, act, and scene.

Just as many sayings have been ignorantly ascribed to Shakespeare, so many fables have been fathered on Aesop. I think the Rev. G. F. Townsend must have been nodding when he said that ‘The Two Bags’ (a curious title) was composed by the ancient Greek. It certainly has no place among the 144 fables printed in the edition that lies before me (Eton, 1863). The author was another Greek, who wrote in Latin in the times of Augustus and his successor. His name was Phædrus. He has left us five books, in the fourth of which we find the fable asked for. It is the tenth, and, as it only consists of five lines, I quote it for the purpose of comparison. It is entitled ‘De Vitiis Hominum,’ and runs thus:—

Peras imposuit Jupiter nobis duas:  
Propria repletam vitiis post tergum dedit,  
Alienis ante pectus suspendit gravem.  
Hac re videre nostra mala non possumus;  
Alii simul delinquent, censores sumus.

The version quoted by GNOMON is by Edward, Lord Lytton, but, as it contains some changes, it may be well to give what he wrote in ‘Caxtoniana,’ vol. i. p. 339, which I entered in my note-book many years ago:—

“On this truth Phædrus has an apologue which may be thus paraphrased:—

From our necks, when life’s journey begins,  
Two sacks Jove, the Father, suspends:  
The one holds our own proper sins,  
The other the sins of our friends:  
The first, man immediately throws  
Out of sight, out of mind, at his back;  
The last is so under his nose,  
He sees every grain in the sack.”

I may add that La Fontaine gives a very good version of the lines of Phædrus at the end of his fable ‘La Besace’ (L. i. 7). In conclusion, I take it that neither Aesop nor

Shakespeare "comes in" here, their places being occupied by Phædrus and Bulwer-Lytton, as we used to call him, for whose versatile genius I have always had a great admiration.

JOHN T. CURRY.

GNOMON will find that the source of his first quotation, "The speech of peace that bears such grace," is the second utterance of Westmoreland in '2 Henry IV.,' IV. i.

W. H. HELM.

Shakspeare in another play has referred to the wallet at the back, but he was remembering Spenser, not *Æsop* :—

"Time hath, my lord, a wallet at his back,  
Wherein he puts alms for oblivion."

'Troilus and Cressida,' III. iii.

This bears some resemblance to what Spenser has written. Spenser's lady bears a bottle before her and a wallet behind her. In the bottle she puts the tears of her contrition; in the wallet she puts repentance for things past and gone ('Faerie Queene,' book vi. canto viii. stanzas 23, 24). The thought of Spenser is different from that of *Æsop*; but he may have had in his mind *Æsop's* fable, which can be found in Phædrus and in Babrius. It has been told also by La Fontaine.

E. YARDLEY.

LONDON CHURCHES (9<sup>th</sup> S. vii. 169, 278).—MRS. COPE may be referred to Payne Fisher's 'Catalogue of the Tombs in the Churches of the City of London, 1666,' privately reprinted in 1887; 'London City Churches Destroyed since 1880 or now Threatened,' by William Niven, F.S.A. (1887); Mill Stephenson's 'Notes on the Monumental Brasses of Middlesex' (St. Paul's Ecclesiol. Soc.), iv. 221-33; Andrew Oliver's 'Brasses in London Museums' (Arch. Journ., xlvi. 286-9); 'Transactions of the Monumental Brass Society and St. Paul's Ecclesiastical generally'; T. L. Smartt, 'History of St. Botolph, Bishopsgate' (1824); John Diprose, 'Some Account of the Parish of St. Clement Danes, Past and Present' (1868). T. CANN HUGHES, M.A., F.S.A. Lancaster.

In 1882 I copied the whole of the inscriptions then extant on the monuments and brasses within the church, and on the grave-stones in the churchyard, of St. Andrew Undershaft, in the City of London—amounting in the aggregate to seventy-nine. This was done with some difficulty, on a ladder, in the case of several of the mural tablets which are fixed at a considerable height from the floor. Of the thirty-one inscriptions in the churchyard, some are on stones which were removed thither from the church at the time

of its then recent restoration. My copy has not yet been printed, but is very interesting. It will be remembered that the church escaped the Great Fire of 1666.

W. I. R. V.

The mention of these old City churches being ruthlessly swept away in the march of improvement induces me to ask whether the churchyard mentioned in 'Martin Chuzzlewit,' where Anthony Chuzzlewit is said to be buried, has been identified. Dickens has given a graphic description of the expensive funeral provided for the father by his son, who imagines himself to have been his father's murderer. The horses in the hearse, with their nodding plumes, the undertaker, Mr. Mould, and his assistant, Tacker, are all described. The place of business of Chuzzlewit & Son, Manchester warehousemen, is said to have been near the General Post Office, and it was their dwelling also before people quitted London. Nearly every place described by Dickens has been either identified or attempted to be identified, and no doubt this has been run to earth.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"AS RIGHT AS A TRIVET" (9<sup>th</sup> S. vii. 227).—Is not this proverbial phrase evidently in allusion, not to the necessity of a good trivet being *right-angled*, but to the firmness and security with which a three-legged or three-footed implement of any kind stands upon an uneven surface? Hence to be correct, reliable, or quite right in any matter. "As to the letter, Mr. Rokesmith," said Mr. Boffin, "you're as right as a trivet" (Dickens, 'Our Mutual Friend'). Two other phrases strike one as very similar, "As right as rain" and "As right as ninepence." These, however, while they mean "quite right," imply a sense of comfort rather than of security.

J. H. MACMICHAEL.

I have always supposed that this phrase had reference to the fact that a trivet or three-legged stool will stand steadily on an uneven floor, and so is always *right* wherever it is put down.

J. T. F.

Winterton, Doncaster.

HEALING STONE (9<sup>th</sup> S. vi. 370, 477; vii. 12, 135).—In various parts of the world mysterious properties are credited to stones, menhirs, and rocks bearing cup-marks and concentric rings. It has been suggested by me in a former article that the cup-marks may be a very early form of inscription, and that the concentric rings, resembling the Hindu Sivite marks, may be the remains of

ancient nature or phallic worship. The subject is now being worked out by me more fully, with the aid of further information recently collected. The superstitions connected with these stones generally relate to phallic subjects, and much curious information will be found in the publications of the Morbihan and other French antiquarian societies. Mr. Lang, in his article on the 'Cup and Ring,' mentions how in Argyll a woman who desires to have a baby will slide down a cup-marked (*i.e.*, an inscribed) rock, and adds that the sliding is attested by a chief of Clan Diarmid. MM. Piette and Sacasse relate similar instances in the Breton country. Unfortunately I have not their book at hand for reference.

J. H. RIVETT-CARNAC.

Schloss Wildeck, Switzerland.

"QUI VIVE?" (9<sup>th</sup> S. vii. 245).—This expression is noticed in Hatzfeld's 'Dictionnaire': "Composé de *qui* et *vive*, subjonctif de *vivre*: proprement 'vive qui?'—c'est-à-dire 'pour qui êtes-vous?'" (See arts. 'Qui vive' and 'Vivre.') An example dated "xvi<sup>e</sup>-xvii<sup>e</sup> siècle" is given: "Il répondit 'Vezins' au qui vive." Nothing is said of *qui vive* being a corruption of *chi vi va*, which looks like a fictitious phrase, the usual Italian being *chi è là?* or *chi va là?* Anyhow, Hatzfeld's explanation is simple and obvious.

F. ADAMS.

The would-be explanation given in *L'Intermédiaire* is fancy-work, nor is *qui vive* equivalent to *qui vit*, to which Mr. LYNN objects rightly that the subjunctive mood of the phrase would not be accounted for. "Vive la république!" he says, "means 'May the republic live!' (*i.e.*, continue) and *Qui vive?* should mean not 'Who lives?' but 'Who may live?'" And so it is. The soldiers or partisans in the French armies of former centuries used as favourite war-cry and pass-word the names of their leaders or employers in combination with the *vive* in question, *e.g.*; "Vive le Duc de Bourbon" ("Vivat Dux," &c.), so that it became a set phrase. Owing to this they used it also when challenging the other party, only putting the stereotyped formula in the interrogative form: "Qui vive?" "Vivat—quis?" "Who—do you say may live long?" DR. G. KRUEGER.

Berlin.

"MANURANCE" (9<sup>th</sup> S. vii. 125, 274).—The two extracts from the Sedgeford Tithe Award are: "When in the manurance or occupation of the vicar himself," and "When the said glebe lands are not in the manurance of the owner thereof." The modern phraseology is "tenure

or occupation," never "cultivation or occupation" or "cultivation" only. But as an alteration in meaning necessitates a different etymology for "manurance," MR. MAYALL is right in directing attention to what is perhaps an erroneous conclusion on my part. For on the analogy of tenure, I had in my own mind derived "manurance" from *maneo*, which is plausible enough in itself, but will scarcely stand against the older use of "manurance."

HOLCOMBE INGLEBY.

ARUNDEL: WALDEN (9<sup>th</sup> S. vii. 28, 155, 231).—Reading CANON TAYLOR's reply at the last reference, I notice, while condemning sham antiquarian names, he says, "The Cam was a name given to the Granta so as to explain the name Cambridge." I do not wish to challenge his statement about the name Cam, which may or may not be correct, but will he kindly furnish us with his authority for stating that the river Cam ever bore the name of the Granta, or furnish proof of the same? For in this statement I am inclined to fear he himself is one of those guilty sham antiquaries. We certainly want no sham topography, any more than genealogy, to mislead us. I have rowed on the Arun, and have always understood it derived its name from the arrow reeds which grew on its sides, Lat. *Arundo phragmites*.

GRANTHAM TOM.

Shrinking from venturing to tread in the thorny paths of philology, let me say that the "penk" is a common enough name of the minnow, and is used by Izaak Walton; sometimes it is called a "pink." Besides Penkridge, there is in the same county (Stafford) a place called Penkhull (locally Penkle); and in Cornwall, St. Michael Penkevill and Pencrebar. I have always understood that the prefix *pen* means a hill.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

TALBOT SURNAME AND FAMILY (9<sup>th</sup> S. vi. 242, 412).—"Now is it not possible that Cartown, co. Kildare (one of the seats of the Irish Talbots in the seventeenth century), may have been so named after Carr in Lancashire?" I presume that the above extract from Mr. J. TALBOT's note refers to Carton, Maynooth, co. Kildare, the present seat of the Dukes of Leinster. The rental book of Gerald, ninth Earl of Kildare, A.D. 1518, was published in the *Kilkenny Archaeological Journal* in the year 1886 by the late Herbert Francis Hore, Esq. He states that the original is a MS. in the British Museum, numbered 3756 in the Harleian collection. Among the place-names mentioned in the rental

book is "The Carthyn," which the editor remarks "is doubtless Carton." Thus the name of this place was evidently so spelt in 1518. The editor also gives extracts from a rent-roll of 1 May, 1684 (Harleian MS. 7200), one of which is as follows :—

"The next item mentions a notable name, 'Coll. Richard Talbot,' who was charged 10/- a year for the chief rent of Carrtowne, instead of Sir Wm. Talbot. He had paid the half-year's rent, being probably then resident at Carton, now the seat of his Grace the Duke of Leinster."

I do not know at what date the Talbots first became tenants of the Earls of Kildare. In a little book entitled "Castle of Maynooth. 1868. Compiled by the Duke of Leinster for private circulation" (Dublin, Hodges, Smith & Co.), it is stated that

"in or about 1629, a letter was sent to the Lords Justices of Ireland, by order of Charles I., in which it is stated that, as the title deeds of George, 16th Earl, then a minor, were in the custody of Christopher Fitzgerald, formerly servant to Gerald, late Earl, and who had grown very weak from old age, he directed them to be placed under the charge of Lord Aungier, uncle to the Earl, and of Sir W. Talbot of Carton, in a chest with three locks; one key to be kept by the guardians of the Earl, another by Lord Aungier, and the third by Sir W. Talbot."

"Carrtowne" of 1684 looks very like a variation of "The Carthyn" of 1518; and if the Talbots' tenancy only began in the seventeenth century, it is unlikely that Carton was so named after Carr in Lancashire. I may add that, having spent my childhood in its immediate vicinity, I can vouch for the fact that the modern orthography of the name is always Cártan, pronounced with the accent on the penult. It is, however, often pronounced Cártown by the lower classes. Dr. Joyce, in his useful work 'The Origin and History of Irish Names of Places,' sixth edition, Dublin, 1891, vol. i. p. 245, states that

in many parts of Ireland the Anglo-Norman settlers introduced terms derived from their own language, and several of these are now very common townland names. *Cartron* signifies a quarter, and is derived through the French *quarteron* from the mediæval Lat. *quarteronus*."

May not Carton have been derived from *cartron*? This, of course, is merely a guess, and I am aware how risky such guesses often are. It seems to me to be a pity that our Irish authorities on place-names, history, &c., do not appear to be so much in touch with N. & Q. as they might be, since many matters of interest relating to Ireland often crop up in its pages.

S. A. D'ARCY, L.R.C.P. and S.I.  
Rosslea, Clones, co. Fermanagh.

BROKEN ON THE WHEEL (9<sup>th</sup> S. vi. 251, 314, 373, 455, 513; vii. 135, 196).—The most vivid description of this punishment which I have ever read occurs in an old novel, 'Memoirs of the Year Two Thousand Five Hundred.' The note is perhaps worth preserving :—

"The author here evidently refers to what is improperly called the breaking on the wheel; for the criminal is stretched naked, except a cloth that goes round his waist, upon two planks, in the form of what is called St. Andrew's cross; and then the executioner, with an iron bar, breaks all the bones of his arms, his legs, and thighs. A cruel punishment, the reader will say; but it is trifling to what he has to suffer; for he is then laid, with his face upward, upon a small wheel, about as wide as the length of his body only, and trussed up like a fowl for the spit; his broken legs and thighs are brought back to his arms, and he is bound round with cords, hard as a merchant binds a bale of goods that is to go a long voyage, till the ropes cut into the flesh, and thus left, with his head hanging backwards off the wheel, to expire by agonies; while the gay, polite Parisians throng from every quarter to behold a sight that is a disgrace to their capital, to their country, and to mankind; and while the softer sex, as the author says, gaze from the windows with insatiable curiosity. This punishment shows how strong the powers of life are in some men; what tortures human nature is capable of sustaining. One would imagine that a man could live but a very short time in such a situation; but the wretch I saw, who was young, and of a vigorous constitution, was placed on the wheel about six in the evening; at four the next morning, he complained of thirst, and drink was given him; about an hour after, he expired.

"On revising this note, it occurred to me that the hard binding with ropes may be humanely intended to shorten the criminal's tortures by stopping the circulation; so when the executioner jumps on the shoulders of the man that is hanging he certainly intends, and does, in many instances, shorten his sufferings. Doubtless, too, a great part of the spectators are carried to these executions by a desire to sympathize in the criminal's sufferings; as, when a ship is in distress, the fond mother flies to the seashore, and while she strains her infant to the breast, commiserates their calamity, though utterly unable to relieve them."

THOMAS AULD.

TAPPING" AND "TIPPING" (9<sup>th</sup> S. vii. 105, 191).—"Tapping" is quite different from "tipping." "Tapping" is, so to speak, coercive; "tipping" is voluntary, or supposed to be, e.g.:—

"He had frequently succeeded in tapping Tyson for subscriptions to military tournaments, churches, schools, &c.; but deceased would never allow his name to appear, preferring to be called 'A Friend.'"—"A Wanderer and a Gatherer," in *Blackwood's Magazine*, March, p. 371.

WILLIAM GEORGE BLACK.

Ramoyle, Dowanhill Gardens, Glasgow.

A FRIDAY SUPERSTITION (9<sup>th</sup> S. vii. 194).—I recollect, when I was a boy in Norfolk,

thirty-five years ago, hearing old labourers say that it was bad luck to put in a crop on a Saturday, while in many parts of the U.S. that day is regarded as being equally unlucky for the commencement of any undertaking with Friday. In some of the Southern states farm hands will not hire themselves on a Saturday, because if they do they are sure not to stay the whole year; and I have frequently been warned not to sow a crop or plant fruit trees on that day, as they are "*certain* to turn out badly." The following lines on the subject were copied out of an old plantation account-book, dated 1798, which I came across in a farmhouse in Virginia some years since:—

*Lucky and Unlucky Days.*

Monday for wealth,  
Tuesday for health,  
Wednesday best day of all;  
Thursday for losses,  
Friday for crosses,  
Saturday no luck at all.

Don't build on a Thursday—it's a very bad day,  
For barns built then will be burnt, they say;  
While the next two days are good for nought.  
Folks shouln't be hired nor new things bought.

FREDERICK T. HIBGAME

ALLUSION IN WORDSWORTH (9<sup>th</sup> S. vii. 188, 232).—The poet, addressing his infant grandson, and reflecting on the political troubles of the hour, recalls what Alfred, the father of his people, did for England. Linking past and present with condensed poetic licence, he eulogizes

The crown  
Of Saxon liberty that Alfred wore,  
Alfred, dear Babe, thy great Progenitor!

The last line claims Alfred the Great as the political father of every Englishman, and therefore of the infant that should inherit the rights and privileges threatened at the moment by prevalent turbulence. That seems to cover all that is implied in the passage.

THOMAS BAYNE.

ORIENTATION IN INTERMENTS (9<sup>th</sup> S. vi. 167, 276, 335; vii. 195).—I believe only one or two of the many old churches in this city stand upon plan, due east and west.

HARRY HEMS.

Fair Park, Exeter.

Under this heading IBAGUÉ mentions four London churches which do not lie east and west. It may therefore be well to point out that "interments" do not take place at any of these churches.

R. S.

FERGAUNT (9<sup>th</sup> S. vii. 169).—Dugdale, in his '*Baronage of England*', p. 46, gives the following, which will be what A. H. requires:—

"The first Earl of Richmond was Alan, surnamed Rufus or Fergaunt (by reason of his Red Hair), Son to Eudo, Earl of Britanny in France. Which Alan, coming over into England with Duke William of Normandy, commanded the Rear of his army in the memorable Battle near Hastings."

His brother, the second earl, was Alan the Black.

JOHN RADCLIFFE.

RUNIC INSCRIPTION FOUND IN ST. PAUL'S CHURCHYARD (9<sup>th</sup> S. vii. 269).—Your correspondent's inquiry relates, I apprehend, to the so-described "Danish monumental stone" which is now placed against the wall in the vestibule of the Guildhall Library. It is stated to have been found at the south-east corner of St. Paul's Churchyard in 1852, and to have been presented by Mr. (the recently deceased Sir Francis) Cook. The stone is roughly 2 ft. square, or very nearly so, and about 4 or 5 in. thick. It is unfortunately in four pieces, but these, being placed together, show clearly enough a sort of hippocriff carved in low relief. The inscription ("Konal and Tuki caused this stone to be laid") runs along the face of the thickness on the left-hand side of the stone. It is deeply incised, but some of the letters or signs are chipped and knocked about.

DOUGLAS OWEN.

The stone mentioned by MR. T. CANN HUGHES is now in the vestibule of the Guildhall Library, London. It is a whitish-grey stone, about 20*½* in. by 16*½* in. and about 4 in. thick. The description attached to the glass case in which the stone is enclosed is as follows:—

"Danish Monumental Stone. Runic inscription on the left-hand side of the Stone, 'Konal — Tuki caused this stone to be laid.' Found at South-East End of St. Paul's Church Y<sup>t</sup>, 1 — Presented by Francis Cook, Esq."

MATILDA POLLARD.

Belle Vue, Bengo.

IRISH HARPS (9<sup>th</sup> S. vii. 228).—Perhaps the following reference may serve as a clue to an Irish harp. It is taken from one of the catalogues (in the British Museum) of Major Sirr's collections (1841). No. 3 in Catalogue of Irish Antiquities "not in cases" is described as "The Great Irish War Harp" "called Connair Crith or Ceannaire Croith (see Brompton)":—

"The head of the Irish goshawk is carved on the top of the pillar. There was a brass hand attached to it which is lost (the bloody hand of O'Neil). It belonged to a bard of the O'Neil family."

Possibly an expert in heraldry could say whether the female figure generally shown is really an essential on an Irish harp, and

so the difference between the Irish and Welsh harp for heraldic purposes.

#### SIMPLEX.

So many able and exhaustive articles on harps, their introduction into Europe, more particularly into Ireland and Wales, have appeared in 'N. & Q.' that, to save your space, I would refer your correspondent to 9<sup>th</sup> S. iii. ; 3<sup>rd</sup> S. xi. xii. ; 6<sup>th</sup> S. xii. ; 7<sup>th</sup> S. i. vi. xi. ; 8<sup>th</sup> S. vii. viii.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

PENS: "NIBS" AND "NEBS" (9<sup>th</sup> S. iii. 65 ; iv. 95, 171, 271).—There is an instance of the use of the word "nib" in a letter received here a week or two ago from a native merchant at Attraboe, near Ashanti. The postscript to the communication in question runs:—

"N.B. Please kindly supply me cotton samples stsd, Lavender water assd, samples Woolen, apers, Envelopes, pens and *nibs* [the italics are my own], lett pencils, and other goods assd samples, and your address, envelopes, papers and pice list o supply or show to the clients to choose what they refere or like in order to make order with you then. am not playing sirs. Give my best wishes to your ultimate wife."

HARRY HEMS.

Fair Park, Exeter.

COMIC DIALOGUE SERMON (9<sup>th</sup> S. vii. 248).—J. W. Burgon's 'Letters from Rome' (Murray, 1862) will be found (in Letter ix., 82) an amusing description of a similar dialogue which the author heard at San Hale, in the course of a mission held in that church. Both interlocutors were Jesuits, but either of them apparently was "dressed as a yman" in this case. The date was ensiontide, 1860. From Burgon's account "dialogo" appears to be a frequent inc., though not an essential part, of a ion.

S. G. HAMILTON.

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*Index of the Inner Temple Records*. Edited by A. Inderwick, K.C. Vol. III. (Sothenan ...)

The third volume Mr. Inderwick brings to a much of his task of editing the Inner Temple as he at present contemplates. Whether labours, materials for which exist, will be known we are at present unable to say. What is of great value to the student, with that alone we have to deal. Of the volumes, the first is occupied with the from 21 Henry VII. to 45 Elizabeth (see 107); the second carries the record up to 1607; the third to the close of the Stuart dynasty and the accession of that of Hanover, 12 Anne.

Though less turbulent, and to some extent less picturesque, than the proceedings previously chronicled, those now presented in Mr. Inderwick's concluding volume are neither less interesting nor less important. The period of plague which depleted the Temple is close at hand when his labours begin. It is followed by that of fire, which is not, unhappily, confined to the famous conflagration witnessed and depicted by Pepys. With no very long interval come the rebellion of Monmouth and the Bloody Assize, upon the heels of which tread the Revolution of 1688 and the flight of the second James, few signs of which are, however, traceable in the records. With plague and fire, and with other events of scarcely inferior importance, Mr. Inderwick deals in his introduction, which once more forms a masterly survey of events. On the residents in the Temple the plague seems to have exercised but little direct influence. Residents in the Inner Temple, like those in the other Inns of Court, met the difficulty by flight. The only entries to be found are such as the following, under 17 June, 1665, 17 Charles II.: "Order that by reason of the sickness of the plague increasing, the reading for the next vacation shall not be kept, and therefore the reader, his attendant, and the vacationers are discharged." This done, barristers and students betook themselves to the country houses of their friends, with the result that, though there are some burials of those who died in the Temple, the most noteworthy appears to be that of Henry Chilton, the Inner Temple steward, who was perhaps enforcedly a resident (see Appendix I. p. 446). Some deaths of strangers who appear to have taken refuge in the Temple as a place of comparative security are mentioned in the same sad list. Thus, "Mistress — Peare and Mr. Richard Peare, her sonne, belonging to Mr. Peare, a barrister of the Middle Temple, were both buried in the churchyard, September the first, 1665. Of the plague," and "Capt. — Gyfford, a stranger who dyed at Mr. Gyfford's chamber in the Middle Temple lane, was buried in the churchyard, September 30<sup>th</sup>, 1665. Of the plague." No preparations whatever had been made to meet a calamity such as was the Great Fire, and though King's Bench Walk offered some opposition to its westward progress, and something was done by blowing up the houses with gunpowder—an operation personally superintended by the Duke of York, afterwards James II., a bencher of the Inn—it was due to a change in the wind that the chapel of the Knights Templars was preserved. The fire broke out again on 8 September, 1666; and during subsequent years disastrous fires were of fairly constant occurrence. The alarm created by the great conflagration was followed by that caused by the appearance of the Dutch fleet in the Thames.

Contests between the Temple, which claimed to be extra-parochial, and the City were of frequent occurrence, and the resistance of the Templars to the efforts of the Lord Mayor to assert his right within the precincts of the Temple led to some stirring and dramatic scenes, the account of which constitutes perhaps the most inspiring portion of the annals. It is in connexion with the resistance of the barristers, who wore swords under their gowns, to the attempt of the Lord Mayor to enter with his sword held erect that the name first comes forward of Mr. (afterwards Lord) "Jeffryes." He was one of the gentlemen of the Inner Temple sum-

moned before the king in council in connexion with this disturbance. It is scandalously related concerning the Lord Mayor that, on being repulsed, he went to a tavern over the way and got drunk before renewing his effort. Of the Monmouth rebellion we hear practically nothing. It is a significant fact that after the Bloody Assize "the benchers commissioned Sir Godfrey Kneller to paint a picture of Lord Jeffreys at a cost of 50*l.*" This was paid for, and set up in the hall in 1687, in which year Jeffreys saw, by invitation, in the hall the performance of a translation from Molière entitled 'The Cheats of Scapin.' This was presumably Otway's piece produced ten years previously at Dorset Garden. Concerning the various plays presented in the Temple, and the theatrical entertainments there given, Mr. Inderwick has much that is of interest to say. The subject generally of revels repays attention. These mummeries or performances gave rise to scenes of disorder. We find it noted on 31 January, 1668/9, "Wheras several fellows [sic] came into the hall in the time of revels with their hats, swords, and coats, it is ordered that no fellows shall at any time come into the halls but in their gowns and caps, according to the ancient orders of the House." The earliest quotation for "bog-house"—latrine in the H.E.D. is 1705. In the General Account Book, Oct., 1689, to Oct., 1690, we have a disbursement "To Browne, the watchman, for burying the old man that kept the bog-houses, 18*s.* &c." The ill-omened name of Titus Oates crops up occasionally, and Mr. Langhorne, a barrister of Middle (?) Temple, is found guilty and put to death on his information. Langhorne protested to the last his innocence, and Mr. Inderwick does not doubt his asseveration. The benchers behaved kindly to his widow, allowing her to sell her husband's chambers, and giving her 25*s.* out of the funds. In spite of all precautions, illegitimate children were born in the Temple. An entry obviously alluding to such is "Expenses of nursing Christmas, Benjamin and Thomas Temple at 3*s.* each child a week." An interesting item in the Christmas accounts of 1681-2 is for "sweet-meats for Madam Gwinn (Thursday, 12 January, 1682), 1*l.*" We might proceed extracting passage after passage of interest, but must stop. We can only congratulate Mr. Inderwick upon the close of his admirably executed labours. Whether the work might not with advantage be continued to the beginning (or even the close) of the Victorian era is a matter on which the benchers of the Honourable Society will in due time decide. A portrait of Queen Anne, after Kneller, forms the frontispiece. Portraits of William III. and Mary II., and of Lord Nottingham, with other illustrations of great interest, are also given.

*Triglot Dictionary of Scriptural Representative Words.* By H. Browne, M.D. (Bagster & Sons.) All honest labour deserves respect, especially when actuated by religious motives. We can well believe that Dr. Browne has expended a very considerable amount of trouble in compiling these word-lists of 'Scriptural Representative Words,' but he appears to have set to work rather blindly, without first ascertaining what had been achieved by other labourers in the same field. Indeed, he betrays but slight acquaintance with the works of the best Biblical scholars and lexicographers. He is satisfied with the concordances of Dr. R. Young, the Rev. S. G. Green, and Wigram as his standard autho-

rities. His object is to set out in parallel columns one English word which will in every case represent one Hebrew word and the one synonymous Greek word. We much doubt whether this could ever be done, and, if it could, whether Dr. Browne has quite the scholarship to do it. The one (!) representative word in Biblical Greek for "adamant," he tells us, is *ἀκανθα δέστια*, with a cross-reference to "sharp thorns," which is not forthcoming, though we do find "thorns, sharp," with the same definition. Hardly less elucidatory are "afternoon," with *ἰερεῖν* (I stretch out) as its proper Greek synonym, and "aunt," paralleled with *ἀγαποῦσσα* (loving one); all which is sufficiently puzzling. Then Delitzsch's Hebrew renderings of certain New Testament words like "Christian" are frequently given; these, however close and idiomatic they may be, can hardly be called Biblical. If Dr. Browne had his will he would evidently make wild work of our English Bible, if we may judge by these specimens of his own versions: "Upon a last of these days [He] did speak out to us in a Son whom He put Heir of all things, by whom also He caused to be the Ages" (Heb. i. 1, 2); "When there is a Covenant, it is a necessity of the Covenanter to bring death upon himself. For a Covenant is confirmed upon dead ones, since it cannot once-at-any-time be strong when the Covenanter is living" (Heb. ix. 16, 17); "He was trusted-upon in a world, was taken-up-by-hand in glory" (1 Tim. iii. 16). We confess we cannot see that Biblical study is likely to be advanced by these word-lists, and we do not even understand how the compiler intends they should be used. They do not constitute a glossary, nor a dictionary, nor yet a concordance, and the references are given in exceptional cases only.

### NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:—

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. H. WARD ("Lines on the Skin").—The information you send appears *ante*, p. 251.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisement and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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THE FINE ARTS, MUSIC, AND

THE DRAMA.

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K on CHRISTIANITY.

BOOK on GARDENING.

AFRICA a CENTURY AGO.

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TERRIES of 1818.

VELS—Babe the Impossible; The Column; Mononia; The Floor; The Eternal Quest; The Banner of Saint George; Bray, her Mark; A Cardinal and his Conscience.

in the WAR.

H HISTORY.

LIBRARY TABLE—LIST of NEW BOOKS.

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Also

LY GOSSIP.

—Astronomical Notes; Sale; Societies; Meetings Next Week; Gossip.

TE—New English Art Club; Gossip.

Joseph; Performances Next Week.

—Coriolanus' and 'The Wilderness'; Gossip.

*ATHENÆUM* for April 6 contains Articles on

3 in EAST ANGLIA.

DON HIGHLANDERS.

of COLONIZATION.

RARE GENEALOGY.

H HISTORY.

VMLA—Harlaw of Sandie; The Frobishers; Eben Holden; &c; The Royal Sisters; The Salvation Beckers; A Soldier for

and STATISTICS.

THEOLOGY.

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—Motor Vehicles; Library Table; Anthropological Literature; The Discovery of Jupiter's Satellites; Societies; Meetings Week; Gossip.

TE—Library Table; The Whitechapel Art Gallery; Royal Art of Painters in Water Colours; Recent Prints; Sales; &c.

Popular Concerts; Sir John Stainer; Gossip; Performances Week.

—The Beannets'; 'Lonely Lives'; Library Table; Gossip.

*The ATHENÆUM* for April 13 contains Articles on

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THE INDIAN BORDERLAND.

THE GREAT NORTH ROAD.

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THE POETRY of M. VERHAEREN.

NEW NOVELS.—The Heritage of Uarest; A Secretary of Legation; The White Rose; The Story of a Beauty; Belinda Fitzwarren; Casting of Net; The Midnight Passenger; The Fugitives; A Soldier of the King; Sarocia; A Syndicate of Sinners.

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TALES of ADVENTURE.

OUR LIBRARY TABLE—LIST of NEW BOOKS.

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MUSIC—Gossip; Performances Next Week.

DRAMA—'Nicandra'; The McKee Library; Gossip.

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Notes.

PAINTED AND ENGRAVED PORTRAITS.

A FEW years ago the Editor of ‘N. & Q.’ most kindly inserted for me a list of portraits by the literary man, one amongst them being a catalogue of portraits of English, Scotch, Irish, and Welsh persons. Since that time, in my very promiscuous reading I have noticed that hardly a week has passed without the question having been asked, “Is there a portrait of —?” There are several printed and MS. catalogues and lists of painted and engraved portraits, but, so far as I am aware, they have never been brought together into one comprehensive catalogue. I cannot see that this is an impossibility; on the contrary, I am of opinion that half a dozen zealous competent workers could compile such a catalogue from existing materials in a comparatively moderate period of time. There are difficulties in the way, no doubt, but when we see accomplished in such thorough and complete manner works like the D.N.B., the ‘H.E.D.’, the ‘E.D.D.’, J. Foster's works, Chester's ‘Westminster Abbey Registers,’ Hennessy's ‘Rep. Ang.’ and his till unpublished list of all the clergy of England from the earliest times, and many

others, despair of accomplishing an equally thorough if not altogether complete catalogue such as I suggest need not enter into the calculation as a deterrent. If a work is never to be begun unless it can be finished in a complete manner, there are many existing which would never have been commenced, but which by means of two, three, or four editions have been brought to completion and have become standard authorities.

I remember once wanting to know if a portrait—painted or engraved—existed of a person in whom I was interested. I consulted every catalogue and list which I could find. Also I went to every portrait dealer in London, but all without success. One dealer I visited, an old man who lived in a small street at the back of Leicester Square, when I asked him why the dealers who had all the knowledge on the subject did not do as I now suggest, very significantly put his finger to his forehead and said, “Here is *my* catalogue, sir.” “But,” I said, “it is surely very selfish to the world to keep all your knowledge of portraits to yourself, and so let it die with you and be lost for ever. Why don't you write it all down during your leisure, and leave it for the benefit of your successors?” “Well, you see, sir,” he replied, “it is diamond cut diamond in my trade, and we must first look to ourselves for a living.” But if that argument is to be admitted for ever as the rule, a comprehensive catalogue can never be forthcoming.

I will mention a few authorities. For engraved portraits there are Ames, Jos.; Bromley; Daniel (his recent catalogue); Evans; Granger, J.; Jerdon and Stebbings; Lodge; Noble; Pinkerton, John (Scotch); Ricraft; British Museum Print-Room Catalogue; British Museum (Musgrave's alphabetical list in the Addl. MSS.); Hope Collection (Oxford; has this a catalogue yet?); the Caulfield (James), Richardson, Rodd, and Wheatley (H. B.) collections. For painted portraits there are ‘Dict. Nat. Biog.’ (as mentioned in the several biographies); three exhibitions of national portraits (on loan), South Kensington Museum, catalogues; National Portrait Gallery catalogue; Royal Academy catalogues; the voluminous memoranda made by the late Sir George Scharf on the portraits in several of the private collections in England. I presume that the owners of those portraits would give their permission to have them catalogued, as they and others have done in regard to their MSS. for the Historical MSS. Commission. There are printed lists of several of these private collections, which can be purchased at any

time in the public market. Accounts of many private collections were published in the *Athenaeum* some years ago.

I have merely thrown out this suggestion, in the hope that some young, energetic, zealous men, each with a thorough knowledge of the subject, will imbibe the idea and combine to carry it into effect, and in due time produce such a catalogue up to 1900, in alphabetical order, as will supersede all others, and be not only the admiration of the world, but England's example to it to go and do likewise, for not one country in Europe now possesses such a work, so far as I know.

C. MASON.

29, Emperor's Gate, S.W.

[Has not MR. MASON omitted one of the most useful and important of all authorities, Chaloner Smith's 'British Mezzotinto Portraits' ?]

#### COMEDY.

BURLESQUE, satire, farce, and genuine poetry also, may be seen in Aristophanes, the oldest writer of comedy. Perhaps all the other known great writers of comedy have studied their predecessors, and borrowed something from them. Plautus and Terence took much from their Greek originals. It is impossible to say how much, since those originals are lost. Even Shakspeare is indebted to others. He has taken something from Sidney, Spenser, Marlow, Daniel, Ben Jonson, and perhaps other of his contemporaries. Sir Charles Sedley, in his play of 'Bellamira,' has adapted the 'Eunuch' of Terence, and has proved himself an adapter of the better kind; for he has kept quite to the level of his model, and has himself shown originality and wit, as in the scene between Merryman and Thisbe, which, so far as I know, is original, and seems to have suggested a scene in Congreve's 'Way of the World,' between Mirabell and Millamant. I do not know why Prof. Morley in his 'First Sketch of English Literature' should have said that Sedley died about 1728. There is a letter of Steele to Pope, dated 1712, in which Sedley's death is mentioned.\* Molière, as is well known, borrowed largely, and improved almost everything which he touched. Wycherley owes something to Molière, but he nevertheless is both witty and original. If Congreve has surpassed Wycherley, he has also imitated him. Congreve's Wit would clearly is a copy of Dapperwit. Congreve remembered in addition the works of other predecessors. Bluffe, in the 'Old Bachelor,'

takes his beating just as Bobadil and Pistol did. Sir Joseph Wittol, in the same play, almost echoes the words of Sir Andrew Ague-cheek, "I knew 'twas I, for many do call me fool." Farquhar also seems to have remembered the words of Sir Andrew. Scrub's knowledge that others were talking of him because "they laughed so consumedly" is surely a reminiscence of the foolish knight. I do not know whether it has been noticed that the plot of Sheridan's 'School for Scandal' seems to be founded on the following passage from Congreve's 'Way of the World.' Fainall speaks: "Now I remember, I wonder not why they were weary of you: last night was one of their cabal nights. They have them three times a week, and meet by turns at one another's apartments, where they come together like the coroner's inquest to sit upon the murdered reputations of the week." Corneille's 'Menteur,' itself for the most part a translation, has been translated, or adapted, by Foote. Everything which is good in Foote's play has been taken from that of Corneille. Racine's comedy of 'Les Plaideurs,' altered from Aristophanes, seems to me a somewhat dull work. Regnard certainly has produced one good comedy, 'Le Joueur,' and as certainly has produced several mediocre plays. His 'Retour Imprévu' is an obvious imitation of the 'Mostellaria' of Plautus. As is well known, the 'Barber of Seville' of Beaumarchais is founded on Molière's 'Sicilien.' It has been said that the 'Amauts Magnifiques' suggested almost all the comedies of Marivaux. I do not remember these comedies, though I think that I once examined them, and found the above remark to be true; but I know that one of the novels of Marivaux is written on a theme similar to that of Molière's play. The theme, however, is a favourite one in fiction; and many other plays and novels, such as Octave Feuillet's 'Roman d'un Jeune Homme Pauvre,' have the same leading idea.

Shakspeare's plays have been sometimes separated into two classes only, into tragedies and comedies. Those works of fancy 'The Tempest' and 'Midsummer Night's Dream' might be differently classed. And of other plays many have so much poetry in them that they can hardly be considered comedies pure and simple. Perhaps 'The Merry Wives of Windsor' is the only pure comedy that he has written. It is certainly the only one among his greater works. The inferior 'Taming of the Shrew' may be thought a pure comedy, and, with the exception of the part relating to Christopher Sly, with somewhat besides which can be recognized as

[\* According to the 'Dict. Nat. Biog.', Sedley died 20 August, 1701.]

Shakspeare's own, there was no need of a Shakspeare to write it. The other great comedies are poetical comedies ; and of these 'Twelfth Night,' 'As You Like It,' 'The Merchant of Venice,' and 'Much Ado about Nothing' may be thought the chief. Of these the last is the least agreeable. 'Twelfth Night' and 'Much Ado about Nothing' are frequently lauded as the two great comedies of Shakspeare, and of the two the latter is sometimes the more highly esteemed. I confess that I cannot see why it should be so. 'Twelfth Night' appears to me to be the most charming work in the world ; and not even 'Macbeth' or 'The Tempest' stands higher in my estimation. But the other comedy, I think, has been overpraised. It is more on a level with 'All's Well that Ends Well,' with the important exception that there is no character so good in it as Parolles. Benedick is more flippant than witty. Beatrice is vulgar. Claudio's coarse language towards Hero, whom he suspects of infidelity on very slight grounds, is ungentlemanly. His levity, not only when he hears of her reported death, but also after he knows that his accusation has been proved false, is disgusting. The humour of Dogberry, such as it is, consists entirely in misplacement of words and confusion of ideas. There is a vast difference between Dogberry and Shakspeare's higher creations in comedy, such as Falstaff, Master Slender, Sir Andrew Ague-cheek, and Parolles. Although Shakspeare has made a comedy of 'Measure for Measure,' the story is fitter for tragedy ; and the novel of Cinthio from which the play came is tragic. Isabella's character seems to be more amiable and natural in the novel than in the play. Her virtue, as Shakspeare has delineated it, is very capricious, if not repulsive. When she believes that her brother has been executed by order of Angelo, she can actually plead for the life of Angelo more readily than she did for that of her brother. For the reproach of Lucio undoubtedly was just :—

If you should need a pin

You could not with more tame a tongue desire it. And, had it not been for Lucio, she would have left her brother to his fate without a word more. In the novel she pleads for the life of Angelo, notwithstanding the death of her brother ; but, as he was then her husband, there was some reason for her doing so.

Molière was an accomplished verse-maker, and possessed as much taste as wit and humour. His art, too, in dramatic construction probably was heightened by his experience as an actor. But, unlike Shakspeare, he

never rose above the region of pure comedy. His natural element, I think, was farce. 'Le Mariage Forcé' is the most exquisite of farces. 'L'Ecole des Femmes' with Arnolphe and Horace is like 'The Merry Wives of Windsor' with Falstaff and Ford. But Shakspeare plays on many strings, and Molière on one string.

The Duke of Buckingham's 'Rehearsal' is a comedy written somewhat after the manner of Aristophanes. As is well known, Sheridan's 'Critic' is an imitation of it. Sneer is very like Smith, Dangle somewhat like Johnson, and Puff like Bayes ; and the burlesque plays rehearsed have a similarity. Gay's 'Beggar's Opera' may be considered a comedy. It is very witty and very wicked. It makes a jest of crime, and at the same time tends to set men against men. Probably it was altogether written by Gay, though it is above his average. But Gay was a follower of Swift and Pope, and the influence of Swift appears to be discernible in it. So perhaps the play was in some measure the work of that stronger author, though not actually written by him. Pope says that the play was Gay's own writing, but acknowledges that he and Swift gave now and then a correction, or a word or two of advice. This interference may or may not have had a great effect on the character of the whole play. One does not know. Fielding's 'Jonathan Wild' must have been suggested by the 'Beggar's Opera.' Peachum is like Jonathan Wild ; and there are other similarities. Gay may be easily credited with the whole authorship, without the aid of his powerful friends, of the inferior sequel, 'Polly.' It is somewhat surprising that, whilst Goldsmith's worse comedy holds possession of the stage, his better is banished from it. But there is at least one awkward situation in 'The Good-natured Man' ; and this may be the reason why it is no longer played. With their indubitable humour and sometimes excellent character-drawing, such as that of Croaker, there are such manifest absurdities in both of Goldsmith's comedies that neither readers nor spectators can persuade themselves that the plays are representations of real life. Sheridan has none of these absurdities ; and his comedies are more consistent with nature.

E. YARDLEY.

#### SHAKESPEARIANA.

'A FICTITIOUS SCENE IN "HAMLET."—Under this title a pamphlet has been issued by a well-informed Russian critic, Mr. S. G. Moskalenko (St. Petersburg, office of the

*Theatre and Art*), in which he demonstrates at length that the scene where Hamlet and his companions encounter Fortinbras and his army (Act IV. sc. iv.) is spurious. It is argued that Hamlet, bound then for England, could not possibly have met Fortinbras on any Danish plain. Again, the Danish ambassadors had scarcely two days before returned to King Claudius with assurances of peace from Fortinbras's uncle, the aged King of Norway, and in that time the nephew could not have so far advanced his expedition against the Poles. Discussing Hamlet's soliloquy, Mr. Moskalenko quotes the lines

While, to my shame, I see

The imminent death of twenty thousand men, &c., and asks, "What is shameful for Hamlet in this?"

It is not possible, nor would it be fair, to reproduce all the arguments in Mr. Moskalenko's work. It is worth observing that the following foot-note occurs in the Oxford and Cambridge edition of 'Hamlet':—

"Enter Hamlet, Rosencrantz, &c. The whole of this portion of the scene is wanting in the Folio. It was probably omitted on account of the extreme length of the play, and as not helping on the action."

FRANCIS P. MARCHANT.

Brixton Hill.

'AS YOU LIKE IT,' III. ii. 204-7.—

"Good my complexion! dost thou think, though I am caparisoned like a man, I have a doublet and hose in my disposition?"

The explanation commonly given of "Good my complexion!"—that Rosalind appeals to her complexion not to betray her—is not in keeping with the situation. What was Rosalind afraid of betraying? Not her love for Orlando. No one could read the play and suppose Celia to be in ignorance of this. At the mention of the chain about the unknown lover's neck (l. 190), the thought comes to Rosalind that he may be Orlando. That she could not hope to control her colour, note Celia's remark (l. 191), "Change you colour?" This in itself should be enough to lose the case for the usual explanation of this crux. After the change of colour had once betrayed her—supposing anything could thereby be revealed to Celia not known to her before—is it reasonable to assert that she would then make an appeal to her complexion not to betray her?

Rosalind, in a perfect fever of impatience, is coaxing Celia to divulge the name of the unknown lover. This speech is addressed to Celia. Rosalind has no thought of herself or of caution with her dearest friend; her mind is fixed entirely upon the infor-

mation she is trying to gain, and in this light we must interpret the speech. "Good my complexion!" is a hurried expression and very much condensed. "Good" (as often in Shakespeare) is here used without the name of the person addressed—"Good (Celia, who art of) my complexion (a woman, and therefore of like impatience), dost thou think," &c. "My complexion" virtually takes the place of "Celia" understood, so that "Good my complexion!" is the address. As elsewhere, "complexion" here means temperament, or "disposition" (a woman's disposition), which Rosalind uses as a synonymous term. Rosalind's argument is that the mere fact of her being dressed like a man cannot change her woman's disposition, and she appeals to the woman in Celia to sympathize with her impatience.

E. MERTON DAY.

St. Louis.

'ROMEO AND JULIET,' I. i. 234-5.—

"Tis the way to call hers (exquisite) in question more.  
First Folia.

The multitudinous comments of editors of the text of Shakespeare's plays often make a considerable effort necessary in order to regard absolutely *de novo* a passage which has been the subject of their operations or discussions. Yet this is probably what textual criticism at the present day most calls for. Prof. Dowden, in his excellent edition of this play, has adequately responded to the call in the case of "with beautie dies her store" (I. i. 222) by explaining "her store" to mean "beauty's store," and has thus at one stroke dispelled a cloud of conjecture which ought never to have been allowed to gather. He seems to me, however, to have failed to give the true interpretation of the sentence at the head of this note, from resting content with a slight variation of previous renderings. Though he sees that the parentheses require explanation, to treat them merely as "marks of parenthesis" scarcely advances the matter. Now, here and there in old literature we come across a peculiar use of parentheses, of which as good an example as any may be found in 'All's Well that Ends Well,' III. ii. 62-3, "but in such a (then) I write a Never," where the parentheses evidently stand for quotation marks. So, if we modernize the passage under consideration, we should read, "Tis the way to call hers 'exquisite' in question more"; that is, "If I follow your advice and examine other beauties, the result will be that it will not suffice to say that she is 'rich in beauty': 'exquisite' will be the only appropriate epithet for her beauty, which the examination you recommend will

show to surpass the others." The felicity of the language depends upon the relation of "exquisite" to "question," the latter being the process by which the applicability of the former will be established.

ALFRED E. THISELTON.

'KING JOHN,' II. i. 574.—

Commodity, the bias of the world,  
The world, who of itself is peised well,  
Made to run even upon even ground,  
Till this advantage, this vile-drawing bias,  
This sway of motion, this Commodity,  
Makes it take head from all indifference,  
From all direction, purpose, course, intent.

Compare Bacon, 'Essays,' 'Of Wisdom for a Man's Self,' xxiii. : (Bad servants) "set a bias upon the bowl of their own petty ends and envies, to the overthrow of their master's great and important affairs." The parallel is not noted in any edition which I have seen.

PERCY SIMPSON.

'AS YOU LIKE IT,' II. vii. 53-7 (9<sup>th</sup> S. vi. 364; vii. 22).—

Hee, that a Foole doth very wisely hit,  
Doth very foolishly, although he smart  
Seeme senselesse of the bob. If not,  
The Wise-mans folly is anathomiz'd  
Euen by the squandring glances of the foole.

Folio.

DR. SPENCE has doubtless overlooked the fact that in the Folio there is a period after "bob." It may not be considered as doing any particular violence to grammatical form to allow this punctuation to remain, although the colon has been generally adopted.

I cannot but think that MR. HOLCOMBE INGLEBY fails to discriminate between his paraphrase, "pretend not to notice the hit," and "seem senseless of the bob." The "wise man" does notice the hit, and, by joining in the laugh, seems senseless of it—unhurt by it. Again, MR. INGLEBY says, "the fool will lay their folly bare by his squandering glances to the company." The text, however, reads "is anatomized," not *will be anatomized*, and contains nothing about "to the company," with the implied subsequent and special appeal. This is all one general statement of the effect of a fool's gibes. This very "bob" is one of the "squandering glances." The meaning to be taken is a unit—that the safety of the wise man lies in good-humoured indifference and apparent insensibility where the licensed jester has "liberty withal, as large a charter as the wind."

E. MERTON DEY.

PATMORE AND SWEDENBORG.—Mr. Henry Septimus Sutton, from whose correspondence with Coventry Patmore some selections appear

in the biography of the latter, contributes to the *New Church Magazine* for April some personal recollections of the poet. These may serve as a useful supplement to the not wholly adequate appreciation displayed by his biographer of Patmore's indebtedness to the teachings of Emanuel Swedenborg. In the May issue of the same periodical the Rev. A. E. Beilby purposes to appraise Patmore from the Swedenborgian standpoint.

CHARLES HIGHAM.

MAY DAY AND MAY BUTTER IN 1490.—Two extracts from the 'Malleus Maleficarum' (c. 1490?), fo. 70 b, 89:—

1. "Astutiam diaboli quis explicare potest? Novi illos in quadam societate constitutos qui, dum tempore May butirum maycum comedere affectarent, eis in itinere existentibus et in prato circa torrentem conseedentibus, unus ex eis quo pacto cum demone per antea sive tacito sive expresso inito, dixit, 'Ego optimum butirum maycum procurabo. Et statim depositis vestimentis et torrentem intrans non stando sed sedendo contra aquae fluxum dorsum verberat. Et ceteris consipientibus ipse dum certa verba protulisset et aquam manibus post tertum movisset, post paululum butirum formatum ad modum quo villane tempore May vendere in foro solent in magna quantitate apportavit. Et alias gustantibus optimum fuisse butirum affirmarunt.'"

2. "In partibus Suevie plurimum practicatur quod prima die May ante ortum solis mulieres villane exuent et ex silvis vel arboribus deferunt ramos de salicibus vel alios frondes et ad modum circuli plectentes in introitu stabuli suspendunt, asserentes quod per integrum annum jumenta cuncta illæsa a maleficiis remanent et preservantur; hoc quidem secundum opinionem illorum qui dicunt vana vanis contundere posse, non esset illicitum; sic nec etiam qui per carmina ignota morbo expellerent. Sed sine offensione precedendo dicamus quod si prima die vel secunda mulier vel quicunque egrediatur, non habens respectum ad solis occasum vel ortum, colligit herbas frondes aut ramos, cum oratione dominica aut simbolo fidei, suspendit illa super hostium stabuli, bona fide, committens effectum divine voluntati, non erit reprehensibilis."

W. C. B.

SHAKESPEARE'S EPITAPH IN LABOURDIN BASKISH.\* — Composed soon after noon on 23 April, after laying flowers on Shakspere's grave:—

Jesusen izena gatik, ez otoi! lagun ona,  
Ez phalaz idok ak hemen zerratu den erhautsa!  
Benedicatu harri hek gupidete dituena,  
Ta bedi ene hezurren higitzen maradica!

EDWARD SPENCER DODGSON.

"INAM."—The *Times* is not to be congratulated on its press-reading of Oriental words. In its issue of 12 April we have, speaking of the Koja murders in Bombay, "the seces-

\* Basquish was the English equivalent in Shakespeare's day of French Basque, Castilian Bascuence.

sionists contending that so far from his being entitled to tribute as the 48th *Inam*, there were only 12 *Inams*. The Arabic *in'dm* means "a present, gratuity." The word intended is *Imám*, "a spiritual guide" (see Yule-Burnell, 'Hobson-Jobson,' s.v. 'Imaum').

W. CROOKE.

Langton House, Charlton Kings.

LOTUS FLOWERS AND LOTAHS.—I suppose most of your readers have heard of the mysterious circulation of cakes of meal and of brass "lotahs" (little dishes or plates?) before the Indian Mutiny. It is about time that we knew what these last-named articles precisely were. By many they have been supposed to be the "lotus," or Egyptian water-lily. In his 'Competition Wallah' Sir George Trevelyan tells of a representation of the 'Siege of Delhi' at Astley's, in which a person like a cross between a Druid and a Jew pedlar was handing about lotus flowers as a signal for revolt. "This slight verbal error," he says, "of lotus flowers for brass lotahs was pardonable, shared as it was by the most imaginative and Oriental of England's statesmen." I see that these same flowers are still being handed about in a most unpardonable manner in the 'Dictionary of National Biography' ('Canning,' vol. viii. p. 416), "Lotus flowers sent from regiment to regiment." The initials K.C.S.I. at the end of the author's name suggest an acquaintance with India difficult to reconcile with such a slatternly error as the above. JOHN WILLCOCK.

Lerwick.

MRS. PENNY'S 'FORT ST. GEORGE.'—I shall be greatly obliged if you will allow me to make in 'N. & Q.' the following corrections of errors in the 'History of Fort St. George':—

P. 66, note. The Madras European Regiment was the second regiment in the Company's service. The Bombay Regiment was the first. There is no authority for the statement that Bernadotte was a private in the regiment.

P. 79, note, l. 5, for "circa" read *aged*. A more generally received account of St. George's, Bloomsbury, is that it was dedicated to God in honour of the king.

P. 112, l. 10, for "privates" read *pirates*.

P. 127, l. 13 from bottom, for "to" read *re*.

P. 132, last line, for "rendition" read *surrender*.

P. 147, last line of note, for "1750" read 1746.

In the map facing p. 152, for "Church Street" read *James Street*.

P. 162, l. 2 from bottom, and p. 163, l. 13, for "1759" read 1758.

P. 183, l. 8, for "1750" read 1758-9.

P. 193, l. 7 from bottom, for "Bowney" read *Bowney*.

P. 194, l. 14 from bottom, for "Heriod" read *Heriot*.

P. 197, l. 1, for "de" read *and*.

P. 199, l. 6 from bottom, for "Chaplain" read *Captain*.

P. 212, l. 22, for "1778" read 1770.

P. 214, after "Ross" insert *Roxburgh W., son of Dr. W. Roxburgh, died 27th September, 1781, aged 4 months and 20 days*.

P. 215, l. 20, for "1789" read 1798.

P. 219, omit the paragraph about Col. Harris; he was not buried in the church.

P. 221, l. 17, for "1834" read 1844.

P. 223, l. 14 from bottom, for "1735" read 1785.

P. 225, l. 18, for "M.E.I.C." read *H.E.I.C.*

P. 226, after l. 25, insert these words:—*F. G. S.Neill, C.B. and A.D.C. to the Queen. Lieutenant-Colonel F. S.* Then comes the word Stephenson. For "Renard" read *Renaux*, and for "Croon" read *Croom*.

P. 231. Elihu Yale was the son of David, the eldest son of David and Ann Yale; this Ann was the daughter of a Bishop of Durham, but not of Bishop Morton. Elihu Yale married only once, viz., Mrs. Catherine Hynmers at St. Mary's, Fort St. George. The Portuguese lady mentioned was an acquaintance of his later years. The story of Yale's violent temper, and of the manslaughter of his groom, is without historical foundation. It rests solely upon the statement made by Hamilton, the interloper, who was deeply prejudiced against the Company and its servants. The reader is referred to Anderson's 'English in Siam' for further information regarding this notable Governor.

P. 235, l. 11, for "1755" read 1730. On his return to England George Pigot purchased an Irish peerage in the manner then in vogue.

On the same page, l. 27, for "Guindy" read *St. Thomas's Mount*.

FRANK PENNY.

Fort St. George.

"CRONG."—I find this word in the catalogue of a sale at Tollesbury Farm, Stebbing, Essex, in 1842. Lot 5 consists of "Pitch bar and dung crong." The following lot includes "Pitchfork, 2 short ditto and dung ditto." Evidently "crong" and "fork" stand for different implements. In the 'H.E.D.' the word "cronge" is stated to be obsolete and rare. The definition, "A hilt or handle," is borrowed from Halliwell. Only a single instance of the actual use of the word was known to the editor. It is taken from Harrison's 'England' (1577), and runs as follows: "The people go.....into their fens and marises with long spits, which they dash here and there up to the verie cronge into the ground." Probably some of your readers acquainted with farming in the Eastern counties can tell us precisely what a crong is, and whether the word is used in more than one sense.

JOHN T. KEMP.

CORONATION OF QUEEN VICTORIA.—I can just remember a little book in square 12mo, published in 1838, giving an account of this ceremony. There were in it some whole-page engravings, printed in colours, representing the Queen going from the robes-room in

the Abbey, the coronation, and the State carriages of the ambassadors—equipages, as they used to be styled; and that of Marshal Soult was the most splendid. This must now be a very scarce book.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

EASTER MONDAY AT HALLATON, LEICESTERSHIRE.—The following excerpt is from the *Standard* of 8 April. As no account of this custom has appeared in 'N. & Q.', I send it for publication:—

"From time immemorial a most extraordinary custom has been observed on Easter Mondays at Hallaton, in Leicestershire, and to-day is to be no exception to the general rule. In order to retain to the parish a piece of ground left in the good old days the villagers have to indulge in the doubtful pleasure of a game of bottle picking. But before they can begin to play certain preliminaries have to be gone through. Two large meat pies and two dozen penny loaves have to be scrambled for. The real fun, from an onlooker's point of view, then begins. A large wooden bottle, bound round with iron rims, and containing ale, is thrown on the ground for the men of the neighbouring village of Medbourne to try and wrestle from the Hallatonian grasp. It is hardly necessary to add that the struggle is invariably provocative of a good many casualties. When the battle has been won, the victors drink the contents of the bottle. The bottle to be used to-day has done duty for close upon half a century."

EVERARD HOME COLEMAN.  
71, Brecknock Road.

H. S. ASHBEE. (See 9<sup>th</sup> S. vi. 121, 176, 358, 494.)—It may be worth placing on record that a water-colour drawing by Sir J. D. Linton, lot 26 at Christie's on 30 March, entitled 'Portrait of a Gentleman, seated, in his Library,' represented the late Mr. H. S. Ashbee. The picture was purchased by Mr. Atkins for five guineas. W. ROBERTS.  
47, Lansdowne Gardens, S.W.

ETYMOLOGY OF "CRAW-CRAW."—I see that in the 'N.E.D.' this pathological term (the name of a skin disease) is said to be "apparently" a Dutch-Negro name, from Dutch *kraauw*, scratch. This may be correct; but a different—and to my mind more plausible—derivation is given by an eminent authority, Dr. Thomas Winterbottom, in his 'Account of the Present State of Medicine among the Native Africans of Sierra Leone,' 1803, vol. ii. p. 164. The quotation is as follows:—

"*Kra-kra* is an Ebo word, corrupted from *kra-thro*, which signifies the itch. Although every nation on the coast distinguishes this disease by a peculiar name, yet the term *kra-kra* pervades the whole. It has been produced, probably, from the West Indies, where Ebo slaves are held in the highest estimation; hence it is likely their language

should predominate, and give origin to many cant phrases in those islands."

I may explain that Ebo is the chief indigenous language of the Niger. All the slaves who came from the Niger were in America called Ebo. JAS. PLATT, Jun.

TITLE OF 'H.E.D.'—I am probably in the plight of many others who view with misgivings as to the future the title on their club library bookshelves 'New English Dictionary.' In passing I may say that I know of two small towns or villages with the sign of "The Old New Inn." Mr. Henry Sweet has lately written that this is a dictionary, not of one language, but of six (I quote from memory). There is the more reason that the word "Historical" should be maintained in the future. A word of authority from the Editor might induce our powers that be to have the current title altered. H. P. L.

[The Oxford authorities prefer the title they have adopted. See 8<sup>th</sup> S. xii. 321; 9<sup>th</sup> S. iv. 184, 337.]

#### Querries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

SOCIETY OF APOTHECARIES OF LONDON.—As president of the Society of Physicians and Surgeons of the Society of Apothecaries of London, I am writing a history of the society from its inception in 1616 to the present time, and shall be grateful if any reader can refer me to (1) a view of the old Apothecaries' Hall, (2) a view of the exterior and interior prior to the alterations, (3) a copy of the original charter, (4) a copy of the diploma in vogue 200 years ago, (5) the questions submitted to the candidate by the examiner, i.e., an old paper with questions, over one hundred years, (6) a list of the masters of the society, and particularly a full list of the society's distinguished *alumni*. Answers direct.

PERCY LODGE, L.P.S.A. and L.S.S.A. Lond.  
Lee House, Bradford.

MOORE MS.—In April, 1879, Messrs. H. Sotheran & Co., of 36, Piccadilly, offered for sale in their catalogue a volume of Moore manuscript, which was described as follows:—

"Manuscript Commonplace Book, entirely in the autograph of Thomas Moore, in Prose and Verse, comprising Notes kept at Bermuda, Memoranda and Excerpts for 'Travels of an Irish Gentleman in Search of a Religion,' with numerous Verses, published and unpublished, and minute Verbal Correc-

tions. A quarto volume, partly in ink and partly in pencil, hf. bd., 20/-."

We are very anxious to trace this manuscript for an American correspondent who is writing a volume on Moore's life in Bermuda, and we think a query in your valuable paper may bring the volume to light. Messrs. Sootheran cannot now tell to whom the volume was sold, and so far our inquiries in various directions have failed to bring it to light.

B. F. STEVENS & BROWN.

**JOSEPH BOULMIER.**—Has M. Boulmier published anything since his little volume of 'Villanelles' in 1878? In one of his 'Ballades in Blue China'—or rather in a *villanelle* included, as I suppose, in this volume—quoted in Mr. Gleeson White's 'Ballades and Rondeaux' in the "Canterbury Poets," 1887, Mr. Andrew Lang asks, not "in anger," but "in sorrow," if "the Singer" and "the Master" (that is, M. Boulmier) has "ceased to sing" or has "lost his lute." M. Boulmier's *villanelle* beginning

Elle avait quinze ans à peine,  
J'en avais dix-huit au plus,

is one of the prettiest little love songs that I am acquainted with. If the author of this little gem of verse has really "ceased to sing," I can only apply to him Fergus MacIvor's gentle reproach to his "bhairdh," "Where is the song hidden, my friends, that MacMurrough cannot find it?"

JONATHAN BOUCHIER.

**AUTHORS OF BOOKS.**—I shall be glad to know the name of the author of a novel entitled 'Crockford,' published by Messrs. Saunders & Ottley (London, 1828); and that of 'Whist: its History and Practice, by an Amateur,' illustrated by Kenny Meadows (London, Bell, 1843). F. J.

[*Crockford's; or, Life in the West,* is by — Deale.]

**JOHN COE AND FAMILY.**—I have been searching 'Morant's Guide to Essex,' a very old book, in two volumes, and have found satisfaction to a certain extent, but cannot discover where John Coe died. It would be of great convenience to the remaining members of the Coe family if this was found; and if you would kindly furnish me with as many details as possible, it would greatly assist the family in pursuing the right to that to which for some years past they have lost all clue.

J. H. SARGENT.

121, Elsley Road, Clapham Junction.

**HENRY PAGETT.** (See 9<sup>th</sup> S. vi. 332.)—

"Henry Pagett, of Knockglass, co. Mayo, by articles of agreement bearing date 1754 makes over

to his nephew Thomas Pagett, of Fahy, in said county, Gent., his estate of Knockglass and all his said Henry's real estate for ever, and in case said Thomas die without male issue the lands to descend to Sarah Pagett, daughter of the said Henry, and in failure of her issue to Mary Pagett, granddaughter of the said Henry."

Was this Henry Pagett second or third son of the Hon. Henry Paget and his second wife Mary Rourke or Bourke, whom he married in St. Kevin's Church, Dublin, 29 March, 1684? His eldest son was Thomas Paget, baptised 6 September, 1686.

WM. JACKSON PICOTT.

**LINES ON A SKULL**—Can you or any of your readers inform me who was the author of 'Lines on [or suggested by] a Skeleton,' of which the first verse is as follows?—

Behold this ruin! 'twas a skull  
Once of ethereal spirit full:  
This space was thought's mysterious seat,  
This narrow cell was life's retreat:  
What beauteous visions filled this spot!  
What dreams of pleasure long forgot!  
Nor hope nor pleasure, joy nor fear,  
Have left one trace or record here.

There are four other verses. I have been told that the poem referred to exists in some museum, but I am unable to verify the statement.

M.A.

**"SNICKET."**—In the *Sun* newspaper, published in London 12 March, an anonymous writer on the Bayeux tapestry says, "Sent us up the wrong street, and down the wrong snicket, and round the wrong corner." Is the word *snicket*, as here used, a mere solecism? Does it mean a short cut? In the 'Sailor's Word-Book,' by W. H. Smyth, one finds "Snikker-snee, a combat with knives; also, a large clasp knife." Hence *snick* would seem to be a synonym of *snip* or *cut*. Halilwell, in his 'Dictionary of Archaic and Provincial Words,' says, "*Snicket*, one that pincheth all to nought"; but this does not fit the cutting from the *Sun*, unless some very narrow passage be referred to. Miss E. Dobson tells me that *snicket* is used in the West Riding of Yorkshire in the sense of short cut, small passage. E. S. DODGSON.

**CITY CURIO COLLECTOR.**—I take the following from the *City Press*, dated 11 September, 1895:—

"The Rev. J. C. Jackson, late curate-in-charge of St. Olave, Old Jewry, whose death occurred recently at Hackney, was an ardent collector of curios. In a little office at Angel-court, Throgmorton-street, he had a large collection of most interesting objects," writes a correspondent, "and he once gave me the history of a good many of them.

I remember a parchment slip of great antiquity relating to St. Nicholas Cole Abbey, which contained a number of names, some of which had a pin-prick opposite to them, indicating that the owners had been "pricked," or chosen to act in some capacity or other. If practicable this ought to be secured by the Guildhall, or the church to which it refers. I remember also a beautifully illuminated service book, once belonging to one of the small City monasteries or priories; on a fly-leaf were inscribed an inventory of plate belonging to the house, and a list of the Wars of the Roses, just jotted down as they were fought—a piece of contemporary reporting! I should like to see that book secured to the City. Mr. Jackson's untimely death will, I fear, have the effect of robbing many of his curios of their histories, for they were not in any way catalogued, so far as I understood, a circumstance which is indeed to be regretted. It is greatly to be wished that such a remarkable collection as his should be examined before it has an opportunity of being dispersed (if that is contemplated); much of it was of great interest to the one square mile."

Can any one say where this collection—and particularly the "beautifully illuminated service book"—now is, or furnish additional information with regard to it, and to what monastery this book formerly belonged?

H. W. U.

"BRITISH LION": "RUSSIAN BEAR."—What are the origin and derivation of these terms?

X. L.

Philadelphia.

[“Russian Bear” is a nickname for a Russian (see Brewer’s ‘Dictionary of Phrase and Fable,’ and, under ‘National Nicknames,’ ‘N. & Q.’, 9<sup>th</sup> S. iv. 90, 212). The lion, as the emblem of England, replaced the leopard (see ‘Lions versus Leopards,’ 8<sup>th</sup> S. xi. 125, 275, 398). Much information on subjects connected with your queries will be found in our columns.]

POPE’S ‘DUNCIAD.’—Can any of your readers inform me if Mr. THOMS’s bibliography of ‘The Dunciad’ was printed in book form, or did it appear in ‘N. & Q.’? If so, when? I am anxious to get a copy.

ALDUS.

[That MR. THOMS meditated a bibliography of ‘The Dunciad’ is shown in 1<sup>st</sup> S. xi. and xii. A bibliography of Pope and his quarrels, in which the late COL. F. GRANT largely participated, appears in 5<sup>th</sup> S. xii.]

COCO DE MER OR DOUBLE COCO-NUT.—Will some one kindly give me a reference to the speculations of General Gordon (of Khartoum) on the identity of this fruit with the forbidden fruit?

W. CROOKE.

Langton House, Charlton Kings.

‘ROSCIAD.’—Can any of your readers state who was the author of a poem called ‘The Rosciad,’ published some years before that of Churchill, with the following title: “The Rosciad. A Poem. Printed for J. Robinson

at the Golden Lion in Ludgate Street, MDCCL”? The copy in the British Museum, and the Catalogue there, give no information as to the authorship.

TERRESTRIS.

[The authorship is unknown. No copy other than that in the British Museum was known to Mr. Lowe, ‘Bibl. Acc. of English Theat. Lit.’]

‘THE TROTH OF GILBERT à BECKETT.’—Can any of your readers help me to find ‘The Troth of Gilbert à Beckett’ or the ‘Saracen Maid’?

WILLIAM NEWALL.

“GRASSHOPPER”—GINGALL.—In an account of the Kandyan campaign of 1803 printed in vol. ii. of Cordner’s ‘Description of Ceylon’ (1807), the writer says (p. 190) that at one of the royal palaces the British forces “found nothing worth carrying away, excepting a few Candian guns, commonly known by the name of jinjal pieces, or grasshoppers.” In the glossary at the end of Cordner’s work we also find, “Jinjal, a matchlock, or large musket, which rests upon long legs, hence, also, called a grasshopper.” The ‘H.E.D.’ does not record this meaning of the word *grasshopper*, and the earliest instance of *gingall* that it (as also Yule in ‘Hobson-Jobson’) gives is dated 1818. The Dutch in Ceylon gave the name *sprinkhaan* to the curious-looking native gun, and Cordner’s *grasshopper* is a literal translation of the Dutch. I have not found *grasshopper* used by any other English writer on Ceylon with the above meaning, the weapon being referred to under the various forms of *gengal* (1810), *gingal* (1815), *jingall* (1821), *gin-gaul* (1830), &c. The Sinhalese name (borrowed from the Tamil) of this cannon is *kodituvakkuva*, which is explained in Clough’s ‘Sinhalese-English Dictionary’ as “sort of gun used by the Kandians, and placed when fired on a portable tripod; grasshopper gun, jingal.”

DONALD FERGUSON.

Croydon.

HUMPHREY CONINGSBY, OF HAMPTON COURT, CO. HEREFORD.—He was M.P. for Herefordshire in the Long Parliament until disabled as a Royalist in January, 1644, having been elected in 1641 upon the expulsion of his father, Fitzwilliam Coningsby, one of the soap monopolists. As he was bapt. 22 September, 1622, he was under age when he became M.P. He served as lieutenant-colonel in the royal army, and was in Hereford at the time of the surrender of that city to Waller, 25 April, 1643. He succeeded his father at Hampton Court in August, 1666, after which nothing seems to be recorded of him. By his wife Lettice, dau. of Sir Arthur Loftus,

of Rathfarnham (she was living in 1675), he was father of Thomas, cr. in 1693 Lord Coningsby. I shall be obliged for any further information respecting this M.P., and especially for the date of his death.

W. D. PINK.

Lowton, Newton-le-Willows, Lancashire.

JOHN MORICE, F.S.A.—This antiquary compiled an extra-illustrated copy of Clutterbuck's 'History of Hertfordshire' in an exceedingly sumptuous manner, at a cost, it is said, of some two thousand pounds or more. It was sold at the Hartley sale for four hundred and eighty guineas. I have not been able to discover any account whatever of this wealthy grangerizer; even his place of residence, date of birth and death, seem to be generally unknown, nor does he appear to have written at all upon archaeological matters. Any material for a short biography will be welcome.

W. B. GERISH.

Bishop's Stortford.

"CALLARDS."—The editor of the 'English Dialect Dictionary' may be glad to have a note that this word exists in Georgia, U.S. In 'Who's Who' for 1901 the author of 'Uncle Remus' tells us his recreations are "thinking of things and tending his roses. Lives in the suburb of west end, where he has had a comfortable home built to a verandah, on a five-acre lot full of birds, flowers, children, and callards."

What is the etymology of the word?

Q. V.

"FIRE-FANGED."—I have cut from the *New York Times* 'Saturday Review' this notice of "fire-fanged":—

"An adjective still in use in New England, 'fire-fanged,' has a certain force and vigour about it. When there comes about the overfermentation of a pile of manure or of hay, and there is heat engendered, it is said to be 'fire-fanged.' Both 'to fire out' and 'fire-fanged' and their derivations are to be found in the 'Century Dictionary,' and attention is called to their former usage by quotations. It might be worth while finding out whether 'fire-fanged' still serves its purpose in rural England." Could your readers inform me whether "fire-fanged" is in use in England?

ARTHUR ATWATER.

135, Lexington Avenue, New York.

[“Fire-fanged” is, of course, in the ‘H.E.D.’, but appears to be obsolete. Mr. Sidney Lee had an article entitled “‘Fire out’ in Literary English” in the *Athenaeum* for 19 January, but did not touch on “fire-fanged.”]

APOSTLE SPOONS.—What is the earliest date of Apostle spoons, i.e., small teaspoons with handles terminating in figures of the twelve Apostles? Did the fancy originate in Holland? In a list of plate at Raglan

Castle, 1639 (*vide MSS. of Duke of Beaufort*), there appear (beside “1 voydinge skimmer, 1 skillet, 2 counter-boxes, 10 Skinker pots, 7 tankards, wherof one is whopt, 1 Pelican salt,” &c.) “two dozen and two Postle spoons.”

E. LEGA-WEEKES.

[You might consult ‘The Spoon,’ by Habakuk O. Westman, 1845. Much information as to spoons appears in 4<sup>th</sup> S. vi.]

### Geytes.

#### GENEALOGICAL RESEARCH IN AMERICA.

(9<sup>th</sup> S. vii. 244.)

As I am an American genealogist of long experience, I read MR. YEATMAN'S statements with interest. What he says as to the registries of probate and of deeds is of general application, and applies also to court records. With the careless custody of the original documents it is remarkable that so few have disappeared, but the loss has been sufficiently serious. The very large collection of documents constituting the Massachusetts State archives is now protected by certain necessary restrictions, but all the archives, including those at Washington, have suffered from theft and mutilation in the past. What MR. YEATMAN says as to the registers of "vital statistics" is of more local application. In New England, for example, the town clerks have been required by law from an early period to record births, marriages, and deaths; also during many years the intentions of marriage, sometimes called "publications." The older records are far from complete, particularly as to deaths. In the New England cities the clerk's office is usually open six hours, or more, each day; and in the towns, if the would-be searcher can find the town clerk, the latter will almost invariably escort him to the office, which is either in the town building or at the clerk's residence, where the records may be examined indefinitely, appointments being made from day to day, without charge and with liberty to copy. The clerk may stay with the searcher or he may not. I am frequently requested by the clerk to inform him when I have done for the day, and he goes about his customary occupations. The same facts apply to our church and parish clerks, whose records are often of great value. I don't like to visit small towns in the winter because the town buildings are not heated. The older volumes are seldom indexed. The New England records are the most satisfactory of any in the United States. In the newer states there is but little to attract the antiquary,

and in the Southern States the records are very meagre. MR. YEATMAN gives a good outline of an investigation in a city of one of the Middle States.

G. K. C.

Boston, United States.

**BLANCHE FANE** (9<sup>th</sup> S. vii. 308).—Miss Blanche Fane made her first appearance in London under Buckstone's management at the Haymarket in the autumn of 1855 as Lucy Merton in Planché's comedy 'Court Favour,' and met with immediate success. Her Gertrude in the 'Little Treasure,' adapted from 'La Joie de la Maison,' was a genuine triumph. Her coquettish scenes with Buckstone (Cousin Walter Maydenblush) were simply delightful. She succumbed to ill health, and died at a very early age.

R. W.

**LOCATION OF THEATRE** (9<sup>th</sup> S. vii. 268, 331).—The Theatre Royal in George's Street, Cork, was opened upon 21 July, 1760, the entertainment having been: first night, 'The Orphan'; second night, 'Othello'; and the 'Beggar's Opera' on the third. In 1776 it was the scene of a singular exhibition. A tailor named Patrick Redmond had been hanged at Gallows Green for robbing the dwelling-house of John Griffin. Glover (then a performer on the Cork boards) restored him to life, "by the dint of friction and fumigation," after he had hung for nine minutes and was cut down. Redmond, having got drunk, attended the theatre on the night of his execution, to express his gratitude to his preserver, and by so doing put the audience into terror and consternation. Tuckey, in his 'Cork Remembrancer,' states that he was the "third tailor who made his escape from the gallows since the year 1755." The theatre was burnt down accidentally on 11 April, 1840.

ROBERT DAY.

**GREEK PRONUNCIATION** (9<sup>th</sup> S. vii. 146).—Capt. Sir Richard F. Burton has the following on this point in his 'Life,' vol. i. p. 83, 1893:—

"The history of the English pronunciation of Latin is curious. In Chaucer it was after the Roman fashion, in Spenser the English *a* appears, and the change begins to make itself felt under the succession of Queen Elizabeth. It is most probable that this was encouraged by the leaders of education in order more thoroughly to break with Rome. The effect was, that after learning Greek and Latin for twenty years, a lad could hardly speak a sentence, because he had never been taught to converse in the absurdly called Dead Languages: and if he did speak, not a soul but an Englishman could understand him. The English pronunciation of Latin vowels happens to be the worst in the world, because we have an *o* and

an *a* which belong peculiarly to English, and which destroy all the charms of those grand-sounding vowels. Years after I was laughed at at Oxford, public opinion took a turn and Roman pronunciation of Latin was adopted in many of the best schools. I was anxious to see them drop their absurd mispronunciation of Greek; but all the authorities whom I consulted on the subject declared to me that schoolmasters had quite enough with learning Italianised Latin, and could not be expected to trouble themselves with learning Athenianised Greek."

The Owens College here adopted Latin in "Roman fashion" in 1876, I believe. But what does Capt. Burton mean by the "Athenianised Greek" pronunciation? What are the peculiarities of the vowel pronunciation in Greek? Or is it according to the "Roman fashion of Latin," or what?

RICHARD HEMMING.

Ardwick.

[It would be interesting to know what pronunciation of Latin prevails in our public schools to-day. Greek, we fancy, is nearly always pronounced in the English fashion there and at the universities too, except in Ireland.]

**MORSAY, OR COUNT MARSAY** (9<sup>th</sup> S. vii. 249).—Can this be a misprint for Mornay? According to Darling's 'Cyclopaedia Bibliographica,' "Philip de Mornay, Lord of Plessis Marlay, a celebrated Protestant statesman and controversial writer," was "born in 1549." His "Worke concerning the trunesse of Christian religion" was "translated into English by Syr Philip Sidney, Knight, and Arthur Golding," and "the third time published, Lond., 1604." CHARLES HIGHAM.

**"THERE, BUT FOR THE GRACE OF GOD"** (9<sup>th</sup> S. vii. 269).—A similar incident occurred once when Goldsmith and Johnson were out together. Mr. Austin Dobson narrates it in his 'Life of Oliver Goldsmith' ("Great Writers" series), p. 199, as follows:—

"Some of the pleasantest anecdotes of Goldsmith's career are connected with Johnson. No one seems to have dared to make that great man 'rear' in precisely the same way as 'Doctor Minor.' Once, relates Johnson, in a well-remembered instance, they were in Westminster Abbey together, and pausing in Poets' Corner, Johnson said, sonorously (as we may assume):—

Forsitan et nostrum nomen miscebitur istis.  
As they returned citywards, Goldsmith pointed slyly to the blanching heads on Temple Bar.

Forsitan et nostrum nomen miscebitur istis,  
he whispered."

The incident is also given in Hill's 'Boswell' 'Johnson,' 1887, ii. 238. ARTHUR MAYALL.

**"PETERING"** (9<sup>th</sup> S. vii. 29, 195).—What your correspondent M. supposes, "that the term was originally applied to the exuding of

crystals of lime from new or damp walls," added to the other statement that it was at the beginning an American miners' phrase, gives a clue to its origin. We Germans also use the verb *aussalpetern* in speaking of damp walls, of old dung, &c. The presence of salt-petre indicates decay. Perhaps some reader of 'N. & Q.' versed in chemistry will be kind enough to expound this connexion more scientifically. It cannot have anything to do with a Latin *petrus*, which does not exist. Besides, American miners are not in the habit of speaking Latin ; and the relation it bears to *petra*, supposing the above is right, would be only indirect. It is not at all unlikely that the verb has originated with German miners, who abound in America.

DR. G. KRUEGER.

Berlin.

JOURNALISTIC ERRORS (9<sup>th</sup> S. vii. 128, 230). — That mistakes are to be met with in our public journals no one will for a moment dispute, but such need not afford matter for surprise when the high-pressure conditions under which much of the press work of the present day is performed are taken into account. The marvel rather is that the errors are so few and, with rare exceptions, so trivial. The blunders perpetrated by public speakers, who have ample time beforehand to prepare what they intend saying, are infinitely more serious. For correcting many of these they are indebted to the newspaper reporters, but these are not omniscient, and cannot verify every inaccurate statement, and if they could it is no part of their duty to do so. When a speaker is taken to task for an erroneous statement on the occasion of some public appearance, he generally throws the blame upon the reporter, whereas in nine cases out of ten he has himself alone been at fault. Extempore preachers are the greatest sinners here. In many cases their Scripture quotations are not correctly rendered, and no reporter who has been commissioned to produce a verbatim report of a sermon should sit down to his task without a Bible and a concordance by his side. Very few speakers who trust to their memories alone fail to garble quotations from other speakers or writers.

ALEXANDER PATERSON.

Barnsley.

INSTALLATION OF A MIDWIFE (9<sup>th</sup> S. v. 475 ; vi. 9, 177, 274, 336, 438 ; vii. 197). — The United Company of Barbers and Surgeons appears to have borne, for some years after its incorporation in 1540, the arms granted to the old Barbers' Guild in 1452, viz., Sa., a

chevron between three fleams arg. But in 1561 an augmentation was made to these by Harvey, Clarenceux, by which the United Company was granted, *inter alia*, a crest, viz., an opinicus gold standing upon a wreath arg. and sa. This grant was amended in 1562, and again in 1569, when Dethick, Garter, stated in his letters patent that there were sundry things in Harvey's grant which were contrary to and not agreeing with the ancient laws and rules of arms ; and he confirmed, gave, and granted to the United Company certain arms, crest, and supporters to be borne in the manner and form hereafter specified, viz., Quarterly, 1 and 4, Sa., a chevron between three fleams arg. ; 2 and 3, Per pale arg. and vert, on a spatula of the first a double rose gu. and arg., crowned gold : over all, on a cross gu., a lion passant gardant gold, mantled gu., doubled arg., supported by two lynxes ppr., about their necks a crown with a chain arg. pendent thereat, "as more plainly appeareth in the margin," with the motto "De præscientia Dei." These are still borne by the Barbers' Company. In the amended grant of 1562 the opinicus is described as holding in his mouth a flower, but this is omitted by Dethick. To Mr. Horace Noble appears to be due the suggestion that the composition of the opinicus, nicknamed "the Barbers' flying jackass," is in allusion to the qualities required of a good surgeon, i.e., the boldness of a lion, the keen vision of an eagle, the swiftness of a griffin, the patience of a camel. So far as I am aware, the Barbers have never borne another crest.

GEORGE C. PEACHEY.

If MR. HEMMING will refer to Mr. Sidney Young's 'Annals of the Barber-Surgeons,' published (in large 4to, 623 pages) in 1890, he will find pp. 431-42 devoted to the heraldry of the company, of which some illustrations are given.

R. B.

Upton.

I have a licence from Henry Squire, Commissary of the Dean and Chapter of York, to Jane Palmer, of Pidsey, for practising the office of midwife, dated 1716, signed and sealed.

ROBERT WHITE.

Worksop.

PALL-MALL AND GOLF (9<sup>th</sup> S. vi. 444 ; vii. 52, 235). — Is it possible that both French and English writers should be unaware that "pall-mall," otherwise "le jeu de mail," was a living game within the last thirty years, and presumably still is so? I reached Montpellier 22 November, 1871, and remained till about 22 May, 1872. Between those dates I saw players at this game pass out of the

town by the road to Palavas on the Mediterranean. I believe they played in the fields. I was told the ball was struck through a hoop. The mallets were smaller and more strongly made than those used for croquet, the boxwood heads bent into the segment of a circle rather less than that in which the mallet would be swung, and with faces strongly hooped with iron. The ball, of box or live-oak, about the bigness of a billiard ball, had the appearance of having seen rough usage. The mall-maker's shop was on the same road, just within the town. One of the players was an Englishman.

THOS. J. JEAKES.

"FOULRICE": "LOCK ELM": "CHINCHERER" (9<sup>th</sup> S. vii. 229).—"Foulrush" is the form in which the first of these words appears in the 'English Dialect Dictionary.' I should like to have particulars of the instances of "chincherer." When do they begin to appear?

Q. V.

IPPLEPEN, CO. DEVON (9<sup>th</sup> S. vi. 409; vii. 50, 113, 217, 297).—If MR. MOUNT is entitled to an apology, it is freely given; but I fear that I did not notice the communication he now refers to, having taken up the subject—perhaps as obscure as our old "Mosing of the Chine"—at a later point, where DR. NEUBAUER appeared to be taken seriously.

A. H.

COL. THOMAS COOPER (9<sup>th</sup> S. vii. 168).—The following references may be of service to your correspondent. It would be rash to assume that they all relate to the same person.

Thomas Cooper appears as a justice of the peace for Surrey in the list for 1650.

In the Parliament of 1640 Thomas Cooper, alderman, represented the city of Oxford (Rushworth, 'Hist. Col.', part ii. vol. ii. p. 1109).

Thomas Cooper was one of the Commissioners for Ireland in 1656, "For the Security of His Highness the Lord Protector His Person" (Scobell, 'Acts and Ordinances', part ii. p. 374).

In the same year Thomas Cooper was one of the Commissioners of Assessment for Surrey (*ibid.*, 415). EDWARD PEACOCK.

SOLDIER ANCESTORS (9<sup>th</sup> S. v. 496; vi. 30, 132).—Mr. David Gillespie, of Mountquhanie (Fife, N.B.), who died only two years ago, was, I have often been told, the grandson of a laird who had fought at Culloden.

IBAGUÉ.

FLOWER DIVINATION (9<sup>th</sup> S. vii. 29).—Is "Bemnequer, malmequer," the formula used in Spain when picking off daisy-petals to

read their augury; and is it therefore used as a daisy name? What formulæ are used in other European countries? I know only of those used in England, Germany, and France.

MEGAN.

"CAPT. ROCK" (9<sup>th</sup> S. vii. 227).—The 'Memoirs of Captain Rock, the Celebrated Irish Chieftain,' was published by Longman & Co., London, 1824 (fifth edition). 'Captain Rock in London, or the Chieftain's Gazette, for the years 1825-6' was issued in two volumes by James Robins, London, and Joseph Robins, Dublin. Both of these works are on my shelves, and are open to the inspection of your correspondent.

EVERARD HOME COLEMAN.

71, Brecknock Road.

'Memoirs of Captain Rock' and 'Captain Rock Detected,' 2 vols., 1824, were lot 33 in Messrs. Sotheby's sale of 20 February last.

F. J.

ROYAL STANDARD (9<sup>th</sup> S. vii. 268).—The old writers on heraldry, &c., have assigned arms to all the kings of England, most of which are now considered fictitious, and those from King William I. to Henry II. doubtful. The first bearer of the recognized coat of three lions passant guardant was King Richard I., who used it on his return from the Crusades, his previous one being two lions combatant. Whether they were lions or leopards has often been a point debated upon, and the reason why the lion or leopard was assumed or that blazon adopted has never satisfactorily been settled. If C. C. T. wishes to look up the subject, the following work, 'Remarks on the Origin and Usage of Arms [containing] the Ensigns Armorial of Foreign Nations and the Antiquity and Honour of the Royal Arms of England,' by Stephen Martin-Leake, Garter, issued for private circulation *circa* 1848, gives (I think) the substance of all that has been written upon it in a clear and definite style. JOHN RADCLIFFE.

The history of the supporters to the royal arms has been fully given in 'N. & Q.' 1<sup>st</sup> S. ii. 48; viii. 88; ix. 228, 477; xii. 408; 9<sup>th</sup> S. i. 36.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

CAMPBELLS OF ARDKINGLASS (9<sup>th</sup> S. vii. 187, 293).—Anderson, the author of 'The Scottish Nation,' is not absolutely reliable. In Foster's 'Members of Parliament' it is clearly explained that Helen, the heiress of Ardkinglass, was the daughter of Sir James Campbell of Ardkinglass, on whose death in 1752 the baronetcy became extinct. She married Sir James Livingstone, Bart., who

then took the name of Campbell. Their son, Sir James Livingstone Campbell, was governor of Stirling Castle, and died in 1788. He was the third Livingstone baronet. His son was Sir Alexander Campbell. On his death in 1810 the Livingstone baronetcy became extinct, and the estate went to his cousin, Col. James Callander. His father, the antiquary, was Mr., not Sir, John Callander of Craigforth. Col. Callander (afterwards Campbell) was married four times, and had a family by each wife. Craigforth and Ardkinglass are now in the possession of his great-grandson.

It may be of interest to add that "The Three Graces," Tom Sheridan's daughters, who became Lady Dufferin, Hon. Mrs. Norton, and the Duchess of Somerset, were grandchildren of Col. Callander, their mother being Caroline Callander, her mother being Lady Elizabeth, daughter of the Earl of Antrim.

After his succession Col. Campbell called himself, in error, "Sir" James Campbell, both the baronetries, however, as above mentioned, having become extinct.

LOUISA WALLACE-JAMES.  
Tyne House, Haddington, N.B.

SHIPS OF WAR ON LAND (9<sup>th</sup> S. vii. 147, 235, 296).—Tarbert or Tarbat is a common Scotch name which is used for places where vessels could be drawn across the land. The best known are those that cross the islands of Jura and Harris, and one near Tarbat Ness in Ross-shire, from the Moray Firth to the German Ocean. Popular etymology explains it as a contraction of *tarruung-bata*, meaning literally a boat-draught place, but the real derivation is from the Gaelic *tairbeart*, a peninsula. ISAAC TAYLOR.

DR. FORBES WATSON (9<sup>th</sup> S. vii. 247).—The full name of this writer was John Forbes Watson. There is some biographical information respecting him in the *Journal of the Society of Arts*, 12 August, 1892; Allibone, iii., and Supplement ii.; 'Dict. Nat. Biog.', ix. 15; 'Men and Women of the Time,' 1891; and probably in literary and scientific papers for August and September, 1892. 'Flowers and Gardens' was published about January, 1872, by Strahan.

J. P. B.

THE BULLER PEDIGREE (9<sup>th</sup> S. vi. 487).—It may be difficult to arrive at exact facts concerning early origins, partly from primitive obscurity, but enhanced by change of location; "there was a man, unnoted at the time, but his descendants ran with note through every clime." So the real rise of

the Buller family dates from the marriage of Richard Buller, from Somersetshire, who died in 1556, with Margaret Trethurffe (as her third husband), whose grandmother was a Courtenay. This seems a slender foundation for representation, yet hereon is founded the basis for "De Redvers," one of the general's baptismal names. For this authority we work back to about 1216, when Robert Courtenay, of Okehampton, married Mary de Rivers, of Plympton, for Redvers is an Anglicized form of Riviers or Riparis, of Norman origin, who were Earls of Brionne.

A. HALL.

OLD LONDON TAVERNS (9<sup>th</sup> S. vii. 69, 154, 236).—The exact position of the "Five Bells Tavern" is marked in Rocque's maps of London of 1746 and 1761. It lay between the Strand and Wych Street, opposite the eastern end of St. Mary's Church. Seymour says that the back door opened into Wych Street ('History of London,' 1734, vol. ii. p. 688). According to Diprose ('Account of St. Clement Danes,' i. 180) it was, with many neighbouring houses, destroyed by fire in 1781; and in 1782 a new street, Newcastle Street, was formed on the site. A comparison of maps would seem to show that the site of the northern part of the tavern is occupied by the houses on the west of Newcastle Street, and that the site of the southern part is occupied by the street itself. It might be difficult to obtain a print of the tavern, as in the views of this portion of the Strand taken in the eighteenth century (such as Kip's large bird's-eye view of 1710) the church of St. Mary-le-Strand hides the tavern from sight. The passage referred to by MR. MICHAEL as quoted by Diprose from Seymour is not in Seymour, but in Strype's 'Stow,' (ed. 1755, vol. ii. p. 113). The "Bell Inn" and yard lay a little further east, between the "Five Bells Tavern" and Little Drury Lane (now Drury Court). With regard to the "Griffin" or "Golden Griffin" in Fulwood's Rents, it may be interesting to note that the arms of the Honourable Society of Gray's Inn are "Azure, an Indian Griffin proper Segreant," or "Sables, a Griffyn Rampant Gould" (see Douthwaite's 'Gray's Inn,' pp. 247, 249).

H. A. HARBN.

Although, strictly speaking, it is not an old London tavern, it would be interesting to know when the so-called "D. D." or "Dirty Dick Tavern" gave the name to a public-house in Bishopsgate Street. The original "Dirty Dick's House" was in Leadenhall Street. There are in existence prints which prove this. The old house was

known as "The Lion and the Case of Knives." Also there is a print of Bentley, 'The Proprietor of Dirty Dick's House.' There used to be published by the Bishopsgate public-house lines by Charles Dickens which, it is said in the document, begin "Dirty Dick's House in Bishopsgate Street," and reference is made to one of the early volumes of *Chambers's Journal*; but, unfortunately for the house in question, there is a very material and important alteration which has been made in the original lines to suit the so-called house. On referring to the article it will be found that Dickens wrote "Dirty Dick's House in Leadenhall Street," and not Bishopsgate Street, as the proprietors would lead one to suppose. Theirs is not the original house owned and occupied by Richard Bentley, *alias* Dirty Dick.

ANDREW OLIVER.

THE BISHOP OF LONDON'S FUNERAL (9<sup>th</sup> S. vii. 89, 154, 231).—The following letter appeared in the *Church Times* of 15 March :—

SIR.—Is his Grace of York aware that, by his disregard of ecclesiastical etiquette during the functions at Lichfield on Saturday last, he subjected himself to a penalty of a somewhat costly sort? Appearing in the cathedral of that city, situate in the province of Canterbury, he had a cross borne before him as an archbishop, both in the processions before and after Evensong, and in going to and from the pulpit to preach. Now in the year 1354, after many years of bitter controversy, it was agreed between the two primates, that while he of Canterbury might have his cross borne throughout the kingdom, he of York could only carry his in the southern province on condition that, within two months of doing so, he sent to the shrine of St. Thomas at Canterbury, by the hands of his chancellor, or a doctor of laws, or of a knight, a gold statuette of an archbishop with a cross, of the value of 40*l.* This penalty was exacted of Archbishop Booth in 1452. One wonders where Archbishop Maclagan's statuette will be placed, in the absence of the said shrine.

Seriously, however, is it not a pity that the correct usage in the matter was either forgotten or ignored? One does not see our bishops using their croziers when they happen to preach in other dioceses; why should our metropolitans be less careful of ecclesiastical precedent?

GEO. S. TYACK.

Penkridge, March 11.

It would be interesting to have a reference to the original authority for this statement about the statuette. By whom would the penalty be imposed? B. P. SCATTERGOOD.

"Would not," asks IBAGUÉ, "the Archbishop of Canterbury be right in using his crosier [=pastoral staff] in the diocese of London whilst the see was vacant?" Certainly not. I should say a bishop uses his crosier (staff, crook) in his own diocese only.

The Archbishop of Canterbury can have no jurisdiction in the diocese of London. As to giving the blessing with the cross in hand, this is just what should not be done, as J. T. F., I think, points out. The blessing is given with the right hand, the pastoral staff held in the left, the cross (in case of an archbishop) held in front of, and the figure thereon facing, his grace.

The only Western bishop who does not use the pastoral staff is the Bishop of Rome. One thing should be noted. In Roman liturgical language a "cross" always equals a crucifix. The altar cross, the processional cross, the archbishop's cross, are all crucifixes. In Mass, above the altar, a crucifix (or painted, or sculptured, representation of the Crucifixion) is a *sine quâ non*. When the holy name of Jesus is mentioned in the Mass (except in the gospel) the priest inclines towards the cross, *i.e.*, crucifix, as also in saying the 'Gloria Patri.' Other inclinations are made towards the mass book. During the last three days of Holy Week, in honour of the Passion, those passing the high altar genuflect before the altar cross, which, however, except on Good Friday, is hidden by a purple veil, placed thereon before the first vespers of Passion Sunday. Note that in Lent, except on Sundays, vespers are (in church) sung or said before twelve o'clock.

GEORGE ANGUS.

St. Andrews, N.B.

Would MELVILLE kindly tell me whether the "Trinity Hall, Aldersgate," which he mentions in his reply at the last reference above, refers to Aldersgate in London? I never heard of a "Trinity Hall" there. But perhaps MELVILLE is referring to some other town or city. If my knowledge regarding old London is so far defective, I should be glad to be put right.

R. CLARK.

BLUE BEARD (9<sup>th</sup> S. vii. 224).—One of the fullest and best works that have been written on the life of Gilles de Rais, called Blue Beard, is by L'Abbé Eugène Bossard. As this authority passed without mention in the above note, the full title may be acceptable: "Gilles de Rais, maréchal de France, dit Barbe-Bleue (1404-1440), par l'Abbé Eugène Bossard ; d'après les documents inédits réunis par René de Maulde, 8vo, Paris, 1866."

W. M. MACKENZIE.

JOAN OF ARC (9<sup>th</sup> S. vii. 268).—Joan's remark about the English is mentioned in one of the first five volumes of 'N. & Q.', but I have not them at hand to refer to. I think the article is entitled 'English Swearing.' When at Hyères some years ago I heard a

boy say to another that my wife and I were two "goddams." The boy did not mean to be overheard, and used the phrase as we do "John Bull" and "Paddy." M. N. G.

[We fail to trace this.]

The desired reference is to be found in Lord Mahon's 'Historical Essays,' the one entitled 'Joan of Arc.'

RICHARD LAWSON.

Urmston.

The question of Joan of Arc and "goddams" has already been discussed in 'N. & Q.' (see 4<sup>th</sup> S. iv. 173; 7<sup>th</sup> S. viii. 288, 415).

EVERARD HOME COLEMAN.

71, Brecknock Road.

"GILL'S LAP" (9<sup>th</sup> S. vii. 228).—Mr. Boys Firmin, the author of an illustrated guide to Crowborough, where I believe he lives, states in his book that different explanations have been given of the term "Gill's Lap." "A very old man of Crowborough," he continues,

"who is now dead, told me about seven years ago that he remembered the trees being planted there when he was quite a boy, and the name was given to the place in consequence of a carter of the name of Gill having there overturned a waggon laden with litter, and that the Earl of Dorset saw from a distance the accident, and said to some persons who were with him, 'Gill's cart has lapped over.'" —Firmin's 'Crowborough,' p. 78.

The Earls of Dorset became dukes in 1720, and the last Duke of Dorset died in 1815, when the title became extinct. If Mr. Firmin's explanation is correct (and it seems more probable than the story of Guilderus), the godfather of Gill's Lap must have been one of the last Dukes of Dorset.

J. A. J. HOUSDEN.

"SUB": SUBSIST MONEY (9<sup>th</sup> S. vi. 246, 354, 435).—This is an expression used both as a noun and a verb, principally by contractors for extensive public works and their staff. As a noun it denotes a sum of money advanced to the navvies, labourers, or workmen for the purpose of subsistence between the regular intervals of payment. As a verb it is, of course, applied to the act of making such advances. It probably came into general use at the same time as "navvy" (*i.e.*, navigator = a labourer employed in the construction of canals), and naturally, when railway construction was commenced in Great Britain, the term had become common among the class of men employed upon such undertakings. The collection of large bodies of workmen in out-of-the-way and sparsely populated districts, and the system of fortnightly payments

adopted, made it a matter of necessity for the employers to advance to their men between these payments small sums of money for the purpose of subsistence, and also as an inducement for them to remain on the works; consequently "sub" became a regular institution among them. The timekeeper is accompanied on his last daily round by a clerk, who carries sufficient money for "sub." It is a common thing for a new hand to start work in the morning, and on the same afternoon to ask for and receive about two-thirds of a day's pay as "sub"; and where men are scarce, or work has to be pushed on with extra vigour, they are allowed to continue this process even daily, the amounts being booked against them by the clerk and deducted on the fortnightly pay-sheets. Nearly thirty years ago, while training for the engineering profession, it was my daily duty to keep time and to "sub" for some hundreds of men engaged on extensive railway and other public works in England, so that I can speak with confidence as to the meaning and use of the expression.

JAMES TALBOT.

94, Royal Exchange, Adelaide, South Australia.

May not the meaning of "sub" be derived from "subordinate"? The term "sub" as an abbreviation for a subaltern officer used to be common enough. I can remember a witty application by Dean Mansel of a quotation from Aldrich's 'Logic' upon this word at the time of the Crimean War in 1854-55:—

*Quinque subalterni totidem generalibus orti,  
Nomen habent nullum, nec si bene colligis usum.*

Several treatises on logic, though quoting the memorial lines precedent, do not give these. Aldrich's 'Artis Logicae Compendium' was originally issued in 1692.

JOHN PICKFORD, M.A.

ST. CHRISTOPHER AND LAUGHTER (9<sup>th</sup> S. vii. 247).—In the Middle Ages, when men took legends for history, they accepted as a truth the assertion that the saint's last prayer was that those who looked on his portrait should be free from storm, fire, earthquake, and such like evils; and so an opinion grew up in England and many other parts of Europe that to escape from such disasters a glance at a painted or carved image of the saint was sufficient. On that account images of him were put in or near the portals of churches, and used as household and personal ornaments. The lines quoted by Mr. E. S. Donovon refer to this. In the *Proceedings of the Society of Antiquaries*, 5 May, 1887, p. 388, the following distich is given from King's 'Gnostics and their Remains,' p. 135:—

*Christophori faciem die quoconque tueris,  
Illo nempe die mala morte non morieris;*  
and in Winkles's 'French Cathedrals,' 1837,  
p. 12, we find

*Christopherum videt postea tutus eris.*

In *De Katholick*, October and November, 1865, there is much interesting information about the Christopher legend, where several verses not unlike the above are given. At Willington, in Bedfordshire, there is an invocation of St. Christopher on one of the church bells (North, 'Church Bells of Bedfordshire,' p. 205). For further incidental information see

*The Antiquary*, viii. 198.

Thiers, 'Traité des Sup.' ii. 383; iv. 219.

*Journal of Archaeological Association*, xxxiv. 127, 192; xxxvii. 184.

Louisa Stuart Costello, 'A Pilgrimage to Auvergne' (1842), i. 233.

Rock, 'Church of our Fathers,' ii. 425.

Lee, 'Hist. of Inquisition,' i. 49.

Didron, 'Annales Archéologiques,' xxi. 121.

Webb, 'Continental Ecclesiology' (1848), 283.

Riley, 'Athos,' 206.

EDWARD PEACOCK.

The belief was that any one who looked at a representation of St. Christopher was safe for that day from an evil death:-

*Christophori Sancti speciem quicunque tuetur  
Ista nempe die non morte mala morietur.*

He was always portrayed of colossal size, and is so painted at the entrance of most Spanish cathedrals, that all may see him. None of the many carved figures of this saint approach in size one which was removed from Notre Dame at Paris in 1785.

It was said that St. Christopher's original occupation was to carry people across a stream, and the legend is that once a child presented himself to be conveyed over. At first his weight was what might be expected from his infant years, but presently it began to increase, and so went on till the ferryman was like to sink under his burden. The child then said, "Wonder not, my friend; I am Jesus, and you have the weight of the sins of the whole world on your back!" Hence St. Christopher is represented carrying the infant Saviour across a river, with the globe in His hand.

St. Christopher has an interesting place in the history of typography, in consequence of a wood engraving of his figure, supposed to be of date about 1423, being the earliest known example of that art. Under it appears the following inscription:-

*Christophori faciem die quamcumque tueris.  
Illa nempe die morte mala non morieris.*

This same inscription was under an ancient

statue of St. Christopher at Saint-Wandrille about which M. Langlois says:—

"Au reste on ne peut être surpris du rôle excessivement important et presque unique que ce saint géant remplissait dans le culte des images, quand on songe qu'on était alors persuadé qu'il suffisait d'envisager la sienne, avec quelque dévotion, pour être garanti, au moins pendant la journée, des plus graves accidens physiques."

In Barnaby Googe's English translation of Kirchmeyer's poem 'Popish Kingdoms' are the following lines:—

Great Christopher, that painted is with body big and tall,  
Doth even the same,\* who doth preserve and keepe  
his servants all  
From fearefull terrors of the night, and makes them  
well to rest,  
By whom they also all their life with divers joys are  
blest.

CONSTANCE RUSSELL.

Swallowfield, Reading.

QUEENS MEMBERS OF THE ORDER OF THE GARTER (9<sup>th</sup> S. vii. 166).—In correcting an error *Truth* has itself fallen into a mistake. It is not the case that Queen Alexandra is the first queen consort who has worn a blue ribbon. In the early days of the Order it was the invariable rule for queens consort to be decorated with the Garter. This was the case with Anne of Luxemburg, queen of Richard II.; Joan of Navarre, queen of Henry IV.; Katherine of France, queen of Henry V.; Margaret of Anjou, queen of Henry VI.; Elizabeth Widvile, queen of Edward IV.; and the Lady Elizabeth, eldest daughter of that sovereign, and afterwards queen consort of Henry VII. With this queen the practice seems to have ceased, though an attempt was made in the time of Charles I. to revive it, when Sir James Palmer, acting as deputy for Sir Thomas Rowle, Chancellor, moved the sovereign "that the ladies of the Knights-companions might have the privilege to wear a Garter of the Order about their arms; and an upper robe, at festival times, according to ancient usage."

The queen apparently approved of this motion, and after some discussion a chapter was appointed to be held for the purpose of deciding "how it were fittest to be done for the honour of the Order"; but owing, as it is supposed, to the civil war, nothing was done therein.<sup>t</sup> It does not seem to have been the usage to admit the wives of all the knights-companions to this privilege, but a considerable number had robes and garters provided for them. Beltz, in his 'Memorials of the Order,' p. cxxi,

\* *i.e.*, keeps mariners from dangers.

<sup>t</sup> Ashmole's 'History of the Order,' p. 218, quoted by Beltz, p. exi.

gives a list of fifty-six princesses of the blood royal and other ladies of high rank, exclusive of the queens consort whose names I have given above, who were created Ladies of the Order between the reigns of Edward III. and Henry VII. Nor is *Truth* quite accurate in stating that every "sovereign, on ascending the throne, becomes *ipso facto* a Knight of the Garter." The reigning king or queen is not a Knight, but the Sovereign of the Most Noble Order.

W. F. PRIDEAUX.

"ANYONE," "EVERYONE" (9<sup>th</sup> S. vii. 205, 294).—MR. ADAMS has always a good reason for his opinion, and everything he writes is entitled to respect, but I venture to think that his deliverance upon this subject is not conclusive. Of the three reasons he gives the first is too fanciful, and the second too far-fetched, to have much weight; and even the third is, in my judgment, overbalanced by the practical utility of the forms advocated. MR. ADAMS says that in these combinations "one" is not on all fours with "body," and this is true, for "body" taken separately is always a noun, whereas "one" is sometimes an adjective. There is therefore less need to distinguish between "any body" and "anybody" than between "any one" and "anyone." Compare the phrases "anyone who likes," "any one particle." The first means "any person who likes," the second "any single particle."

C. C. B.

AN AMERICAN INVASION (9<sup>th</sup> S. vii. 227, 293).—S. J. A. F. gives no instances of the spelling *theater* for *theatre* "some three hundred years ago," quoting only 'The Whole Art of the Stage,' 1684. Against this I would place the spelling of the word in the work of Thomas Beard, "preacher of the word of God in the towne of Huntington," school-master of Oliver Cromwell, entitled 'The Theatre of God's Judgements,' the edition from a copy of which I quote being printed in 1612 by Adam Islip, London.

THOS. WAINWRIGHT.

Did not Morley's 'Life of Cromwell' and Sir Walter Besant's 'East London' appear in instalments in the *Century Magazine*, and is not this magazine partly printed in America? If so, the Americanisms might very easily be accounted for.

JOHN T. PAGE.

West Haddon, Northamptonshire.

FIRST EARL OF HYNDFORD'S DAUGHTERS (9<sup>th</sup> S. vii. 249).—'Kearsley's Complete Peerage,' 1794, states that John, the second baron, was created an earl in 1701, married

Beatrice Drummond, and by her had three sons and three daughters. The eldest of the daughters was married to John Cockburn, of Ormeston; the second to John Montgomery, of Giffen; and the third to Sir John Maxwell, of Nether Pollock, Bart., Lord Chief Justice Clerk; and all had issue.

EVERARD HOME COLEMAN.

71, Brecknock Road.

STONEHENGE (9<sup>th</sup> S. vii. 247).—Borrow seems to have been familiar with this legend (see 'Lavengro,' chap. lx.); and if we may believe a writer in *Le Temps* for 23 January, it is still current among certain classes of country people in England.

BENJ. WALKER.

Gravelly Hill, Erdington.

LAY CANON (9<sup>th</sup> S. vii. 148, 197, 274).—The singing men in Chester Cathedral, and very likely elsewhere, are known as lay clerks. This certainly also applies to Lichfield.

T. CANN HUGHES, M.A.

Lancaster.

AUTHOR OF VERSES WANTED (9<sup>th</sup> S. vii. 228, 315).—The first are in the translation by Josuah (sic) Sylvester (1563–1618) of Du Bartas's (*La Semaine*) 'Devine Weekes and Workes,' but as I have seen them they are printed thus:—

The pretty Lark climbing the Welkin clear.  
Izaak Walton calls Du Bartas the "Divine," and I think Southey has said Sylvester was the best-read poet in James I.'s reign. Perhaps the other verses will be found there.

G. T. SHERBORN.

Twickenham.

DISGUISE OF MAN AS WOMAN (9<sup>th</sup> S. vii. 248).—See *L'Intérmédiaire*, xli. 569, 677, 726, 776, 966; xlvi. 303, under the heading of 'L'Homme Femme Dévoilé.'

F. E. R. POLLARD-URQUHART.  
Castle Pollard, Westmeath.

The well-known case of Boulton and Park (I believe these are the names) may be cited, but the particulars are best forgotten.

C. C. B.

WHITGIFT'S HOSPITAL, CROYDON (9<sup>th</sup> S. vi. 341, 383, 402, 423, 479, 513; vii. 178, 256).—I am sorry Mr. JONAS cannot make up his mind to accept Cartwright as a sufficient authority for the statement that he did not write the 'Admonition to Parliament.' I have now only time to add three more authorities—two in the 'Dictionary of National Biography,' where, in the article on Cartwright signed J. B. M., it is stated that John Field and Thomas Wilcox were

the authors, and in the article on Whitgift signed S. L. the same statement is made. My third authority is Prof. Henry Martyn Baird, of the University of New York, who in his volume on Beza, published in 1899, gives them as authors of the 'Admonition to Parliament.'

S. ARNOTT.  
Ealing.

**CARLYLE ON "MOSTLY FOOLS"** (9<sup>th</sup> S. vii. 108).—Capt. Crowe (in 'Sir Launcelot Greaves'), to the remonstrance of his nephew that all the world would think him mad, made this reply : "Mad ! What then ? I think for my part one-half of the nation is mad, and the other not very sound ; I don't see why I hasn't as good a right to be mad as another man." Chatterton is credited with an observation not unlike Carlyle's. There is another in Smollett ('Ferdinand, Count Fathom') ; and something very similar may be found, if I recollect rightly, in Aristophanes. In this connexion it is perhaps worthy of remark that the census was "made up" on 1 April, All Fools' Day.

THOMAS AULD.

**TOWNS WHICH HAVE CHANGED THEIR SITES** (9<sup>th</sup> S. vii. 206, 273).—I should think that the cases of towns that have changed their sites referred to by L. L. K. must be almost innumerable. In India alone there must be at least hundreds of such cases. The city of Delhi alone has changed its site twice, and the ruins of its former greatness cover a large extent of the neighbouring country. Among many instances in our own islands, that of Sarum is notable.

J. B. H.

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*Benenden Letters, London, Country, and Abroad, 1753-1821.* Edited by Charles Frederic Hardy (Dent & Co.)

In presenting us with a series of letters by "a set of persons who were all more or less obscure in their day, and who have not become famous by the subsequent lapse of a century or thereabouts," Mr. Hardy has been unduly reticent in supplying information. Benenden, in Kent, is known from its proximity to Hemsted Park and Cranbrook, and some of its residents of whom we hear in the book, as the Norrises and the Gybbons or Gibbons, have a certain amount of position. Nothing is, however, told us of the letters now published—where or in whose possession are the originals, and what percentage of them is published. So chary of information has the editor been, that we were for a time disposed to believe the letters an ingenious forgery, and as we read looked out for evidence in support of this view. They are, however, genuine enough ; introduce us to some

interesting individualities, furnish us with interesting glimpses into domestic interiors, and have even some historical value. The contribution by R. W. Cox has a certain Pepys-like quality, though Mr. Hardy has felt bound to excise some of the *naïveté* or crudities of speech which tend to strengthen the idea of resemblance. Against this we do not protest, the less so as the sense of the few suppressed passages can be reached without much intellectual surmise. We do protest, however, against a passage such as the following : "Some passages in his letters—indeed, one entire epistle, which is quite unfit for publication—show how deeply he had imbibed the spirit of that peculiar kind of gross ribaldry which disfigures Shakespeare." This is an unjust arraignment. Compared with his successors, Shakespeare is cleanly ; compared with his successors, he is a model of decency. The things which Mr. Hardy indicts as gross ribaldry were not such to Elizabeth and the ladies of her Court, and we have not to apply to past ages our own squeamishness concerning the outside of a platter which within hides as much impurity as ever. Like Pepys, too, Cox supplies much information concerning the stage, to our knowledge of which the volume is a distinct contribution. We have not verified his allusions, Mr. Hardy having done that himself by aid of the generally trustworthy compilation of Genest.

In reading this, as in perusing similar works, we are struck with the little influence over English society exercised by the terrible tragedy being enacted in France. William Ward, who is practically the central figure, had in his later life to take refuge in France, and experienced something worse than mere inconvenience from the persecuting policy towards Englishmen adopted by Napoleon. In Valenciennes he died at the great age of ninety-three years, and with his death the book comes to an end. In his early life he was a partisan of the French Revolution. It is curious to find this Radical, who for more than the allotted span of life had lived in a Kentish village, having to cross the seas and obtain a personal experience of the working of institutions which had won his abstract admiration. Some contrasts between the acting of Garrick and that of Spranger Barry, supplied by Cox, seem satisfactory and just. The letters have much interest, and their contents throw light upon many obscure periods in the times of the Georges. They may be read, as we have tested, with constant interest, and form an agreeable addition to a class of work in which in England we are not over-rich—correspondence sufficiently continuous almost to do duty for memoirs. A facsimile of Ward's handwriting, neat enough for copperplate, serves as a frontispiece.

*The Social Life of the Hebrews.* By Rev. Edward Day. (Nimmo.)

WHEN the first volume of this valuable "Semitic Series" appeared last year we were able to give it a cordial welcome. Coming from the capable hands of an original researcher like Prof. Sayce, it spoke with authority on the marvels of Babylonian discovery. We ought not to complain, perhaps, if the second issue of the series hardly attains to the same high level. Mr. Day, whose name is new to us as a writer in this branch of science, is no doubt a careful compiler of results already obtained. He has acquainted himself diligently with all that the most recent dictionaries of the Bible—and they are

many—have said on Hebrew life and customs; but we miss the creative faculty, the scholarly instinct, which can make what would otherwise be a dull book one of living interest. He divides his volume into two parts—the social life of the early Hebrews, called for shortness 'The Time of the Judges,' and that in 'The Time of the Monarchy'—tracing under each the influence of the clan, the family, and the environment upon the manners, morals, and laws of the Chosen People. Some of Mr. Day's *obiter dicta* we cannot quite away with. We cannot believe that "the modern picnic is undoubtedly [!] a survival of such primitive gatherings" as the old sacrificial feast in honour of Yahveh, "just as the New England donation-party [whatever that may be] is a survival of a later custom, that of sending a portion of the victim slain to the legally constituted priest." This at all events, we venture to think, is a discovery of Mr. Day's own. Again, it is quite possible to explain the spirit of Yahveh as an overpowering influence urging a man to strange action or enterprise, as in the case of Samson, without calling it "a *demonic power*." It is not very illuminating to be told that in times of sickness "ordinarily, when circumstances allowed of it, nurses were employed. Games were played by the children, and pet animals were common. The love of the husband and father was not unconfessed," and so on. Surely nobody ever doubted that the Hebrews were human.

That Mr. Day is an American writing for Americans we are not allowed to forget for long; *e.g.*, this rendering: "He taketh the poor from the *city-dump* and maketh him to sit among the nobles." This is verily the Psalter down to date! Indeed, the writer makes no effort to rise above the slip-shod of the tramcar. "We wonder," he says, "whether the sick and famished man survived the two raisin cakes which were *fed* him." Can we feed a man a cake? That much is to be desired in the matter of style will appear from the unfortunate sentence with which the book begins—enough to deter any wavering reader: "The designation of the period of Hebrew life which is considered in this part of the present work is not as easy as it at first thought seems, for the term here employed, the usual one, is misleading, though perhaps not as misleading to many as some other might be!"

*Notes on Dan and Scorpio and Sagittarius.* By J. M. Lawrence. (Banks & Son.)

WHEN we took up this brochure on Biblical astrology we suspected we should soon come on the Druids, and Anglo-Israelites, and Dr. Cumming. We were not mistaken. But we felt that we were too inveterately prejudiced to give it a fair criticism, especially when our eye fell on the equation of Saxons with "Isaac's sons."

*Journal of the Anthropological Institute.* New Series. Vol. III.

A SPECIALLY interesting volume of the *Journal of the Anthropological Institute* opens with the report of the annual meeting and with the address of the President, Mr. C. H. Read, F.S.A. Following this comes a very valuable article by Mr. H. M. Chadwick, M.A., on 'The Oak and the Thunder God.' The historical portion of this deals at some length with the worship of the thunder god among the Northern peoples, and with the question of tree sanctuaries in Scandinavia, Germany, and elsewhere. Association between the oak and the

thunder god prevailed among the *Prussians, Germans, Kelts, Romans, and Greeks.* Mr. Frazer's theory that the oak was not merely the symbol or habitation of the god, but was itself the object of worship, is not fully accepted, Mr. Chadwick holding that the thunder god was supposed to inhabit the oak because it had formerly been the dwelling-place of his worshippers. Mr. A. L. Lewis has an interesting communication on 'The Stone Circles of Scotland,' and Dr. Kingston an important contribution on the contents of caves near Knysna, in South Africa. Other essays, each of which merits special notice, are included in a work with which many of our readers have long been familiar. The society is doing noble service, being worthily supported in so doing by the aid of a few men of means. Thoroughly to carry out its schemes requires an accession of members. Its special need is for working Fellows, who will carry out in different parts of the world the kind of exploration for the undertaking and due conduct of which it was established. Its home is at 3, Hanover Square, W., where those interested in anthropological pursuits may communicate with Mr. J. L. Myres, the secretary, or Mr. A. L. Lewis, the treasurer.

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F. J. P., Boston, Mass. ("Straight off," *ext.* p. 239).—We think this phrase is authorized in England, but are open to correction.

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[P<sup>o</sup> S. VII. MAY 11, 1901.]

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LONDON, SATURDAY, MAY 11, 1901.

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Notes.

ADAM BUCK.

SUFFICIENT interest has lately been shown in the works of this deceased artist to induce me, in the interest of collectors, to try to find out something more about him than the few dry lines given us in Redgrave, Bryan, Graves, the ‘Künstler Lexikon,’ &c. The remark by Dr. Nagler that “the day of Adam's death being unknown must satisfy” only made me more decided on discovering it, with the result that, though the day cannot be fixed, at least I have the year and place. My query naturally began in ‘N. & Q.’ but to that in 8<sup>th</sup> S. vi. 107 no reply came. On the very kind suggestion of Mr. Catterson-Smith, of the Royal Hibernian Academy of Arts, to whom I am indebted for the pains taken by him in research into Adam Buck's work, I put my query in the hands of the editor of the *Cork Constitution*, and through his courtesy much which had been forgotten has been recovered. The ‘Curiosities of Literature’ and those of history have been written. And surely those of fashion in all tastes may be of equal interest; and so I hope some readers of ‘N. & Q.’ will find it of service to know something more about the artist I write of.

Allowing for a certain hardness of drawing—the fashion of his day—with his pencil, Adam Buck's work abounds in feeling, notwithstanding Redgrave's assertions to the contrary; and before his composition is blamed, we must remember the stiffness that encircled the Greek period as reproduced in this country, in female dress, architecture, and furniture. When we look on such examples of Buck's as ‘Mama at Romps,’ and note the exquisite touch, truthful drawing, and high finish, the charm that surrounds such a refined work must be admitted. Curiously enough, the ‘Dict. Nat. Biog.’ has no note of Adam Buck.

Adam was the elder of the sons of Jonathan Buck, a silversmith of Castle Street, Cork, and was born there in 1759. There were also two sisters: one lived and died a maiden lady at Cork; the other became Mrs. Morrison, and resided in London. Adam's brother Frederick appears to have studied portrait painting in small, as did Adam,\* but, as we shall see, it was Adam's coming over to London that brought him into notice as a miniature painter. He was then thirty-six. Still the subject of my sketch was busily employed in his native town in painting portraits in small in water colours, with strongly marked outlines, and containing spaces filled in flat washes. He never exhibited at the Royal Hibernian Academy; in fact until 1795, when he was in London, he never seems to have exhibited either in Ireland or England. And indeed only once was he represented at all in Ireland, and then it was at the third exhibition of the Hibernian Society, which was held in the Parliament House during 1822, in a “portrait,” No. 174. Amongst the miniatures in the Sheepshanks Gallery of the Victoria and Albert Museum in London is a portrait of himself, in which he is shown as a man about forty-five years old, having intelligent eyes of a kindly expression; this is dated “1804,” and signed, as his habit was, “Adam Buck.” In 1795 we find him residing at No. 174, Piccadilly, and thence he sent his first exhibited pictures to the Royal Academy, then under the presidency of Benjamin West. For the thirty-eight years succeeding—1800 the only exception—he annually exhibited there, the total number of works sent being 171. During those years he lived in London, and we find him exhibiting also at the British Institution (six) and at the Society of British

\* Redgrave mentions Frederick as a miniature painter, as also does Mr. Propert in his admirable introduction to the Burlington Fine-Arts Club catalogue of their miniature exhibition of 1889.

Artists in Suffolk Street (eight). Of those exhibited at the former, two, viz., 'A Roman Lady prepared for the Bath' and 'The Origin of Painting,' had been previously shown at the Royal Academy, as had two of those shown at the Society of British Artists.

Adam was married, and, as his nephew Adam writes to me, "to a very handsome person, and the idol of her husband." Her portrait in small is in my informant's possession, and is, he says, "a charming picture." They left two sons, Alfred and Sidney; and only the latter appears to have continued his father's profession, living in London. Besides the 181 portraits and drawings Adam exhibited in London, he was very busy as a teacher of portraiture. At the time (1812) he was residing at 19, Frith Street, and judging by the numerous examples engraved—mostly in stipple—after him in colour that the demand has lately brought to light (only one that I have seen is after an exhibited work), he must have been in great request. In addition to his teaching and his exhibition work, he found time to bring out his work on 'Paintings on Greek Vases.' All these drawings, to the number of one hundred, were from the originals; and he was his own engraver. This work, which he brought out as a continuation of Sir William Hamilton's on a similar subject, must be very scarce, as I have tried in vain for some years to obtain it, and there is no copy in the British Museum. He also brought out a series of pictures in illustration of the 'Progress of Life.' After twelve years he left his residence in Piccadilly, going in 1807 to 59, Frith Street, moving the year following to No. 19, and here he remained for five years. His next move was to 14, Bentinck Street, Manchester Square, but after a three years' tenancy here he changed to No. 17, living there five years. The three succeeding years we find Adam very unsettled, moving each year: first to 72, Margaret Street, Cavendish Square, next to 10, Upper Seymour Street West, and thence to No. 15. This was his last move, for in 1833—the year of this move to No. 15—news of his death in London was received by his brother Frederick. He worked to the end, for this year he sent three portraits to the Royal Academy and two to the Society of British Artists. His wife and children survived him. After having thus reviewed all that is possible of a busy artist's life we know very little. But with 'N. & Q.'s' permission some may read with interest what I have noted, and the time spent in attempting to write the omitted monograph will not be quite thrown away.

#### A COMPLETE LIST OF ADAM BUCK'S EXHIBITED WORKS.

##### *At the Royal Academy.*

- 1795. Portrait of a gentleman and family (Mr. and Mrs. White); a drawing.
- 1796. A drawing; a miniature; a drawing.
- 1797. Portrait of a young lady; a lady and family; a miniature of a lady and son.
- 1798. Portraits; two miniatures.
- 1799. Portrait of Master Parker, the musical child; a drawing; portraits.
- 1801. Portraits of a lady and gentleman; portrait of a lady; ditto; miniature of a lady; ditto.
- 1802. Portrait of Mrs. Mountain, vocalist and actress (1768-1841); portrait of a lady and child; portrait of a lady; a lady and child; a lady; The Origin of Painting; portraits of two ladies.
- 1803. The Earl of Cavan; the Countess of Cavan; Mr. D. Pancefort; Lady H. Lambert; Lady A. L. Lambert; a young lady; ditto.
- 1804. Miss Farquhar; Miss Pope; Mr. and Mrs. and Miss Harrison; H.R.H. the Duke of York; a lady; ditto; Miss Adams.
- 1805. A lady; Mrs. Buck (miniature), Adam's wife; Master Morrison, Adam's nephew; Miss Middlemin; Miss Hewes; the Hon. Mrs. Stewart.
- 1806. A lady; a gentleman; design for a portrait; Madame Gautherst, professor of the violin; a lady; a lady (miniature); ditto; ditto.
- 1807. Miss F. George; a lady; Countess Cowper; her son Lord Fordwich; a lady; Mr. George; a child; a lady (miniature); a subject.
- 1808. A favourite domestic; a young gentleman; a Roman Lady prepared for the Bath; Lieut.-General Baron Hompesch, with an emblematical background; design for portraits; a lady; a young lady.
- 1809. A child; Awake (this is elsewhere as A Wake!); the Rev. C. E. Stewart; Mrs. Murray, late; Miss Gayton; Psyche at the couch of Cupid (engraved in colour); Psyche with the casket.
- 1810. Mrs. Lowe, in the ancient Greek costume from classical authority; a lady in ancient Greek costume; frame containing Miss Grote, Misses Hope and Langston; a lady; a gentleman.
- 1811. Mr. G. Conner, East Indian Artillery; Madame Bertinotti; Radicati in the character of Phaedra; a lady; Capt. Sir John Yeo, R.N.; a child.
- 1812. H.R.H. the Duke of York; a young gentleman; a portrait; design for a portrait; Miss Metcalfe.
- 1813. A lady; a Venetian lady and her daughter; a gentleman.
- 1814. Portraits of a family, with the bust of a deceased child.
- 1815. A lady.
- 1816. A lady.
- 1817. Two sisters; two brothers; Lord Cochrane; Mr. Cobbett; Sir Francis Burdett; Mrs. A. L. Edridge.
- 1818. A gentleman; Major Cartwright; a young lady; a child; a lady and child; a gentleman; a lady; ditto.
- 1819. A family; Mrs. J. Burke; Mr. and Mrs. Rogers and family.
- 1820. Masters Charles and Henry Lemann; John Cam Hobhouse, M.P. for Westminster; Mrs. Charles Craven and son; a lady; the children of Arthur Brown, Esq.; a gentleman; a young lady; a lady.
- 1821. A lady and her son; a lady; ditto.

oung lady ; a young gentleman.  
a Orde ; his son ; a young lady.  
ster Frederick Raikes.  
idy and her daughter ; a family ; Hugh  
herty, Esq. ; Hugh Doherty, Esq.  
ldren of John Burke, Esq. ; Lady Chat-  
neral the Earl of Cavan ; a gentleman.  
amily ; a lady ; an officer ; a lady.  
e children of the late Judge Fullerton ;  
quality ; a lady ; a child ; a lady ; a  
bleman.  
traits of the same child ; Mrs. C. Wilkin-  
ild ; an East Indian young lady ; part-  
ly of J. G. Ravenshaw, Esq., with their  
rgiana.  
son ; Miss Hammersley ; a child ; Mrs.  
and her son ; his son.  
traits of a family ; part of a family, with  
pony.  
Album ; E. W. Tuson, Esq. professor  
, and family ; Bacchanalians (a sketch) ;  
a lady.  
trait of a lady ; John Burke, Esq.,  
ie 'Peerage,' and his son ; the children of  
Turquand, Esq., of India (here note  
9 is misprinted 936 in the catalogue).

*At the British Institution.*

ther and sister ; The Key ; Carelessness ;  
The Origin of Painting (see R.A. 1802).  
oman Lady prepared for the Bath (see

society of British Artists, Suffolk Street.  
am and Eve, after Fuseli, R.A. ; Sketches  
its of a family, with the bust of a dead  
(this reads like the R.A. 1814 pic-  
rait of a young lady.  
dy ; an East Indian lady.\*  
tudy ; portraits of the same child.\*

k's works unexhibited I am aware  
forty or fifty that were engraved  
ed in colours.

HAROLD MALET, Colonel.

## JGH MONDAY MUMMERIES.

(Concluded from p. 324.)

llowing variant of the play, which  
en down for me by J. H., a Kirton-  
y man, who before his marriage  
one of the performers, contains the  
eve" in connexion with a hat :—  
not much *sleve* left in the lining.  
ilk," or "sleave," formerly meant  
floss-silk used for weaving ; and  
e quotations given by Nares in his  
' under 'Sleave-silk' we find :—  
bank with daffadillies dight,  
h grass like *sleave* was matted.

"Quest of Cynthia," p. 622.  
as "sleave-silk flies" (sonnets, 'The  
47). In the plough-jag's play it  
em to signify either silken fabric, or

\* Exhibited at the R.A. 1829.

the nap on such a fabric when woven with a  
satin-like surface.

## PART I.

Good evening, ladies and gentlemen all,  
Xmas being a merry time  
We thought we would give you a call :  
And if you will listen  
To what I have got to say,  
For in a short time there will be  
Some more pretty boys and girls this way.  
Some can dance, and some can sing ;  
By your consent they shall come in.

## PART II.

In comes a recruiting sergeant,  
As I suppose you are.  
You want some bold militia men,  
To face the rageing war.  
We will bravely face the enemy,  
And do the best we can,  
And if they don't prove civil,  
We will slay them every man.

PART III. (*Lady sings.*)

In comes a lady bright and gay,  
Good fortunes and sweet charms ;  
I've scornfully being thrown away  
Out of some lover's arms.  
He swears if I dont wed with him,  
As you all understand,  
He'll list all for a soldier,  
And go to some foreign land.

*First Man says.*

Pray, madam, if them be his thoughts  
   let him go,  
He never means to wed with you,  
But prove your overthrow.  
When poverty once begins to pinch,  
In which it will some day,  
He'll have another sweetheart  
And with her he'll run away.

*Lady.*

Thank you, kind sir, for your advice  
Which you have given to me.  
I never meant to wed with him,  
But have him for to know  
I'll have another sweetheart,  
And along with him I'll go.

*4th Man.*

In comes I, King George,  
With courage stout and bold :  
With this bright sword I won  
Ten thousand pounds in gold.  
I fought a fiery dragon,  
And brought him to the slaughter  
And by that means I won  
The queen's eldest daughter.  
I 'ashed him and smashed him as small as flies,  
And sent him to jamacia to make mince-pies.

*2nd Man says.*

Thou 'ashed me and smashed me as small as flies,  
And sent me to jamacia to make mince-pies.  
Hold thy lies or my blood will rise !  
If thou art the King I dare face the.

Then arises a duel between the 2nd man and the  
King. The King knocks the 2nd man down.

*King.*

Five pounds for a Dr.

No Dr. under ten.      *Dr.*

Ten pounds for a Dr.      *King.*

In comes I, the Dr.      *Dr.*

How comes you to be the Dr.?      *King.*

By my travels.      *Dr.*

Where have you traveled from?      *King.*

From the fireside to the bedside, and from the bedside to the old corner cubbard, where there I have had many a nice bit of pork-pie and mince-pie, that makes me such a bold fellow as I am.      *King.*

What can you cure?      *Dr.*

Almost anything.      The itch, the pitch, the palsy, gout,  
Pains within, and aches without.  
If this man 'as got 19 diseases within him I will  
fetch 21 out. Take hold of this bottle while I feel  
on this man's pulse.      *King.*

Where do you feel on his pulse?      *Dr.*

Where it beats the strongest.  
This man 's not dead he his only in a trance.  
Rise up my good man and have a dance.  
[The lady and the 2nd man dances.

*6th Man.*  
In comes poor old lame Jane  
Leaping over the meadow;  
Once I was a blooming girl,  
But now I am a down old widow.  
You see my old hat has boath greacey and fat,  
And that you can tell by the shineing;  
There his holes in the crown, and holes all round,  
And not much sleeve left in the lining.

*Then all sing.*  
Good master, and good mistress,  
As you sit round the fire,  
Remember us poor plough-boys  
That go through mud and mire:  
The mire is so deep,  
And the water runs so clear:  
We wish you a merry Xmas,  
And a happy New Year.

When a portion of this play was acted by very young lads a few years ago, "the Doctor," who then found the patient's pulse in his shin, wore a top hat that was much too large. This imposing headgear lent him an appearance which was all that could be desired when it was held up by his ears, but at certain disastrous moments these supports would fail, and sudden eclipse overtake the actor. It must be owned, however, that while wrestling with the difficulties thus caused, and throughout the whole scene, he, like his companions, succeeded in preserving

a funereal gravity of deportment. It was only from the sense of the words uttered, not from intonation or gesture, the spectators could gather that they were witnessing a drama which had been conceived in a certain spirit of levity. Even the allusion to porkpie failed to evoke a gleam of animation.

The wife of J. H., who supplied this dialogue, was once much alarmed when she was a girl living as a servant at Walton-le-Dale, near Tattershall, for a man disguised as a sheep (see 'Christmas Tup,' 'N. & Q.', 9<sup>th</sup> S. ii. 511) opened the outer door of the house, in which she happened to be alone. He was one of a set of plough-jags; but she could not describe his mates and their costumes, for, startled and afraid, she "banged the door to," to keep the gang from entering. Usually "the lady," "lame Jane," who represents a rough old woman with a besom, "the soldier," and "the king" are dressed with some regard to character. The plough-jags with no spoken parts, who used to be the bullocks drawing the plough, or sometimes sword-players, it may be, should, properly speaking, wear very tall beribboned hats, with white shirts over their other clothes. These shirts should also be trimmed with ribbons and other ornaments; but the garments are seldom seen now—perhaps because white linen shirts are at present rarely kept for wearing on high days and holidays by the men themselves, or by the friends from whom they can borrow. The fool should be dressed in skins, or in snippets of brightly coloured rags, and should be armed with a bladder at the end of a whip, or some such weapon.

The "fool-plough," "fond-plough," "stot-plough," or "white-plough" was once well known in the north of England, where it may probably yet be found. The Gloucestershire mummers still give a representation evidently traceable to the same source as the Lincolnshire dramas; and in the Isle of Man, too, the "White Boys" enact, or not many years ago enacted, an allied play during Christmas week. A writer in the *Queen*, 1 January, 1898, thus describes a scene once familiar in farmhouse kitchens:—

"Local etiquette demands that the whole household should witness the performance, and notwithstanding that the youthful actors are covered with confusion, their parts are gone through bravely. The scene now in my mind suggests a troop of masked boys all oddly dressed in white, wearing high headdresses, and each one carrying a long sword. There was a terrible death scene, in which the headdress generally falls off the victim's head, at the same time divulging his identity. This was apt to produce great confusion among the actors, and voluble titters from the servants. It was always the same play, which never grew stale, and

here was no stage or scenery. It generally began very suddenly, and ended with the death of the hero."

In the best of these dramas, which still preserve the combat, the dead man is revived by the doctor, a detail which folklorists regard as of hoary antiquity. The warriors may call themselves St. George, King George, Foreign Traveller, Recruiting Sergeant, Turk, Indian King, or any other title which will take with the audience, but the death-scene is in reality a survival from the days when the decline and decay of winter, and the reactivation of energy in the spring, were represented in the struggle and the awakening to life of the defeated man.

The practice of going about with a plough was once common in Germany. In the sixteenth century the implement had an artfully arranged fire burning on it, and in some villages it was dragged about till it was burnt to pieces, as we learn from Mannhardt's 'Baumkultus.' Another German custom was for young women to be harnessed to the plough by lads, who drove it finally into a stream, and then led the dripping team to feast and dance. This was an Ash Wednesday sport. When Mannhardt wrote his book the fashion of yoking girls to the plough still prevailed at Neustadt in Lower Franconia, where a plough-feast was held every seventh year in the month of February. Whether it is still observed I am unable to say. In Stanzenthal in Tyrol the plough went round at Easter, but in some places Whitsuntide was the proper season. The plough is, or was, also taken about during the carnival in Carinthia, and the custom has been observed near Paris. In Denmark, at the end of the last century, New Year's-side was the proper season for going round with the plough (Mannhardt, 'Baumkultus,' p. 553, 557, 558, 559). It should perhaps be added that driving a plough drawn by girls into water is probably another form of the practice of ducking the statues of saints to ring rain for the benefit of growing crops.

A figure named "Carnival"—or its ashes—or a representation of Judas, is flung into a stream or sea by some Christian nations, and his ceremony is held to be an adaptation of old heathenism to modern beliefs. The puppet once represented the outworn and winterly season, and it was cast into the element which promotes revivification, growth, and fertility. MABEL PEACOCK.  
Kirton-in-Lindsey.

THE RIVER CAM. (See *ante*, p. 336.)—GRANTHAM TOM asks on what grounds I

asserted that the river now called the Cam formerly bore the name Granta. I had imagined the reasons to be so notorious that it was needless again to specify them. Perhaps it may suffice to give three brief ones. In the first place, the stream above Cambridge still continues to bear its ancient name of Granta, and a village on its banks two miles from Cambridge is called Granchester, thus marking the site of a Roman castrum on the Granta. Then in the 'A.-S. Chronicle' the town is not called Cambridge, but Grantabrycg, Grantebrycg, and Grantanbrycg. Also in the earliest charters Cambridgeshire is called Grantebrigise Comitatus and Grantebrigeshire, which became corrupted into Cantebruggescr, which first appears in a charter of 1142, thus giving the date of the commencement of the change that suggested the antiquarian figment Cam, which has now replaced the ancient name Granta. This was doubtless supported by the Celto-Latin Camboritum, appearing in the fifth Itinerary, but this has no etymological connexion with the present name of the town, if indeed the names refer to the same place.

ISAAC TAYLOR.

BELL INSCRIPTION AT PUNCKNOWLE, DORSET, OF DATE 1629. (See 3<sup>rd</sup> S. vii. 137.)—

"Hethatwilpvrchashonorsgaynevstantient-lathersstilmayntayne."

I sent the above to Mr. Henry Bradley for the 'N.E.D.', in case any confirmation of the word "lathers" was forthcoming. He replies with the following excellent suggestion. I should suppose, however, that the inscription has been rightly read, but that it is wrong on the bell, as such inscriptions so frequently are:—

"I dare not put in the word *lather* on the authority of the inscription, but send you the suggestion that the word may have been misread. 'Ancient Fathers' style' would make sense, and the mode of expression is quite usual in the seventeenth century."

J. T. F.

Durham.

HEREDITARY OFFICIALS.—The devolution of manly offices on the gentler sex by feudal succession has its inconveniences, which may be elucidated by an examination into the descent of the elevated official named Lord High Chamberlain, a nobleman not often called upon to exercise his very dignified duties, the Lord Chamberlain of the Household being more before the public. The more important of these two offices, so similarly named, is at present, so to speak, merged between rival claimants. The office

was granted by King Henry I. to a De Vere, and from the Earls of Oxford it fell by a lady heir to Bertie, Lord Willoughby D'Eresby, who then, not obtaining the earldom of Oxford, was created Earl of Lindsey, and by another lady it passed to the Burrells.

Again, by further failure of the male line, the office became vested jointly in two sisters, now represented by the Earls of Ancaster and Carrington. But meanwhile an unbroken stem had survived, for the last Bertie, as Duke of Ancaster, left two sisters. The elder married a Burrell, as above, the younger married the first Marquis of Cholmondeley; so the present marquis, who equally represents the De Veres, officiated as Lord "High" at the State opening of the present Parliament by our King Edward VII. and I. The public have not been informed whether the marquis acted by special royal appointment as representative of the "joint" claim held by two earls, or in his own right of a whole "third" as against a divided unity. FITZ-GLANVIL.

**FORTY-SHILLING DAY.**—I am indebted to the *Antiquary* for April for the following, and as the custom has not been noticed in 'N. & Q.', I send it for publication therein:—

"A curious custom, known as Forty-Shilling Day, prevails at Wotton, Surrey, and was observed in February. A former resident, Mr. William Glanville, left under his will 40s., the condition being that on the anniversary of his funeral the village boys should attend in the churchyard, and, with one hand on his tomb, recite by heart the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, read the fifty-eight verses in 1 Cor. xv., and afterwards write two verses from the chapter by dictation. Seven lads were successful in winning the 40s., and they performed their task creditably, though nervousness was responsible for one or two mistakes. After the ordeal the lads were entertained to dinner by the village squire."

EVERARD HOME COLEMAN.  
71, Brecknock Road.

**WITCH SUPERSTITIONS IN THE REPUBLIC OF COLOMBIA.**—It is always very difficult to get people to tell their superstitions—if they really believe them—but I found witch superstitions took at least a couple of years longer to extract than other kinds.

The reason given for declining to talk on the matter used to be "that the priest had forbidden it"; which, however, if true, would have held good always; and as I did get at the beliefs—or some of them—on this matter in time, I suspect this was not the real objection.

I heard things from various quarters, but all prefaced by a pause, and then the Spanish saying: "No hay que creer en brujas, pero que las hay! las hay!" (One is not to believe

in witches, but for all that there *are* witches; yes! there *are*!) The first sort of witches take several shapes, generally a vulture, a turkey, or a fox. If in bird form, they fly very rapidly—they fly to collect news—and perch on the tops of houses, tearing holes in the thatch to look through (few houses in country places have ceilings); they also watch, in this way, to carry off unbaptized infants.

The other kind of witch stops at home, and does not change her shape, but is chiefly occupied with the manufacture of toads, snakes, and reptiles of different sorts, which are somehow caused to enter and live inside other people's stomachs.

A witch may be discovered in three ways.

1. By setting a trap of certain herbs and sprinkled mustard disposed on the floor of the house in the form of a cross; then if the witch comes at night in the shape of a bird and starts tearing off the thatch to come down through the roof, as soon as the hole is made and she sees the herb cross she will fall through and resume her human shape—minus clothes, of course.

2. If the witch be supposed to be ranging round outside the house in the form of a four-footed beast, somebody must open the door and call the creature, saying: "Go away now, but come back in the morning; then I will give you a bag of salt, or sugar, or something of that sort." Next day the witch in her own shape will knock at the door and say: "Well, where's that bag of salt, &c., you promised me last night?"

3. The third plan is simpler, and consists merely in looking at the suspected person and cursing her in one's heart, when, if a witch, she will grow ashamed and slink off in confusion. This is not recommended, because, should one curse the wrong old woman, the curse takes effect on the curser, and not on the cursed.

IBAGUI.

[See 'Animals in People's Insides,' ante, pp. 222, 32.]

**FORTUNE-TELLING AT BIDEFORD.**—An artist of note living at Ilfracombe writes to a friend in London on a subject which very strikingly illustrates the fact that the fashionable ladies who consult fortune-tellers and wizards in Bond Street are not alone in keeping up old superstitions. He says:—

"I enclose a cutting from the *Western Morning News* of to-day [11 April] which will interest you as showing how hard superstitions die. Slade, as you may remember, is a village close to Ilfracombe on the road to Lee. When I was ill a few years ago at Clovelly an old fisherman who was a friend of mine had a serious interview with me with the object of

persuading me to dismiss my doctor and send for the White Witch, who was a man. I never could be quite sure that he did not believe in himself. 'At Bideford yesterday Sarah Sayers, widow, of Silver Street, Bideford, was charged with pretending to tell the fortunes of William Hewitt and his father, of Slade, Ilfracombe. On 9 February young Hewitt went to Bideford to see Mrs. Sayers about his father, who was ill, and, he feared, ill wished. Sayers agreed that that was so, and that the son was also overlooked. She would cure them both for 3*l.* 3*s.* He paid her 1*l.* 10*s.*, and she promised to visit Ilfracombe on the Monday following, and that [sic] Hewitt must meet her. He did so, and on the way home told her he had lost a pig and some poultry, and another pig he had was not worth anything. She went to the pigsty, and also to the fowls' house, and sprinkled some powder there to cure them, and Hewitt paid her a guinea. Then Sayers gave him some little bags, telling him the whole family must wear them round their necks. Going back to the father's house she gave him a little bag, and said they must tell no one for a month. She said Hewitt, the father, had been overlooked by his master and mistress, Mr. and Mrs. Slee. They had been very kind to him. The woman was paid 12*s.* by Mrs. Hewitt. In cross-examination the witnesses admitted that the Hewitts did get better. The defence was that Sayers had only done what she was asked to do, and that she did not mention either Mr. or Mrs. Slee. She was fined 3*l.* and 1*l.* 18*s.* costs.'"

O.

**Querries.**

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**HATELY FAMILY.**—I should be obliged for information concerning the pedigree and birthplace of the Scottish family of Hately, who bear as their crest an otter's head erased. Who is their senior representative? How do they connect with the Bethune and Balfour pedigrees, and where can I find published particulars?  
NEIL WYNN WILLIAMS.

**NELSON'S DEATH.**—Can any one tell me how it came to pass that Mr. W. E. Davis, a competent artist, happened to be on board the Victory at the battle of Trafalgar, and could make a very interesting picture of Lord Nelson's death in the cockpit of the ship? The picture now hangs in Greenwich Hospital, and the well-known engraving taken from it is the only authentic record of the sad event. The scene on the deck by West, P.R.A., is highly theatrical, and not true to what really happened.  
ALFRED GATTY, D.D.

**JEAN LE MANIQUE.**—In the edition of Monstrelet's 'Chronicles' which Smith, of

Fleet Street, published in 1845, in the footnote on p. 137 reference is made to an epitaph on Jean le Manique, le Sieur de Boucicault, Maréchal de France, Comte de Beaufort, and Vicomte de Turenne. Could you kindly inform me from what authority the commentator derives his knowledge, where that epitaph is, and of what words in full it consists?

DION BOUCICAULT.

34, Duke Street, St. James's.

[We have encountered a Rue or Place Boucicault in one of the cities of Touraine or Poitou, we forget which. ? Poitiers.]

"**GREAT BRITAIN**" VERSUS "ENGLAND."—In his 'Journal to Stella,' under the date 2 December, 1710, Swift says:—

"Steele, the rogue, has done the impudentest thing in the world: he said something in a *Tatler* [No. 241] that we ought to use the word Great Britain, and not England, in common conversation, as 'The finest lady in Great Britain,' &c. Upon this Rowe, Prior, and I sent him a letter turning this into ridicule. He has to-day printed the letter, and signed it with J. S., M. P., and N. R., the first letters of all our names."

Is this the earliest known instance of the protest? "Great Britain" was of course employed much earlier (see 'H.E.D.')".

H. T.

**ST. GILES'S CHURCH, NORTHAMPTON.**—I have a newspaper extract which states that down to 1489 the mayor and burgesses of Northampton met in St. Giles's Church, and did their municipal business there. Will some reader kindly oblige me with the authority for this statement?

S. O. ADDY.

**N. OR M. IN THE PRAYER BOOK.**—Can you tell me if there is any other explanation of these letters being used in the office of baptism than that usually given, viz., that N. stands for name (*nomen*), and M. is really NN., the double letter signifying the plural?

J. A. D.

[See 1<sup>st</sup> S. i. 415, 476; ii. 61; iii. 323, 437; 2<sup>nd</sup> S. xii. 204; 4<sup>th</sup> S. xii. 204; 5<sup>th</sup> S. vii. 80; x. 513; 7<sup>th</sup> S. iii. 105, 217, 315, 417; v. 513; vi. 113.]

"**PAMINA AND TAMINO.**"—In Goethe's 'Hermann and Dorothea,' Hermann complains that when he called at Minna's, that cultivated family talked of "Pamina and Tamino," and laughed at him for a clown because he did not understand what they meant. I am in the same strait. What did they mean? If Hermann miscaught the names, what is the correct form?

F. M.

**SIR SIMEON STEWARD.**—In the Bodleian (MSS. Rawl. Poet. 147) there is, in a collection of poems from various hands, a poem ascribed

to the above. He is supposed to have been of a Northamptonshire family, and educated at Cambridge. Can any reader give me the dates of his birth and death, or even the century in which he flourished? The poem is 'The Faery King,' and it has been suggested that the author was a Sir Edmond Steward.

MEGAN.

**LATIN MOTTO.**—In H.M.S. Defiance (torpedo school for instruction of men and officers in electricity, wireless telegraphy, &c.) there appear in different situations these two variants: "Scientia fiducia plenus provocare," "Scientia fiducia plena provocare." There are no case-accents or stops. Can any one give me a translation, parsing, or parallel of either?

FRANCIS J. ODELL, Chaplain R.N.  
H.M.S. Defiance.

**CANADIAN BOAT SONG.—**

From the dim shieling on the misty island  
Mountains divide us and a world of seas;  
But still our hearts are true, our hearts are Highland,

And in our dreams we see the Hebrides.  
Tall are those mountains and those woods are grand;

But we are exiles from our fathers' land.  
There must be a peculiar charm about a stanza which has had a fascination for men of so diverse temperaments as Norman Macleod, Robert Louis Stevenson, and Mr. Chamberlain. But why do they quote it as above from Sir John Skelton's weakened version of the song, and not from Lord Eglinton's translation as given in *Tait's Magazine* for 1849, p. 366?—

From the lone shieling on the misty island  
Mountains divide us and the waste of seas;  
But still the blood is strong, the heart is Highland,  
And we in dreams behold the Hebrides.  
Fair these broad meads, these hoary woods are grand;

But we are exiles from our fathers' land.

It is difficult to understand why Skelton should have thought it necessary to recast, and by each change to spoil, these fine lines. Where was his version printed for the first time? Is the supposed Gaelic original as mythical as the original of Macpherson's *Ossian*? P. J. ANDERSON.

University Library, Aberdeen.

**SOMERSETSHIRE BALLAD.**—Some forty years ago a friend of my family used to repeat a ballad commencing "From a nate little village in Zummerzettshire," indicative of the woes of one Tony Lumpkin, who came up to London to find his uncle, forgot his name, but, as uncle was uncle, asked where he lived, and was directed into a pawnbroker's shop,

where, however, the occupant refused to acknowledge kinship, and promptly ejected him on hearing that he had come up because they had "all got the maassels in Zummerzettshire." Can any of your readers tell me where this ballad may be found?

ALGERNON WARREN.

**ARMS OF SCOTLAND.**—On 20 February, 1471, King James, with advice of his three Estates, ordained that in time coming there should be no double treasure about his arms ('Extracts out of the Unprinted Books of Parliament'). Did this take effect? I cannot remember ever to have met with the royal seal minus this precious charge, which was the emblem of the ancient league with France, from whose kings it was a gift to the kings of Scotland. If such a seal was sunk, it is well it did not endure, for, shorn of the beautiful treasure of lilies, the blood-red lion rampant on his field of gold would lose much of his majesty, considering how many other heraldic lions are on the prowl.

WALTER M. GRAHAM EASTON.

**RING OF ELIZABETH.**—What is known of the ring which Elizabeth gave to the Earl of Essex? The accepted one is of sardonyx, in the possession of the Thynne family. There was another, however, a rose diamond, claiming to be genuine. Who is the present possessor? A family tradition says that the original ring was in the possession of the Pulteney family towards the close of the eighteenth century. Can any one throw light upon this?

W. H. WINDLE.

**BENJAMIN WALKER.**—Who died in 1764, married (c. 1760) Ann Stackhouse. He was a member of the Society of Friends, and lived at Enfield. She was known in London as "Queen of Diamonds," because of her beauty and valuable diamonds. She married her second husband, Mr. John Relph, of St. Botolph's, Aldgate, a rich London silk merchant, about 1766. Information is sought (1) as to the family connexions of Benjamin Walker, of Enfield, said to be descended from William Penn; and (2) as to the ancestors of Ann Stackhouse, whose father was John Stackhouse, Governor of Bengal, and retired in 1739.

W. H. WINDLE.

**ARBUTHNOTT.**—What is the derivation of this word, a parish in Kincardineshire; and is it correctly spelt with two final 't's or only one? The viscount of that name uses the double letter, while the baronet's family of the same name use the single letter, both claiming to derive their name from the same lands. In the old map by Gordon of Straloch,

as reproduced in the recently published county history of Aberdeen by Watt, and as professedly copied from the great Amsterdam atlas of 1654 by Blaeu, who was the original publisher of Gordon's map, the name appears with one final *t*. On the other hand, in the map of 'Scotland, c. 1600,' No. 27 in the Clarendon Press 'Historical Atlas of Modern Europe' (1898), which is stated to have been collated with Blaeu's atlas, the word is spelt with the double letter, as now used by the Viscounts Arbuthnott. Both as to the derivation of the word and the spelling of it there has long been controversy, and I shall be glad if any one can give information if the matter has been authoritatively decided, and how.

G. S. F.

Madras.

**THE DUKERY.**—Thoroton, in his 'History of Nottinghamshire,' frequently refers to Regist. de Wirk. (see p. 454). I shall be thankful if any reader of 'N. & Q.' can suggest its present resting-place. I shall also be glad to be reminded of any MSS. or other important matters (except in the British Museum and Bodleian Library) referring to any place in the Dukery, as I have a quarto volume in the press on 'Dukery Records.'

ROBERT WHITE.

Worksop.

**HOLDEN CRUTTENDEN.**—I should be glad of any particulars concerning Edward Holden Cruttenden, Deputy-Governor of Calcutta, who married in 1746 Elizabeth Jeddore. Their children are said to have been saved from the massacre at Calcutta by the devotion of their ayah, and their portraits by Sir Joshua Reynolds were exhibited in the Exhibition of Fair Women in the Grafton Gallery. Was this Mr. Holden Cruttenden connected with the Mr. Holden who was about the middle of the eighteenth century Governor of Calcutta?

R. HOLDEN, Lieut.-Col.

**AUTHORS OF QUOTATIONS WANTED.—**

Life's work well done,

Life's race well run,

Life's crown well won,

Then comes rest.

J. P. STILWELL.

[Asked 6<sup>th</sup> S. xi. 349 and 7<sup>th</sup> S. v. 220. Unanswered.]

I've lived to see how pride may part  
Spirits though matched like hand and glove;  
I've blushed for love's abode, the heart,  
But have not disbelieved in love.

A. B.

"Man is bound to expend every particle of strength which God Almighty has given him in doing the work he finds he is fit for, to stand up to it to the last breath of life, and to do his best."

Presumably by Carlyle, but I have searched many of his works without finding it.

JAMES T. PRESLEY.

I saw a Judas once;  
It was an old man's face. Greatly that artist erred;  
Judas had eyes of starry blue, and lips like thine  
That gave the traitor kiss.

ADDY.

[The lines, or some quite similar, are in the Lyceum version of 'Charles the First,' by W. G. Willis.]

**Gleyes.**

"BERNARDUS NON VIDIT OMNIA":

"BLIND BAYARD."

(9<sup>th</sup> S. v. 356, 441, 506.)

I THANK the two distinguished writers PROF. SKEAT and MR. WILLIAM CANTON for their answers to the first part of this query. The former has shown that the "Bernard" was the famous Abbot of Clairvaux, and the latter, in a crisp little note, has given the "story" for which I asked. MR. YARDLEY, quoting from Gibbon, has furnished the original Latin version, which may be read in one of the contemporary biographies of the great mediæval saint appended to the sixth volume of Gaume's complete edition of St. Bernard's works, as I learn from Dr. Eales's very interesting sketch ('St. Bernard, Abbot of Clairvaux,' London, 1890). From the same source is derived a similar story, mentioned by Erasmus in his 'Moriae Encomium,' a translation of which, entitled 'Witt against Wisdom, or a Panegyric upon Folly,' was published at Oxford in 1683, from which I quote the following words:—

"From such ardour of Divine meditation was it that St. Bernard in his study drank Oyl instead of Wine, and yet his thoughts were so taken up, that he never observ'd the mistake."—P. 150.

It seems to me that a "proverb" might as easily have been founded on this legend as on the other, such as "Bernardus monachus non gustavit omnia," though it would, to my mind, have been as pointless as the one written in the margin of Chaucer's poem. Without pretending to be a Bentley or a Porson, I think there can be little doubt that some young monk, working in the scriptorium of a monastery situated on a pleasant hillside or in a green and lovely dale—

Bernardus valles, colles Benedictus amabat—wrote, in a moment of distraction, the word *omnia* for *omnino*. This supposition would seem to be amply confirmed by Chaucer's own vigorous translation of the sentence:—

Bernarde, the monke, ne saugh nat al, parde!\*

\* Globe edition, p. 585.

But am I going to blame the transcriber for his slip? *Mij γένοτο!* absit! absit! As in olden days the vestal virgins nourished the fire which they fondly deemed to be eternal, so did the cowled brethren keep the sacred lamp of knowledge burning through the ages when barbarian hordes invaded and ravaged the lands, and hand it on to us unquenched. If we assume that they produced little or nothing original in literature, they were most certainly the faithful custodians of all that had hitherto been given to the world, and to them we owe a debt of such infinite value that it can never be repaid.

Returning to the first part of the query, I may say that I thought the story had reference to St. Bernard of Clairvaux. If Thomas Nash had not omitted the word "monachus," and if the Globe edition of Chaucer had been furnished with an index of proper names, which its editors might have borrowed from PROF. SKEAT, to whose learned labours they are so much indebted, I should have had no doubt as to the identity of the Bernard mentioned by the mercurial writer whom I quoted; but it is of another that I am in search. In that ancient and curious poem entitled 'The Turnament of Tottenham,' printed in Bishop Percy's 'Reliques,' I find the following line:—

May I mete wyth Bernard on Bayard the blynde.  
I am quite aware that this poem is considered to be "a humorous burlesque" of chivalry, just as Chaucer's 'Tale of Sir Thopas' was written in ridicule of romance, yet I take it that the line refers to some old story, and therefore ask, Who was this famous warrior, and when and where did he bestride the peerless battle-horse? I have somewhere read of a "Duke Bernard" who crossed the Alps where the hospice now stands; but I have been unable to find that there was any one of the name among the paladins and peers who flocked to the Court of Charlemagne to learn warfare under the most renowned leader of the age. In his 'Spanish Ballads' Lockhart says: "Of Bernardo del Carpio we find little or nothing in the French romances of Charlemagne." Nevertheless, one is tempted to believe that the future champion of his country may have served in his early youth under the banner of the great emperor, and learnt those lessons of war which he afterwards turned with such terrible effect against the Frankish army on the day

When Rowland brave and Olivier,  
And every Paladin and Peer  
*On Roncevalles died.*\*

If he were the Bernard (and I can think of no other), when did he ride the steed whose history is one of the wonders of romance? As there were heroes before Agamemnon, so no doubt there were famous battle-horses before

Baiardo, quel destrier che non ha pare, as Ariosto sings ('Orlando Furioso,' xxxi. 90). For example, have we not read in the 'Iliad' (xix. 400-18) of the immortal horses Balios and Xanthos (Dapple and Chestnut), which bore their master's chariot into the thickest of the fight? Xanthos is the ancient Bayard, as the word may very well be rendered, and was more famous than his yokefellow; for to him alone was given the power of speech, so that he might warn Achilles of his overshadowing doom. But, as we know, the impetuous warrior, caring nothing for "portents and prodigies," rushed wildly, blindly, to his fate. Though little acquainted with hippology, I understand that animals of a bay colour have always been held in great esteem for war, because they are strong, hardy, and spirited. This preference seems to be justified by the fact that

"the parent-stock from which all the varieties are supposed to be derived is represented by the *Equis caballus*, whose original habitat appears to have been in Central Asia, where herds of wild horses are still to be found, most of them of a reddish-brown hue."\*

However that may be, I prefer to think, in the spirit of romance, that it was from Xanthos, the offspring of Podarge and Zephyros, that Bayard, Baiardo, "Bayarte, que fué el (caballo) de Reinaldos de Mont-alban" ('Don Quijote,' p. ii. c. xl.), drew his descent. He was the most wonderful of horses, without an equal in strength and speed. He could bear not only one, but the four sons of Aymon, in which latter case he elongated his body, so that he might carry the quadruple burden. Of one of these journeys Skelton speaks in the following lines:—

Of quarter fylz Amunde  
And how they were sommond  
To Rome to Charlemayne  
Upon a great payne

Fall of Rome and the Rise of the New Nationalities' (London, 1861), which (p. 509) runs as follows:—

Roland the brave, and Olivier,  
And many a paladin and peer,  
At Roncesvalles died.

Which is correct, and from what poem is it taken? \* My authority is the 'Oracle Encyclopedia.' The war-horse in the Apocalypse, vi. 4, is of a "red" colour.

\* I quote the lines from Lockhart, but his version differs from that given in Dr. Sheppard's 'The

And how they rode each one  
On Bayard Mountalbon.\*

No wonder, therefore, is it that his praises were sung by the minstrels when they visited the baronial keeps as soon as the snows of winter had melted away. Even the tears which the noble animal shed when, during the famine that prevailed in Renaud's castle, the squires opened a vein and drank his blood, were celebrated in their verses. In that *olla podrida* of Southey's, that "rudis indigestaque moles" entitled 'The Doctor,' which he wrote in imitation of Burton's 'Anatomy,' and probably looked upon as vastly superior to that famous book, I find the following passage :—

"He was not like the heroic horse which Amadis won in the Isle Perilous, when in his old age he was driven thither by a tempest, though the adventure has been pretermitted in his great history. After the death of that old, old, very old and most famous of all knights, this horse was enchanted by the magician Alchiso. Many generations passed away before he was overcome and disenchanted by Rinaldo; and he then became so famous by his well-known name Bajardo, that for the sole purpose of winning this horse and the sword Durlindana, which was as famous among swords as Bajardo among horses, Gradasso came from India to invade France with an army of an hundred and fifty thousand knights."—One-volume edition, 1848, p. 367.

Much interesting information regarding this incomparable steed may be gathered by a careful student of the "Carlovingian cycle," which, according to M. Demogeot ('Littérature Française,' sixth edition, Paris, 1864), contains some four or five hundred thousand verses,† published or in manuscript. But perhaps enough has been said to justify the horse's fame without the need of undertaking such a gigantic task, for which I have neither the leisure nor the opportunity, even if I had the inclination.

Now comes the question which I wish to put to the learned readers of 'N. & Q.' Where and when, before Chaucer's time, is Bayard described as "blind"? What authority had he for using such an epithet? All

\* These "breathless" lines, to use Bishop Hall's happy epithet, I quote from the edition of Skelton's 'Works,' "printed for C. Davis," London, 1736. It must be a reprint from some early copy, one would think, as there is scarcely any punctuation except in the Latin and prose portions.

† After referring to the "gigantesque projet de M. Fortoul," he says in a foot-note, p. xi: "On sait que ce ministre avait dessein de faire entrer dans un vaste recueil tout ce qui a été rimé au moyen âge. On a restreint timidement son plan: on se contentera de publier le *cycle carlovingien*, seulement quatre ou cinq cent mille vers!" This was written in 1864. How much of the plan has been carried out I do not know.

that Bishop Percy can give is this in one of his glossaries: "Bayard, a noted blind horse in the old romances," which is of no assistance, as there is no reference. I can find nothing in Archbishop Turpin's so-called 'Chronicle,' which Ariosto pretends to follow, that can be quoted to show that the animal's vision was ever destroyed, or that, notwithstanding his blindness, he was able to perform such miraculous feats. A blind horse, I am told, is of a quiet disposition, and, instead of rushing over hedges and ditches, would stand still and tremble, if he were frightened. For that reason he was employed for purposes well explained in the line, quoted from Phillips by Johnson in his great dictionary,

Blind bayard moves the mill.

I remember visiting more than fifty years ago a coal-pit about seven miles from Morpeth, that pleasant town on the Wansbeck. The mineral was brought to the surface by a machine, called a gin, worked by a horse which went round and round until the tub came in view, when at a word he stopped and the banksman tipped the contents into a screen. It was a nice gentle animal, but I felt very sorry when I was told it was blind.

So far as I have been able to ascertain, Chaucer's epithet originated with himself, and the proverbial expression "blind Bayard" would seem to be confined to our language. I can find no trace of it in French, Italian, or Spanish, where, if at all common, one would naturally expect to meet with it. The poet's words are these :—

Ye been as boold as is Bayard the blynde,  
That blondreth forth and peril casteth noon.  
He is as boold to renne agayn a stoon,  
As for to goon bisidés in the weye.\*

I take it that the steed mentioned is no other than the famous Bayard, and that the epithet "blind" has been borrowed from one of the old romances in which the horse's amazing swiftness and dexterity in surmounting obstacles are so vividly described, that the spectator might well have fancied that such rapidity of motion could scarcely consist with perfect vision. The following lines from Ariosto's great romantic poem may be quoted in support of that view :—

L' animoso cavallo urta e fracassa,  
Punto dal suo signor, ciò ch' egli intoppa:  
Non ponno fosse o fiumi o sassi o spine  
Far che dal corso il corridor decline. II. xix.

It would seem clear from the note *ante*, p. 106, that so late as 1275 Bayard was used as a proper name for a horse. Its

\* Globe edition, p. 258.

employment as a common name for the animal, and its application to man in the well-known signification, would therefore appear to date from Chaucer's time, and in all probability are based upon the lines quoted. There may be doubts about the former, but there can be none, I think, as regards the latter sense. I have carefully read PROF. SKEAT'S two learned notes in this series, and I am not going to vex him by saying that every "bayard" must be of a bay colour, but I certainly contend that the famous steed thence derived his appellation, and I hope he will agree with me. And when Sir Thomas More (whom he quotes), T. Nash, Joseph Hall, Robert Burton, and others use the expression "blind Bayards," as the equivalent of ignorant, rash, and presumptuous men—

Fools rush in where angels fear to tread—  
I do not think he will deny that they derived their inspiration from "our English Homer," as Camden calls the poet. Burton's use of the phrase first attracted my attention to it some years ago. Though it occurs only once in his book, I have no doubt he drew it directly from Chaucer, whom he so frequently quotes. "What are all our Anabaptists, Brownists, Barrowists, Familists," he cries, "but a company of rude, illiterate, capritious base fellowes? What are most of our Papists, but stupid, ignorant, and blinde bayards?" ('Anatomy of Melancholy,' p. 678, sixteenth edition, London, 1836.) As a last word, I will quote from Bishop Hall's masterpiece of invective entitled 'The Honour of the Maried Clergie,' published in 1620. The learned contributor to these pages says in the first volume of this series (p. 56) that "'a blind Bayard' could even mean a mere man." But the noun without the adjective serves the militant bishop's purpose equally well: "This Bayard dares say," p. 716; again (p. 705) we read: "A truer Bayard did never stumble forth into the Presse"; and, lastly (p. 733): "What shall we say then to this bold Bayard?" ('The Works of Joseph Hall, B. of Norwich,' London, 1647.) I think one or two of these quotations deserved a place among those given in Dr. Murray's 'Dictionary' in the article upon the word under discussion. However, these notes were not penned for any such purpose.

JOHN T. CURRY.

'BIJOU ALMANACK' (9<sup>th</sup> S. vii. 207).—I cannot answer the query, but I have a book nearly 1½ in. long by 1 in. wide, bound in blue silk, on which is stamped in gold 'Bijou'

Almanack, 1848.' The frontispiece is an angel walking among flowers, and carrying a garland. Unfortunately a child coloured the margin, so that I cannot make out the small printing at the top and bottom of the page. There follow two pages giving the birthdays of the royal family (18) and two total eclipses of the moon. After some pages for memoranda, the pages are divided into two columns, a page for each month. The Sundays, saints' days, quarters of the moon, Cambridge and Oxford Terms, and a few other special events are given.

Opposite each month there are illustrations of a bird and a flower, with an account of, or some poetry about, them—for instance, opposite January there are the

#### THRUSH.

The Thrush is known by the fulness and clearness of its note, and charms us by the sweeteness and variety of its song, which begins early in the spring.

#### WALLFLOWER.

Lovely flower!  
Thy blossom smile where  
pomp has passed away,  
Breathing their balmy  
fragrance o'er decay,  
Cheering misfortune's  
hour.

M. ELLEN POOLE

Alsager, Cheshire.

JOHN JONES THE REGICIDE (9<sup>th</sup> S. vii. 249).—He was son of Thomas ap John, or Jones, by Ellen, daughter of Robert Wynn ap Jevan, of Taltrenddyn, and was born at Maes-y-Garnedd, co. Merioneth. By his parents he was sent to London to learn a trade, and acted as servant to Lord Mayor Sir Thomas Middleton. When the Civil War broke out he joined the Parliamentary army, being first captain, but from 1646 colonel of foot. He was returned M.P. for Merionethshire at a by-election in September, 1647, and retained the seat until the forced dissolution of April, 1653. Having been for some time actively employed in Ireland, he was rewarded in April, 1648, by a Parliamentary grant of 1,000*l.* for his "great services" in the sister isle. The same year he was nominated one of the Parliamentary Committee for North Wales and Governor of Chester. For his share in the reconquest of Anglesea he received the thanks of the House, and on 21 October, 1648, was voted 2,000*l.* on account of his arrears of pay. He was one of the king's judges, being present upon every occasion when the Court sat, and signed the warrant for execution. He was nominated a member of the Goldsmiths' Hall Committee of Compounding in December, 1648; was one of the Committee to take the Engagement in October, 1649; a Commissioner in the Act for the Propagation of the Gospel, February, 1650; one of the Committee against Obscene Pra-

tices, June, 1650; and one of the Commissioners named in the Act of Indemnity, September, 1650. He was added to the Committee of the Army 1 January, 1652. He was a member of the Council of State in the first and second years, February, 1649, to 1651; and one of four Commissioners sent to assist the Lord Deputy in managing the civil affairs of Ireland, July, 1650, in which post he continued until 1654—an office he is said to have executed with great tyranny, persecuting all who were opposed to his own views. To the Cromwellian Parliament of 1656-8 he was returned by both the counties of Denbigh and Merioneth, but preferred his native county. Although a brother-in-law to Cromwell, his republican views made him by no means favourable to the Protectorate. He was, however, nominated one of Cromwell's "Other House" in 1657, and appointed Governor of Anglesea. On 2 June, 1657, a Bill was ordered to be brought in to give him lands in Ireland in satisfaction of 3,002*l.*, his arrears of pay. Upon the return of the Rump, in May, 1659, he was nominated on the Committee of Safety 7 to 15 May, and on 19 May one of the Council of State. On 7 June he was one of five Commissioners sent to replace Henry Cromwell in the government of Ireland, and was also commander of the Irish forces. He supported Ludlow against the Parliament, for which, on 13 December, he was arrested in Dublin Castle by the officers of Monk's party; and on 19 January, 1660, the powers formerly given to him in Ireland were suspended by order of the House, and he was summoned to Parliament to answer impeachment of high treason. At the Restoration he was one of the regicides who were totally excepted from the Act of Pardon and Oblivion; was arrested in London 2 June, 1660; tried and sentenced to death 12 October following; and executed at Charing Cross 17 October with all the horrors associated with the sentence for high treason. Col. Jones was twice married: first to Margaret, daughter of John Edwards, of Denbighshire (she died in Dublin in 1651); secondly, to Cromwell's sister Jane, the widow of Roger Whetstone. He is said to have been ancestor of William Jones, Deputy-Governor of Newhaven, who died there 17 October, 1766, aged eighty-two. I may add that Col. Jones was not one of Cromwell's major-generals.

W. D. PINK.

A short life of the above is in Noble's 'Memoirs of the House of Cromwell,' vol. ii. p. 213, which, according to a note, is "chiefly taken from the lives of the Protector Oliver,

Thurloe's 'State Papers,' the trials of the regicides, and Mr. Pennant's 'Journey to Snowdon.'

JOHN RADCLIFFE.

SIR CLEMENT SCUDAMORE (9<sup>th</sup> S. vii. 269).—His residence, marriage, place of burial, and particulars of his family, from the parish registers of St. Mary, Aldermanbury, are given in the 'London and Middlesex Note-Book,' London, 1892, pp. 101, 201. I am aware this is no reply to the question, but it may be useful.

EVERARD HOME COLEMAN.

71, Brecknock Road.

On referring to my copy of Mr. Cokayne's 'Lord Mayors and Sheriffs of London, 1601-1625,' I find that I have added in MS. at pp. 27-28 (*inter alia*) that this sheriff was a "Vintner," and "possibly son of William Scudamore of London, Ironmonger, by his wife Agnes, da. of Henry Mopted of London, and born *circa* 1553."

W. I. R. V.

"THE POWER OF THE DOG" (9<sup>th</sup> S. vii. 106, 172).—An allusion to St. John's Gospel occurs in Hoby's translation of Castiglione's 'Book of the Courtier,' 1551, at p. 187 of the "Tudor Translations," edition 1900, "Capitain Molart requiringe Peralta to sweare whether he had about him any Saint Johnes Gosspell or charm and inchauntmente, to preserve him from hurt." In the original it is merely "brevi o incanti," bk. ii. cap. 80.

R. D. WILSON.

"LATTERMINT" (9<sup>th</sup> S. vii. 207).—In the new complete edition of Keats (Glasgow, Gowans & Gray), at present in course of publication, the word is printed with a hyphen, "latter-mint." Mr. H. Buxton Forman, the editor, states that Keats wrote "early" and cancelled it, substituting "latter."

W. E. WILSON.

Hawick.

The "latter-mint," or a later kind of mint, as the 'Century Dictionary' explains it, is probably the same as the mountain-mint, or calamint, a perennial plant which, according to Gerard's 'Herball' (Lond., fol., 1636), "flourishes almost all the yeare thorough: it bringeth forth floures and seed from June to Autumnne" (v. l.c., p. 688). H. KREBS.

Oxford.

"MARY'S CHAPPEL" (9<sup>th</sup> S. vii. 168, 275).—The interesting old church of St. Mary of the Greeks, Hog Lane, Soho, to which MR. EDWARD HERON-ALLEN alludes, was built in 1676 by Georgeirenes, Archbishop of Samos, but was afterwards converted into a Huguenot chapel. It was whilst it was thus occu-

pied that it was introduced by Hogarth into his famous picture 'Noon.' This relic of old London was demolished, in order to make way for "modern improvements," during the summer of 1898.

HARRY HEMS.

[A long article on the Greek Church in Soho appeared 9<sup>th</sup> S. ii. 2.]

AUTHOR OF VERSES WANTED (9<sup>th</sup> S. vii. 228, 315, 358).—MR. CURRY may like to see the complete verses on Queen Elizabeth in the 'Example Book,' which are as follows:—

Spainis Rod, Romis Rowin, natherlandis Relief,  
heavinis jem, erthis joy, worldis wonder, naturis  
chief.

A bodie chast, a werten's mynd,  
A temporit tong, a hu'mblad hart,  
Secrit and wys, faithfu'll and kynd,  
Trewe without gyll, myld without airt,  
A friend to peacie, a fo to stryf,  
A spotles maid, a matchles wif.

B. K. L.

RICHARD HERNE, SHERIFF OF LONDON, 1618-19 (9<sup>th</sup> S. vii. 309).—A MS. note in my copy of Mr. Cokayne's 'Lord Mayors and Sheriffs of London, 1601-1625,' states that this sheriff was a "Merchant-Taylor." It is singular that the names of the two sheriffs as well as that of the Lord Mayor of London (my ancestor) of this year began with H.

W. I. R. V.

"WHÖM" = HOME (9<sup>th</sup> S. vii. 286).—Although "whöm" continually greets the ear in the west of England, its employment as a rime is perhaps unusual enough to deserve record. A very quaint epitaph of 1686, which I noted at Churchill, Somerset, some years ago, contains the sturdy injunction:—

And when thy dying day is come  
Goe like the man y' is walking whome.

CHAS. GILLMAN.

Church Fields, Salisbury.

POWDERING GOWN (9<sup>th</sup> S. vii. 268).—Powdering cupboards are, I believe, to be found in houses of the late seventeenth and early eighteenth centuries. The person whose hair was to be powdered sat within arrayed in powdering gown, the object of which was, of course, to prevent soiling of the clothes. If I mistake not, I have seen a powdering cupboard at Little Dean Hall on the borders of the Forest of Dean, near Newnham, the old seat of the Pyke family.

LIONEL CRESSWELL.

Wood Hall, Calverley, Yorks.

Is this a misprint for "pondering gown"? I have some recollection of my mother saying that on an occasion when she was a girl, at the beginning of last century, she sat in her

"nightcap" and "ponder gown" to think the matter over. She did not explain, but I understood she meant a bedgown.

THOS. RATCLIFFE.

I think there can be no doubt that the "powdering gown" mentioned by your correspondent at the above reference was a gown or wrapper (probably of cotton or linen) in which one sat to have the hair powdered. Many old mansions contain a chamber known as "the powdering room" or "powdering closet," specially intended for such use.

W. I. R. V.

WORCESTERSHIRE FOLK-LORE (9<sup>th</sup> S. vi. 410, 496; vii. 54, 255).—By the "husk" of Indian corn IBAGUÉ, of course, means the central, husky spike, core, or "cob" in which the grain is bedded, and not the "husk" properly so called, which is the outer wrappage corresponding to the "chaff" of ordinary grain. About twenty years ago I heard the principal farmer of Châteauneuf relate how he had received anonymously by post a large rabbit tail in a matchbox, which he made out to have been sent by a former boon companion, and which he forthwith reciprocated with a toad. I did not gather that any particular meaning attached to these sendings, but that they were mere exuberances of rustic wit. Here is one from Central America: 'Incidents of Travel in Central America, Chiapas, and Yucatan,' by John L. Stephens, vol. ii., twelfth edition (London, John Murray, 1846, p. 365):—

"Don Santiago sent me a farewell letter, enclosing, according to the custom of the country, a piece of silk, the meaning of which I did not understand, but learned that it was meant as a pledge of friendship, which I reciprocated with a penknife."

The letter, in the appendix, p. 473, reads:—

"I send you, together with my gratitude and affection, this raw silk from the ruins to keep for my sake."

Raw filatures are used in different ceremonies in different countries, East and West, implying the wish that a long and happy life may be spun out.

THOMAS J. JEAKES.

FRANCIS THROGMORTON (9<sup>th</sup> S. vii. 89, 216) was probably a son of Anthony Throckmorton, who was the second son of Sir Thos. Throckmorton, of Coss Court and Tortworth, Gloucestershire, Knt., and his wife Margaret, daughter and heir of Thos. Whittington, Esq., lord of Upton, Gloucestershire.

Sir Thomas's eldest son was Sir Thos. Throckmorton, of Coss Court, Tortworth, and Turley, Glouc.; High Sheriff of Gloucestershire 30 and 43 Queen Elizabeth; died 1607. He married first Elizabeth, daughter of Sir

Robert Berkeley, of Stoke, Knt.; and secondly a daughter of Sir Edward Rogers. Issue by first wife :—

1. Sir Wm. Throckmorton, created baronet 1611.

2. Elizabeth, married, February, 1611, Sir Thos. Dale, sometime Governor of Virginia. Lady Dale died 1640, leaving no issue; an extract from her will is given in Brown's 'Genesis of the United States.' She gave to Mrs. Dorothea Throgmorton her lands in Charles Hundred, Virginia, and to the son of Richard Hanby her lands in Shirley Hundred. One half her estate in England and Virginia, after payment of her debts and legacies, she gave to the children of her brother, Sir Wm. Throgmorton, Knt. and Baronet, deceased. She gave her nephew John, the Lord Viscount Scudamore, a ring, valued at sixty pounds sterling.

3. Mary, married first Sir Thos. Baskerville, general of the English army in Picardy; he died 1597; secondly, Sir James Scudamore, knighted for valour at the siege of Calais, M.P. for Herefordshire 1 James I. Their son John Scudamore, of Holme Lacey, Herefordshire, created baronet 1620, M.P. co. Hereford 1620 and 21 James I.; created Baron of Dromore and Viscount Scudamore of Sligo by letters patent 2 July, 1628; ambassador to France, &c.

I am at a loss to account for "my Lady Throckmorton, my half-sister." As I do not know the name of Francis Throgmorton's mother, it seems probable that Anthony Throckmorton was her second husband, and that her daughter by her first husband was the second wife of Sir Thos. Throckmorton of Coss Court; see above.

C. WICKLIFFE THROCKMORTON.

New York.

In the 'Records of the English Province, S.J.', compiled by the late Brother Foley, S.J., there is a good deal about the Throgmortons, which may interest those who are seeking information concerning the family.

M.

Mangalore.

"TWOPENNY TUBE" (9<sup>th</sup> S. vii. 29, 116).—There is, I believe, no shadow of doubt that the claim to the invention of this term belongs to Mr. H. Devey Browne. Towards the end of June last year Mr. Browne told me he was about to pay a private visit to the Central London Railway, and asked me whether a note or short article thereon would be welcomed by the *Londoner*, a journal in which I was much interested. The offer was cordially accepted, and I remember well, in

seeing the title at the head of the MS., being struck by its absolute newness. Mr. Browne explained it by saying that he found the train ran in a kind of tube, and that he understood the fare was to be twopence for any and every distance. The article duly appeared in the issue of 30 June (a copy of which I enclose), and was commented upon in the next number of *Punch*, who referred to the *Londoner's* calling the Central London Railway the Twopenny Tube. The railway was not open to the public until about a month after this. When it was opened the *Daily Mail* took up the term, and it was soon general. But I think nobody can point to it in print before the article in the *Londoner* of 30 June; and as Mr. Browne assures me that the title, like the rest of his article, was his own work, I think his claim to its invention is indisputable.

A. B. HORNE.

"QUOD NON FECERUNT BARBARI FECERUNT BARBERINI" (9<sup>th</sup> S. vii. 246).—In one of his 'Letters from Italy,' written in 1740, De Brosse says :—

"Pope Urban VIII. has been much abused for having carried off the bronze from the portico and roof of the building. 'Quod non fecere Barbari, fecere Barberini.' But was it not worth taking this bronze in order to make the great Baldacchino of St. Peter's and the High Altar, which are the finest things of their kind extant?"

In the first edition of Murray's 'Handbook to Rome,' 1843, the following passage occurs :

"Urban VIII. (Barberini) stripped the Pantheon of the bronze plates, which had escaped the plunder of the Emperor Constantine II. in the seventh century, to construct the baldacchino of St. Peter's,—an act immortalised by Pasquin in a saying which has now almost become a proverb, 'Quod non fecerunt Barbari, fecere Barberini.'"

W. S.

"BOUGÉES": "BUGGIES" (9<sup>th</sup> S. vii. 148).—'N. & Q.', 5<sup>th</sup> S. v. 445, contains a long article by the late CUTHBERT BEDE on the word "buggy," and the different senses in which it has been used, with three references to the etymology of the word "bug."

EVERARD HOME COLEMAN.

71, Brecknock Road.

ST. CLEMENT DANES (9<sup>th</sup> S. vii. 64, 173, 274).—With reference to COL. PRIDEAUX's valuable note at the last reference on the connexion between St. Olaf and the St. Clement, "patron of seamen," who was identical with Pope Clement I., may I venture to suggest that the key to the mystery may be found in the following facts?

1. That Pope Clement I., by his banishment to and martyrdom at Kertch in the Crimea,

was connected with the ancient Dacia, and that this word was also applied, as by Adam of Bremen, to designate Dania or Denmark.

2. That the Northmen who had invaded Russia under Rurick in 862 A.D., and who had settled at Kief, had long been in communication with the Crimea, and would be led to apply St. Clement's legend to their more familiar Denmark.

3. That the basilica of St. Clement was, previous to its destruction by Robert Guiscard in A.D. 1085, one of the most conspicuous buildings in Rome, and that the frescoes which adorn it—dating from A.D. 863 in the pontificate of Nicholas I., who was the contemporary of Ansgar, Bishop of Hamburg, one of the earliest Christian missionaries to Scandinavia—nearly all relate to saints such as Cyril and Methodius, who were connected with the Christianization of the Slavonic countries; to St. Clement himself, whose martyrdom at Cherson is represented; and to St. Andrew, the patron of Scotland and Russia.

In other words, the basilica was evidently as much the church of the Northern visitors to Rome as San Luigi dei Francesi is the French church, or San Giovanni dei Fiorentini that of the Florentines. Hence San Clemente would be as familiar a name to the Scandinavian nations as St. Augustine or St. Gregory was to the English, and, given the *double entente* between Dania and Dacia, I think the connexion both with St. Olaf—who, with St. Magnus, as Col. PRIDEAUX points out, is one of the two specially Scandinavian saints commemorated in London dedications—and with St. Clement Danes may be accounted for. I may add that Murray's 'Guide to Kent' states that St. Clement's, Sandwich, is on the site of a Roman cemetery. Local guide-books state St. Clement's at Hastings to have been dedicated A.D. 1046, in the time of Pope Clement II. The other saints commemorated in the Roman frescoes include St. Vitus, who is patron of Saxony (the country of Ansgar), Silesia, and Bohemia. St. Andrew himself is said to have preached at Kief.

H.

**THE BELLMAN** (9<sup>th</sup> S. vi. 350, 417, 471; vii. 75).—Hazlitt has a charming little essay on 'The Letter-Bell' in the volume published as "Sketches and Essays," now first collected by his Son, 1839, and reissued in 1852 under the twofold title 'Men and Manners: Sketches and Essays.' The work is a varied miscellany, consisting of articles supplied to the *Scots Magazine* and other publications between 1818 and 1827. One of them, 'On Reading

New Books,' bears to have been written at Florence in May, 1825, and is thus one of the literary products of the continental trip following on the author's second marriage. There is nothing to show the date or the place of writing in the case of 'The Letter-Bell'; but it has literary and descriptive fascination, and it characteristically enshrines a picturesque feature of London life in the early nineteenth century. The sound of the bell recalls to the writer his duties as a correspondent, and prompts the reflection that he has interests far from the metropolis, which had threatened to engulf him after settling in it from country parts. The essayist proceeds:—

"This sound alone, startling me with the recollection of a letter I had to send to the friends I had lately left, brought me as it were to myself, made me feel that I had links still connecting me with the universe, and gave me hope and patience to persevere. At that loud-tinkling, interrupted sound, the long line of blue hills near the place where I was brought up waves in the horizon, a golden sunset hovers over them, the dwarf-oaks rustle their red leaves in the evening breeze, and the road from Wem to Shrewsbury, by which I first set out on my journey through life, stares me in the face as plain, but from time and change not less visionary and mysterious than [sic] the pictures in the 'Pilgrim's Progress.'"

Hazlitt indulges in several interesting variations on his theme, incidentally mentioning the "scarlet costume" of the bellman, and the fact that the official went his rounds when the author was on the point of dining or preparing to spend the evening at the theatre. The essay closes with a bright and vigorous description of what struck the writer as the finest sight in London—the display of the mail coaches setting off from Piccadilly.

THOMAS BAYNE

**NELL GWYN** (9<sup>th</sup> S. vii. 229).—The *Genealogical Magazine* for last January contains a list of 311 persons now living who are descended from this lady. The list includes many names of famous and notable persons among the peerage, the baronetage, and the commonalty, and has all the authority which attaches to genealogical articles in that well-informed magazine. The list, with its accompanying note, is a remarkable and interesting one.

TYRO.

**PASSAGE IN POPE** (9<sup>th</sup> S. vii. 308).—The passage quoted is from Pope's 'Temple of Faine,' ll. 468-72.

HARRY TOWNEND.

**"TO SIT BODKIN"** (9<sup>th</sup> S. vii. 228, 376).—This appears to mean simply to squeeze oneself in, to "wedge in" between others. There may be only one on each side, as often occurs

in travelling, or there may be others on each side of those two ; but the sense is evidently borrowed from the employment of a bodkin as it is pressed in in piercing holes in cloth. Two quotations in the 'H.E.D.' illustrate this meaning :—

While the pressed bodkin, punched and squeezed to death,  
Sweats in the midmost place.

1798, 'Loves of the Triangles,' 182 (L.) ;

and "If you can bodkin the sweet creature into the coach," 1791, Gibbon, Let. 31 May in 'Mem.' (1839), 354. It is also, perhaps not quite correctly, applied to three persons walking. This arrangement, when a man walks the street with a lady on each side, and thus monopolizes the footway, is said to suggest "an ass between two panniers"; in Italy "a pitcher with two ears." In Thackeray's 'Book of Snobs' Aubrey is supposed to come to town in a postchaise and pair, sitting "bodkin," probably between his wife and sister (chap. xxxiv.).

J. H. MACMICHAEL.

J. P. LEMAISTRE (9<sup>th</sup> S. vii. 307).—Reference should be made to 'N. & Q.', 4<sup>th</sup> S. xi. 394, but more particularly to 7<sup>th</sup> S. ix. 26, 116, for communications respecting the authorship of the volume referred to, viz., 'Paris in 1801.'

EVERARD HOME COLEMAN.  
71, Brecknock Road.

'CHILD'S OWN BOOK' (9<sup>th</sup> S. vii. 248).—I have a copy of this dear old book, fifth edition, 1836, printed for Thomas Tegg & Son, Cheapside. The preface to the first edition (prefixed to the fifth) is signed J. M. My copy is in a sad ramshackle state, hardly worth the expense of a new coat, which I am sorry for, as otherwise I should have it bound for the sake of the days described in Mrs. Gemmer's little poem 'Baby-Land,' when I

Heard the fairies singing,  
And sat upon my nursery floor,  
And set the bells a-ringing.

It is profusely illustrated, and at the end are several poems : 'We are Seven,' 'John Gilpin,' Southeys 'Battle of Blenheim,' and others. *Benedictus sit liber*, notwithstanding its dilapidations, for the sake of the

Dear childish days that were as long  
As twenty days are now.

When was the first edition published ?  
JONATHAN BOUCHIER.

Ropley, Hampshire.

An edition must have been issued long before 1861, as I find it in 'The London Catalogue of Books published in London

from the Year 1810 to February, 1831,' wherein it is described as a square 18mo, price 7s. 6d., Miller publisher. In the next volume of the 'Catalogue,' of works issued between 1831 and 1855, another edition of the book is described as "illustrated, 16mo, price 7s. 6d., Tegg publisher."

EVERARD HOME COLEMAN.

71, Brecknock Road.

NOTE ON A PASSAGE IN CHAUCER'S 'PROLOGUE' (9<sup>th</sup> S. vi. 365, 434, 463 ; vii. 30, 95, 175, 238).—I fail to see that *aga* is not included in the expression "such a collocation of letters as *aege*, *ege*, *ige*." If PROF. SKEAT intended to limit his statement to the collocations named, the form of his statement was not correct, and a point not stated must of necessity be missed. At the same time the perf. partic. of *dragan* is *drægen*, and the noun meaning anything drawn is *dræge*. So that if in a peculiar dialect the *g* in *dragan* was guttural, the *g* in *dræge* would have the same value. The two forms *haga* and *hege* show a close relationship between *aga* and *ege*. The *g* of *hege* came into the M.E. *hegge* and into the modern *hedge*. It not only did not disappear early, but has not done so yet. If in A.-S. the *g* were a mere glide, where did the M.E. form come from ? That the diphthongs formed from *æg* and *ag* differed does not indicate any difference in the value of the *g* in the two groups.

*Diegel* is not the only A.-S. form of the M.E. *dighel*. *Digel* is given in Bosworth-Toller's 'Dictionary'; authorities, Gregory's 'Dialog.' and homilies of *Ælfric*. And as A.-S. spelling was purely phonetic, there could be no difference in the value of the *g* in *digel* and in *wrigels*. That *dighel*, which occurs in a MS. of 1275, did not come into the fourteenth century at all is a remarkable statement. Is it reasonable to declare a word obsolete twenty or thirty years after it is used in a MS.? Were M.E. MSS. never read after they were written?

In the following are evidences of the guttural value of the *g* in question. In Bosworth-Toller's 'Dict.' under 'Tigel,' is *tighelana*; under 'Tigel-stan' is a quotation from 'Reliq. Antiq.' (i. 54, 30), "Cover hit wele with a teghell-stane." Bosworth ('Dict.') states, "To this day porringers are called tigs by the working potters." In Wright-Wülcker's 'Voc.,' No. XIII. (495, 1), is *hroftigum*, a contracted form of *hroftigelum* (a roof tile). In Bosworth-Toller's 'Dict.' under 'Wrigels,' is *wrieles* and *wriheles*, from 'Acren Riwle,' 322, 19, and 420 (note). Under 'Eage,' *ege* (eye) is *ege* (Ormin, 1200 A.D.), pl. *eghne*

and *ehhne*. In Chaucer *eyghen* occurs in 'Cant. Tales,' l. 10,134 (Wright's text).

In Chaucer's 'Prologue,' &c., edited by PROF. SKEAT, the glossary, under 'Tweye,' gives "Two, twain, A.-S. *twege*. With this root we may connect twin, twine, twill, and twig. Tusser calls ewes that bear twins by the name of twiggers." Either the *g* of *twege* did not disappear early, or Chaucer went back to A.-S. for this word of two syllables. The *g* in *twiggers* could not come at all from a mere glide. Chaucer's *wryen*, from A.-S. *wriegen*, and *ywrye*, from A.-S. *gewrigen*, show no shortening, and must come from a form, early or late, which retained two syllables. Perhaps PROF. SKEAT will admit the possibility, or even the probability, of *wrigels* (covering of any kind, cloth, garment) appearing as a disyllable in Chaucer.

Wright-Wülcker's 'Semi-Saxon Vocabulary, No. XIII.,' is described in a note as follows :

"This vocabulary, which appears from the decadence of the grammatical forms, and from the orthography, to belong to the middle of the twelfth century, is an abridgment of No. X. (A.-S. of the eleventh century). It (in MS.) followed a copy of Alfric's grammar written in the same language, and is an extremely curious monument of this latter in its state of transition."

In this No. XIII. *hrægel* occurs in the form *setraigel* (a carpet, &c.), 547, 41; in No. X. it is *setraegl* (328, 33). Since the monosyllabic form dates from 924, the dissyllabic form remains in spite of the monosyllabic for over two centuries, and at the end of that time, and in the transition stage of the language, shows no sign of contraction.

There is always a considerable difference between spoken and written language, and a definite opinion that a word was obsolete at a particular date is a mere assertion, equally impossible to prove or refute. I submit that it is not unreasonable to assume that a word, common enough to appear in writing at a particular date, would remain in the memory of many sixty or seventy years later, and in remote districts much longer. A. C. W.

CONFIDENTIAL DISPATCHES TO THE WAR OFFICE (9<sup>th</sup> S. vii. 208).—May I be allowed to refer to this question in connexion with the war in South Africa? I venture to remark that, Viscount Wolseley having asked that a person deputed by him should look over papers at the War Office, and name those he thought necessary for the maintenance of his character, the Marquess of Salisbury, from his place in the House of Lords, replied as follows :—

"It is proposed to give unlimited power over confidential papers of one of the principal depart-

ments of the State. We are the guardians of these papers, and we have no right to give them up until we have some security. I cannot admit that because a person is appointed by Lord Wolseley he has a right to take our responsibility upon his shoulders and to determine what confidential papers—it may be the most confidential papers—shall be given for publication. It is a proposal for which there is no sort of precedent, and it is our duty to the public that we should not consent to it. The obvious course is to bring a motion forward in more detail and at a later date, and then we should be able to judge in respect of each paper demanded which should be laid on the table or not; but to this roving commission of an unknown commissioner, who is to decide upon some unspecified principle of arbitration, we are unable to assent."—*Daily Telegraph*, 16 March.

HENRY GERALD HOPE.  
119, Elms Road, Clapham, S.W.

THE 42ND AT FONTENOY (9<sup>th</sup> S. vii. 286).—See Scott's 'Antiquary,' chap. xxvii. :—

"Francie Macraw," answered Edie Ochiltree, "d'y'e no mind Fontenoy, and 'keep thegither, front and rear'?"

JONATHAN BOUCHIER.

AUTHOR OF RECITATION WANTED (9<sup>th</sup> S. vii. 150, 237).—In the second chapter of 'Vanity Fair' Thackeray remarks :—

"We may be pretty certain that the persons of either sex whom all the world treats ill deserve entirely the treatment they get. The world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you: laugh at it and with it, and it is a jolly kind companion; and so let all young persons take their choice."

I send this quotation as a side-light, not as a reply to the above query. H. E. M.

#### MISCELLANEOUS.

##### NOTES ON BOOKS, &c.

*The Journal to Stella*. By Jonathan Swift. Edited by George A. Aitken. (Methuen & Co.)

MR.AITKEN'S labours in eighteenth-century literature have culminated in this excellent and, in a sense, monumental edition of Swift's 'Journal to Stella.' There is no finality in literature, as in other things, and each generation demands its own edition of a classic. Were it otherwise, it might be assumed that Mr. Aitken's edition would answer all conceivable requirements. Swift has been fortunate enough to secure many able and distinguished editors, and is still thoroughly in vogue. We should hesitate to say how many well-known scholars are now occupied with investigation and annotation. In the case of the 'Journal' much had been done before Mr. Aitken entered the field. One thing at least the latest editor has done: he has left little for his successors. Johnson himself has scarcely been treated with more reverence than is Swift. The explanatory notes are so ample that little is left to the student except to read straight on. Something now and then is conjectural, but this constitutes a quite insignificant portion of the work.

ight it throws upon history and historical es, and for the revelation it affords of wn character, the 'Journal' is alike precious. is Swift seen to so great advantage as in timate communings with the woman he if one seeks to learn how arid and barren life, one must learn to judge it from what oases; and if one seeks to pardon all ardonable offence, one is called on to do so 'Journal.' It needs all the tenderness of the language" to reconcile one to the exhibition in Swift is unlovable and, not to mince base. Neither Swift nor his book is, howw on trial, and all we have to do is to slate our readers upon an edition which, present generation at least, is ideal.

new number of the *Library* has for frontis-excellent portrait of William Morris, with int of whose personality and library it opens. o in English' is the subject of an edifying y Mr. W. E. A. Axon. It is, among other a bibliography of the 'Trattato della Vita written in his eighty-third year. Cornaro be almost, if not quite, hundred. Mr. James own advocates 'Descriptive Cataloguing' to be of service to the reader. His system, useful, seems to need expansion. Mr. H. R. s 'Glance at the Whittingham Ledgers' tients contributions of the author to 'N. & Q.' produces many illustrations. Mr. Pollard's n 'Book Illustration in the Fifteenth Cen both interesting and valuable. It might, r, with advantage, be continued; material lant.

DISCOVERIES OF PASTEUR' is a noteworthy n the *Quarterly Review*, by one who possesses knowledge regarding the discoveries and of the great discoverer, and who is in full hy with the work he did. We wish, how- he writer had given a few more details ng the man himself, apart from his work. was of peasant extraction. His ancestors air kin were serfs until the time of his ther; theirs was probably a mild form of le, for Claude Etienne was emancipated on t of four louis d'or. The family were . Pasteur's father, when not in the army, d the ancestral trade; but, from the scanty we have, he seems to have been devoted to es as a soldier. He rose to be a sergeant- and won the cross of the Legion of Honour. he army was remodelled after the Bourbon tion, the body in which he had served became giment Dauphin. This was no place for the l imperialist, so he returned to his hides stanipts, only to leave them again for a fight for his old master during the Hundred l the father was, we are told, a slow, reflective somewhat melancholy nature, and in early would seem, Louis showed much of the same

He had an ardent desire for knowledge, en at sixteen he was sent to Paris to the Saint Louis he suffered from home-sickness ely that he had to be taken away. His l training was that of a chemist, but an t such as his was not to be limited to one thought. His life-work branched off in ght-of directions. Biology, medicine, physio- and many of the processes of the manufac- tories were in later life equally familiar to n all these regions he made great discoveries.

If, as surely we may do, we are to estimate the benefactors of our race by the amount of relief they have given to human and animal suffering, Pasteur must be reckoned among the noblest souls that the world has produced. So tender-hearted was he in the presence of pain, that even when a boy he could not be persuaded to go out shooting. 'Humanism and Christianity' indicates knowledge of a subject beset with difficulties, on which there are wide divergences of opinion. So far as humanism resulted from a true desire for culture and a revolt against the narrowing influences of a very imperfect civilization, no sensible person can have anything to say but what is favourable; but there is another side to the picture. In its latter phases there was much that was revolting, and it also led to the mere imitation, for the sake of style alone, of the classic authors, a perversity which has done untold damage, as it has been the fertile source of evils from which even the rapid growth of modern languages has not yet freed us. The notice of the late Bishop of London is reasonable and fair. We may not criticize it so far as it pertains to theology, but the estimate of Creighton as an historian is just and not too highly coloured.

LITERARY articles in the *Fortnightly* form but a small percentage of its contents. Most important among them is the disquisition by Mr. W. E. Garrett Fisher on 'Mr. George Murray Smith and "National Biography." ' This is, in fact, an essay on collections of biographies generally, such as, on a more ambitious scale, was contributed fourteen years ago by the late Chancellor Christie to the *Quarterly Review*. That the conception of the scheme was Mr. Smith's own we were told by himself, and the information has since been repeated by Mr. Leslie Stephen. It is urged by Mr. Fisher that the appendix ought to include the life of the founder—surely a most reasonable proposition, though it is suggested that, as in the case of Wren and St. Paul's, the mere inclusion of his name, with the motto "Si monumentum requiris, circumspece," would be adequate. The tribute paid to Mr. Smith, Mr. Stephen, and Mr. Lee is of course thoroughly merited. A further tribute to one of the editors is furnished in a sonnet written by Mr. William Watson on Mr. Sidney Lee's 'Life of Shakespeare.' Mr. E. H. Cooper pays a glowing tribute to Miss Charlotte Mary Yonge, and is disposed to place her, in some respects, next among women workers to the late Queen. No great reader of novels are we, and especially of the novels of women. Mr. Cooper has, however, inspired us with a velleity to read her works, and we hope a cheap and uniform edition will soon furnish an opportunity of so doing. M. René (*sic*) Doumic supplies an interesting account of 'The Literary Movement in France.' Mr. Hamilton Fyfe deals with the question of a national theatre, now much debated. As a Literary Supplement appears 'Laboremus,' a wild piece of mysticism, or symbolism, or what not, from Björnsterne Björnson.—In the *Nineteenth Century* Mr. Walter Frewen Lord discusses 'The Novels of Anthony Trollope.' We read with much interest what is said, though we are puzzled with the kind of criticism that opens an article with a sentence such as "Lord Beaconsfield was the Paul Veronese of English novelists." Would it not be equally apt to say that R. L. Stevenson was the Robin Adair of English fiction, or Ibsen is the Charlemagne of Norwegian saga? The cause why Trollope's work

has been neglected is, it is stated, because the world in which he lived has passed away. We still think Trollope will be revived. Once more, with becoming humility, we own to having no great familiarity with prose fiction. One of the best scholars we knew in early life, a man of finest taste, said that he could conceive of no pleasanter occupation than lying on a sofa and reading endless new novels of Trollope, the original of which saying is, we fancy, to be found in an assertion of Gray concerning the graceless Crébillon fils. Stress is once more laid on the photographic nature of the observation of Trollope, whose mind, incapable of distortion or exaggeration, "lacked the necessary originality." Of the type of clergymen whom he depicted, or of the best, it is said, "And what a type it was! For learning, devout life, knowledge of men, charm of manners, and commanding character it was probably unrivalled in history." Mr. Frank R. Benson, known for his experiments in the production of Shakespeare, writes in advocacy of a 'National Theatre.' Mr. J. D. Rees, C.I.E., writes on 'The Native Indian Press,' and gives an interesting account of some of its utterances. He assumes on the part of his readers a knowledge such as few of us possess. We should have been glad of more general information concerning the character of those to whom the Indian press is due. An essay by Mr. G. F. Watts, R.A., on 'Our Race as Pioneers' is likely to arrest and repay attention.—In the *Pall Mall* Mr. A. H. Malan gives a good account of Dunvegan Castle, which has been described as the oldest inhabited private house in Scotland. This feudal seat of the McLeod is at least a superbly seated and most picturesque edifice, the views of which, from photographs by the author, inspire a strong desire to see it. Especially fine is the view from the drawing-room down to the sea gate. We notice some grim illustrations of 'The Earth's Earliest Inhabitants,' creatures worse and more gruesome than Milton's

Harpies and Hydras and Chimaeras dire.

Mrs. E. T. Cook utters a protest against 'Street Nuisances and Noises,' which we echo. The Countess of Cork writes a very interesting article on 'Etiquette,' and misquotes with an audacity worthy of the youngest of modern journalists. She owns, indeed, that she has altered Pope's famous couplet concerning "Narcissa's nature tolerably mild." Perhaps the strange substitution of "Narcissus" for *Narcissa's* is due to the printer. On second thoughts we are disposed to believe it is. Mr. Archer's 'Real Conversation' is with John Oliver Hobbes. Mr. Leslie Stephen writes in his best style on 'Romance and Science.'—The most interesting portion of *Scribner's* consists of illustrated descriptions of travel, all of which are more or less stimulating. Mrs. Mary de Peixotto describes 'A Summer in Sabots,' which is descriptive of a residence in Holland. The title as printed is not too easily intelligible. 'St. Pierre Miquelon' gives an appetizing account of life on an island off the coast of Newfoundland. It has some good illustrations of the Corpus Christi procession. 'The Southern Mountaineer' gives a vivid picture of life in Kentucky. 'Passages from a Diary in the Pacific' is also agreeable reading. 'Saloons,' by R. A. Stevenson, deals with drinking places and not with haunts of the literary or the fashionable.—The *Cornhill* opens with Mr. Leslie Stephen's affectionate and admiring tribute to the late Mr. George M.

Smith. The most important paper in the number consists of Mr. Sidney Lee's admirable article on 'Shakespeare and Patriotism.' This, which is of course equally thoughtful and erudite, maintains the thesis that Shakespeare's is the true patriotism, consisting of a frank criticism of the policy of the nation and those who initiate it, and of a censure of English extravagances or weaknesses as earnest as his admiration for English virtue. 'Provincial Letters from Lichfield' is sparkling. A further contribution to the history of the Indian Mutiny by Dr. Fitchett is almost too harrowing. It is well, however, if only for the sake of the future, to bear in mind the past that is depicted. 'The Conscience of Murderers' opens out some curious speculations. Dr. Garnett's 'Alms for Oblivion' is specially learned.—Mr. Herbert M. Sanders sends to the *Gentleman's* a paper on Sir Robert Howard, a well-known Restoration dramatist whose plays are now rather rare. Mr. H. Schütz Wilson has a capital account of Rachel, the great actress. Miss Georgiana Hill describes Baron Malmesbury, and Col. Trevor a remarkable Indian trial.—Mr. Andrew Lang occupies almost the whole of 'At the Sign of the Ship' in *Longman's* with a protest against the recent utterances of Mr. Churton Collins. He has also something to say which deserves to be said in defence of what is called "log-rolling." Mr. Bruce-Angier describes the card-playing lives of our ancestors, of which memoirs are full. Mr. W. H. Hudson has a brilliant piece of painting of 'A Summer's End on the Itchen.'—Among much stirring fiction the *Idler* has some articles of serious interest, first among which is an admirable account by Commander J. C. Gillmore, of the U.S. Navy, of an imprisonment among the Filipinos.

#### NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:—

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. B. P.—"Upholder" is a recognized word for upholsterer. See 'Century Dictionary'; Stow's 'Survey'; 'N. & Q.,' *passim*.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

# THE ATHENÆUM

JOURNAL OF ENGLISH AND FOREIGN LITERATURE, SCIENCE,  
THE FINE ARTS, MUSIC, AND  
THE DRAMA.

*ATHENÆUM* for May 4 contains Articles on  
ORY of the ENGLISH JESUITS.  
HUTCHERSON'S PHILOSOPHY.  
ACTIONS of MALAYA.  
RUVE.  
INTH-CENTURY MEMOIRS.  
VELS.—The Supreme Crime; Voysey; Queen's Mate; The  
of the Morning; Le Nouveau Don Juan.  
nd PASTIMES.  
TOBIES.  
ARY TABLE—LIST of NEW BOOKS.  
CRITICIZED; THE FRASER SALE; The late Mr. GEORGE  
H.  
Also—  
Y GOSSIP.  
—Ornithological Literature; Societies; Meetings Next Week;  
—  
TS—Spanish Art at the Guildhall; The Salons of 1901; Maria  
y's 'Cynthia'; Sale; Gossip.  
The Emerald Isle'; The Joachim Quartet; The London  
al Festival; Gossip; Performances Next Week.  
—'The Queen's Double'; 'The Man from Blankley's'; Gossip.

*ATHENÆUM* for April 20 contains Articles on  
RANVILLE'S WIDOWHOOD.  
ON CHRISTIANITY.  
BOOK on GARDENING.  
AFRICA A CENTURY AGO.  
RICAN NEGRO of TO-DAY.  
TRIBES of 1818.  
VELS.—'Babe the Impossible'; The Column; Mononia; The  
Floor; The Eternal Quest; 'The Banner of Saint George';  
Bray; her Mark; A Cardinal and his Conscience.  
in the WAR.  
H HISTORY.  
ARY TABLE—LIST of NEW BOOKS.  
DON LIBRARY CATALOGUE; ADMIRAL NAIFER;  
KS and LETTERS"; CURDS and "CROWDY"; ROYAL  
ARIES and PAPYRUS in PHGNICIA; BYRON, KEATS,  
LEYNOLDS; CRITICA CRITICIZED.  
Also—  
Y GOSSIP.  
—Astronomical Notes; Sale; Societies; Meetings Next  
; Gossip.  
TS—New English Art Club; Gossip.  
Gossip; Performances Next Week.  
—'Coriolanus' and 'The Wilderness'; Gossip.

*The ATHENÆUM* for April 27 contains Articles on  
MR. STILLMAN'S REMINISCENCES.  
The ITINERARY of EDWARD I.  
SIR ROBERT HART on CHINA.  
THE HISTORY of the CHURCH of SCOTLAND.  
HARROW.  
NEW NOVELS—His Own Father; Lyseth; The Silver Skull; The  
Ship's Adventure; The Three Days' Terror; Pro Patria; What  
Men call Love; Anna Lombard; Mountains of Necessity; Suor  
Giovanna della Croce.  
GENEALOGICAL LITERATURE.  
RECENT VERSE.  
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ECONOMIC LITERATURE.  
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## Notes.

## THE MANOR OF TYBURN.

(See 9<sup>th</sup> S. vii. 121, 210, 242, 282, 310.)

I HAVE followed with attention the discussion which has taken place regarding ‘Executions at Tyburn and Elsewhere,’ not only because of the intrinsic interest of the subject, but because I have for some time past made a special study of the history of the locality. My researches are by no means complete, but I may hope to add something to the information which is contained in the ordinary works of reference, and, with the Index in view, have made a slight alteration in the title which was adopted by MR. W. L. RUTTON. Although one cannot entirely ignore the use to which Tyburn was put for several centuries, I shall only treat it as incidental to the main subject.

The conclusions at which I have independently arrived agree in nearly every detail with those of MR. RUTTON. It is therefore with the criticisms of MR. LOFTIE that I propose chiefly to deal. These may be subjected to two tests—the test of evidence and the test of common sense.

MR. LOFTIE asks what MR. RUTTON means by Tyburn. Tyburn was, I presume, the place of execution for some hundreds of

years. But I apprehend the real question is, Why was this place called Tyburn? My answer is, It was called Tyburn because it was situated on or near the site of the ancient town or village of that name.

The chief existing authority for the history of Tyburn is LYSONS. His account of the manor has been followed without apparent question by every succeeding topographer, including THOMAS SMITH, the only writer who has dealt specially with the history of ST. MARYLEBONE, as MR. CLINCH’S book hardly professes to be more than a *réchauffé* of old material. MR. LOFTIE in his paper, *ante*, p. 210, similarly follows LYSONS, and, so far as I can see, adds nothing in the way of original information. Now the REV. DANIEL LYSONS was a topographer of wonderful ability and industry, but, ranging as he did over so wide a field, it would have been a miracle if he had not occasionally committed a mistake. In his account of the manor of Tyburn his errors are fairly numerous.

We all know that when DOMESDAY BOOK was compiled the Abbess of Barking held Tyburn of the king. MR. RUTTON very pertinently asks, “Did she continue to hold it until the suppression of the house?” According to LYSONS (‘Environs,’ second ed., 1811, vol. ii part ii. p. 541), ROBERT DE VERA held the manor under the abbess. MR. LOFTIE goes further, and says that ROBERT rented it from the abbess, and that he gave the lease to one of his younger children. I have hunted through many records, and have never found a trace of this lease. Perhaps MR. LOFTIE will kindly say where it is to be found. If, however, an answer is required to MR. RUTTON’S question, LYSONS will supply it. In his account of Barking (‘Environs,’ second ed., 1811, vol. i. part ii. p. 607) he gives a schedule of the estates held by the convent at the time of the dissolution; and although many broad manors were in the hands of the abbess, that of Tyburn will not be found amongst them, though she was in possession of some “lands in Marybone.”

In dealing with historical questions of this kind one broad fact should ever be kept in view. During the four hundred years that elapsed between the date of the DOMESDAY SURVEY and that of the accession of the TUDORS the boundaries of manors did not remain constant. Some were subdivided into smaller tracts, others were added to, and a system of freehold ownership grew up within the manors, as well as many copyhold rights, which considerably curtailed the limits of the property held by the original possessors. Thus at the time of the dissolu-

tion the Abbess of Barking held some land in the manor of which her predecessor had been mistress, on the same footing as several other freeholders whom I could name.

In the absence, therefore, of evidence to the contrary, I take it as an undoubted fact that the Abbess of Barking lost possession of the manor of Tyburn not long after the Conquest. The exact date I am unable to state, but the cession probably took place when Henry I. afforested the estates of the abbey. Stephen, who was always a friend of the abbey, restored these estates; but the Tyburn manor appears to have remained in the hands of the Crown, as it formed one of a group of manors which included Prittiwell, Margaretting, and Woolverston in Essex, Medmenham in Bucks, and one or two others, which were granted by King Henry II. to the family of Sanford\* by the serjeanty of acting as chamberlain to the queen on the occasion of her coronation (Morant's 'Essex,' i. 167, 168). Two members of this family, Adam and Jordan de Sanford, founded, in honour of St. Lawrence, a priory of Black Canons at Blakemore, in Essex, at the beginning of the reign of King John; and it was doubtless on this account that the church of Tyburn was appropriated by the Bishop of London, William de Sancta Maria, to that establishment. In 1234 Otho FitzWilliam leased to Brother Robert de Sanford, Master of the Knights Templars in England, the manor of Lileston with its appurtenances, a grant which was confirmed five years later ('Feet of Fines for London and Middlesex,' ed. Hardy and Page, i. 25).† Robert de Sanford, who was probably a member of the family which held Tyburn, added largely to the possessions of his order, for we find from the 'Feet of Fines' that he acquired land and other property not only in Cranford, Hendon, Finchley, and Hampstead, but also in Tyburn; and I think it not unlikely that the last-named property, which would, of course, be merged in the manor of Lileston, may have constituted the estate which was subsequently granted by the Prior of the Hospitallers to John and Joan Blennerhasset, and which now forms the Portman estate.‡

\* This name is variously spelt Saunford, Sandford, Sampford, and Samford.

† See my paper on 'The Manor of Lisson,' 9<sup>th</sup> S. i. 181.

‡ In connexion with this grant, MR. LOFTIE cites L. Larking, 'Hospitallers,' Cam. Soc., 1857. I have carefully gone through this book, but have failed to find any reference whatever to the transaction in question. The fact that Tyburn is not mentioned in it, whilst the lands at Cranford, Hendon, and Hampstead are included in the "bona quondam

The Hospitallers, after the fall of the Templars, were granted the possessions of the latter order; and as no mention of any part of Tyburn is made in the schedule of the property belonging to the Knights of St. John at the dissolution, this conjecture (and I admit it is only a conjecture) seems plausible, and it would further account for the intersection of the Tyburn manor which is recognized as a difficulty by MR. RUTTON. The last of the Sanfords who held the Tyburn manor, Gilbert, was a man of some distinction. From the Patent Rolls, 20 Richard II., we learn that in 1335 he officiated in his hereditary office of chamberlain to the queen at the coronation of Eleanor of Provence, the queen of Henry III. Although he received no writ of summons to Parliament, he seems to have held baronial rank, as his descendants, the Earls of Oxford, assumed the title of Baron Sanford; and in 1626 it was resolved by the House of Lords that this barony, together with those of Bolebec and Badlesmere, was in abeyance between the heirs general of John de Vere, seventh Earl of Oxford (Nicolais, 'Historic Peerage,' ed. by Courthope, 1857, p. 63). But Gilbert de Sanford's chief claim to distinction arises from the fact that it was through his public spirit that water was first supplied to the citizens of London from sources beyond the City limits. Mr. J. G. Waller, in his paper on 'The Tybourne and the Westbourne,' in the *Transactions of the London and Middlesex Archaeological Society*, vi. 256, has, by a curious oversight, stated that "as early as 21 Henry III. liberty was granted to Gilbert Sandford to convey water from Tyburn by pipes of lead to the City." This reverses the real state of the case. Gilbert de Sanford was not the grantee, but the grantor of this privilege to the citizens of London by virtue of his position as lord of the manor from which the water was conveyed. It may be useful here to quote the words of Stow. After writing that the sources which had hitherto supplied the City had proved insufficient, the chronicler goes on to say:—

"They were forced to seek sweete waters abroad, whereof some at the request of King Henry the Third, in the 21. yeare of his raigne (1236), were for the profit of the City, and good of the whole realme, thereto repaying, to wit, for the poore to drinke, and the rich to dresse their meate, granted to the Citizens, and their successors by one Gilbert Sandforde, with liberty to conuay water from the Towne of Teyborne, by pipes of leade into their City."—'Survey,' ed. 1603, p. 17.

On the following page Stow again says:—

'Templi' (p. 95), lends weight to the suggestion in the text.

"In the yeare 1236, certaine Marchant Strangers of Citties beyond the Seas, to wit, *Amiens, Corby, and Nele*, for priuiledges which they enioyed in this Cittie, gave 100*l.* towardes the charges of conueying water from the towne of *Teyborne*."

I lay some stress on Stow's expression "the town of Tyburn," because MR. LOFTIE, referring to the date of Longbeard's execution, 1196, says "that we have evidence that then and much later there was no such town or village." Between 1196 and 1236 there is an interval of only forty years, so that it would be satisfactory to have the evidence for MR. LOFTIE's assertion. But where was this "town of Tyburn"? Stow goes on to say:—

"The first Cesterne of leade castellated with stone in the City of London, was called the Great Conduit in west *Cheape*, which was begunne to bee builded in the yearre 1285. Henry Waleis being then Mayor, the water course from *Paddington* to *James* hed hath 510. rods, from *James* hed on the hil to the *Mewsgate*, 102. rods, from the *Mewsgate* to the Crosse in *Cheape* 484. rods."

In the margin opposite this passage is the note, "Water conueyed from Teyborn to London," and on p. 267 is a similar passage relating to the great conduit from Paddington. The inference which I draw from these passages is that "the town of Tyburn" was situated within the district known as Paddington, and that it probably occupied the spot on which Spring Street, Conduit Street, and the adjoining thoroughfares now stand.

Gilbert, like Brabant, had one fair daughter, Alice de Sanford, the heiress of all his broad manors, and the "wardship and marriage" of this lady became an object of competition among the nobles of King Henry's Court. The result is briefly told by Morant and Lysons ('Environs,' second ed., vol. ii. part ii. p. 643). Hugh de Vere, fourth Earl of Oxford and Great Chamberlain of England, is stated in some records to have bought the wardship directly from the king for the sum of one thousand marks, while others seem to represent that the vendor was Fulk Bassett, Bishop of London, who had purchased it of the king for the same sum, perhaps as a trustee. However this may have been, the earl bestowed the young lady in marriage on his eldest son Robert, who succeeded him as fifth Earl of Oxford in 1263. Thenceforward the group of manors inherited from the Sanfords, including Tyburn, appears to have been regarded as an appanage for the female line. On this principle, the manors in question were not inherited with the earldom of Oxford by the eldest son Robert, but were granted in reversion to a daughter, Joan, on her marriage with William de Warren, eldest son of John de Warren,

Earl of Surrey and Sussex, and a great-grandson of Hamelin Plantagenet, an illegitimate brother of King Henry II. (Pat. 13 Edward I. m. 15). In this patent the manors of Tyburn, Medmenham, &c., are distinctly stated to have been held *in capite* by the Earl of Oxford, as pointed out by MR. RUTTON (*ante*, p. 311); and this would seem to be the place in which I may avow myself as the correspondent of 'N. & Q.' who was alleged by that gentleman to have tentatively suggested that the Earl of Oxford may have exercised his manorial right of the gallows at Tyburn, and that that locality may from that cause have become the general place of execution. MR. LOFTIE questioned this suggestion, on the ground that the De Veres were never lords of the manor of Tyburn, and that they were merely tenants of the Abbess of Barking. These views, based on Lysons's mistakes, have, I think, been disposed of, and I will now proceed to state my reasons for submitting the very conjectural opinion in question. In 1293, 22 Edward I., Robert, Earl of Oxford, was summoned by a writ of *quo warranto* to answer for his claim to the honours of his manors, Kensington and Tyburn, *viz.*, the "view of frank-pledge," the "assize of bread and beer," "infangenethef, utfangenethef, furcas." To this the earl made reply, so far as regarded his liberties in the manor of Tyburn, that he and his wife Alice held them until the end of their lives, and that they would then be inherited by John, son and heir of William de Warren, who was then under age, his father having previously died. This reply not being deemed satisfactory, a further writ was issued, and the earl was compelled to admit that he had no liberty in Tyburn except the view of frank-pledge and those things which appertained to a view of that kind ('Placita de Quo Warranto,' pp. 478, 479).\* It would appear from these writs that while the tenure on which he held the manor prohibited the earl from certain liberties, he nevertheless exercised the privilege of the gallows, until called to account for doing so. There is no reference whatever to the Abbey of Barking in these documents. W. F. PRIDEAUX.

(To be continued.)

[Gilbert de Sanford's grant is recorded in the 'Calendar of Letter-Book A,' pp. 14, 15, edited by Dr. Reginald R. Sharpe for the Library Committee of the Corporation. The grantor says: "Know ye that at the request of the lord the King, and for his honour and reverence and the common benefit

\* A copy of the first writ is given very erroneously in Faulkner's 'Kensington,' 1820, p. 43.

of the City of London and the whole realm, I have granted and quitclaimed to the said City and citizens, for me and my heirs for ever, all those wells and their waters which lie in my fief of Tyburne near the public highway leading towards the said City; to bring the said waters by a conduit to the said City through such parts of my fief as they may deem expedient." Mention is also made of "the tower or reservoir where the waters are collected."]

#### EDMUND SPENSER, 'LOCRINE,' AND 'SELIUS.'

(Concluded from p. 325.)

OFTEN, when comparing Marlowe's plays and poems with each other, I have been struck by the close manner in which 'Dido' repeats 'Tamburlaine,' and it has occurred to me that perhaps the author worked concurrently at the two dramas, and threw 'Dido' aside to get on with other work. Although Marlowe left 'Dido' unfinished at his death, it is pretty safe to say that his friend Thomas Nashe, who completed it, added but little to the play. The phrasing of 'Dido' and 'Tamburlaine' is sometimes uncommonly alike and different from what we find in other parts of Marlowe's work; and occasionally a whole line of one play is repeated or nearly repeated in the other. Note, for instance, the following:—

*Tamb.* And clothe it in a crystal livery.  
    <sup>2</sup> *Tamb.*, I. iii., p. 46, col. 2.

*An.* And clad her in a crystal livery.  
    <sup>1</sup> *Dido*, V., p. 270, col. 1.

And not unseldom we come across bits like these, which enable us to pick out with precision parts of 'Dido' that were certainly penned by Marlowe:—

*Tamb.* But then run desperate through the thickest throngs,  
Dreadless of blows, of bloody wounds, and death.  
    <sup>2</sup> *Tamb.*, III. ii., p. 56, col. 1.

*An.* Yet flung I forth, and, desperate of my life,  
Ran in the thickest throngs, and, &c.  
    <sup>1</sup> *Dido*, II., p. 258, col. 1.

The scene from which the latter passage is taken is undoubtedly by Marlowe entirely, and parts of it copy from Spenser.

'Dido' also contains repetitions of other pieces by Marlowe, as the following will show:

*An.* Threatening a thousand deaths at every glance.  
    <sup>1</sup> *Dido*, II., p. 258, col. 1.

Threatening a thousand deaths at every glance.  
    <sup>1</sup> *Hero and Leander*, 1st Sest., l. 382.

*Faust.* Sweet Helen, make me immortal with a kiss.  
    <sup>1</sup> *Dr. Faustus*, p. 99, col. 2.

*Dido.* And he'll make me immortal with a kiss.  
    <sup>1</sup> *Dido*, IV., p. 269, col. 1.

Hence it is apparent not only that Marlowe repeats himself occasionally, but that the

repetitions in 'Dido' are a certain guide to portions of the tragedy that are from his hand. That being so, I will now compare 'Dido' with 'Selimus':—

*Dido.* And wilt thou not be mov'd with Dido's words?  
Thy mother was no goddess, perjur'd man,

Nor Dardanus the author of thy stock;  
But thou art sprung from Scythian Caucasus,  
And tigers of Hyrcania gave thee suck.

*'Dido'*, V., p. 272, col. 1.

*Zonara.* Thou art not, false groom, son to Bajazet;  
He would relent to hear a woman weep,  
But thou wast born in desert Caucasus,  
And the Hyrcanian tigers gave thee suck;  
Knowing thou wert a monster like themselves.

*'Selimus'*, ll. 1235-9.

The lines are paralleled again in 'Edward IL,' p. 219, col. 2, where the king tells Lightborn that the story of what he (the king) has had to endure would melt a heart hewn from the Caucasus, and make it relent at his misery.

For style and phrasing compare the following, and note how Guise and Selimus echo each other again:—

*Guise.* Let mean conceits and baser men fear death:  
Tut, they are peasants; I am Duke of Guise.

*'Massacre at Paris'*, p. 242, col. 1.

*Selimus.* Let Mahound's laws be locked up in them;  
And meaner men and of a baser spirit,

In virtuous actions seek for glorious merit,  
I count it, &c.  
*'Selimus'*, ll. 246-9.

*Guise.* I am a juror in the holy league,  
And therefore hated of the Protestants:  
What should I do but stand upon my guard?

*'Massacre at Paris'*, p. 240, col. 1.

*Sel.* But for I see the Schoolmen are prepar'd  
To plant 'gainst me their bookish ordinance,  
I mean to stand on a sententious guard.

*'Selimus'*, ll. 303-5.

Thirsting with sovereignty and love of arms.  
*'1 Tamb.'*, II. i., p. 13, col. 1.

Love of rule and kingly sovereignty.  
*'Selimus'*, l. 200.

But when the imperial lion's flesh is gor'd,  
He rends and tears it with his wrathful paw.  
*'Edward IL'*, p. 212, col. 2

As when a lion, rav'ning for his prey,  
Falleth upon a drove of horned bulls,  
And rends them strongly in his kingly paws.  
*'Selimus'*, ll. 249-7.

As princely lions, when they rouse themselves,  
Stretching their paws, and threatening herds of  
beasts, &c.  
*'1 Tamb.'*, I. ii., p. 10, col. 1.

And in your shields display your rancorous minds.  
*'Edward IL'*, p. 195, col. 1.

Charactering honour in his batter'd shield.  
*'Selimus'*, l. 55

*Zeno.* Sweet Tamburlaine, when wilt thou leave these arms?

*Tamb.* When heaven shall cease to move on both the poles,  
And when the ground, whereon my soldiers march,  
Shall rise aloft and touch the horned moon;  
And not before, my sweet Zenocrate.

'2 Tamb.,' p. 46, col. 2.

*Sel.* Queen of Amasia, wilt thou yield thyself?  
*Queen.* First shall the overflowing Euripus  
Of sweet Eubea stop his restless course,  
And Phœb's bright globe bring the day from the West,  
And quench his hot beams in the Eastern sea.

'Selimus,' ll. 2383-7.

Send out thy furies from thy fiery hall;  
The pitiless Erynnis arm'd with whips  
And all the damned monsters of black hell.

'Selimus,' ll. 1320-2.

In few, the blood of Hydra, Lerna's bane,  
The juice of hebon, and Coeytus' breath,  
And all the poisons of the Stygian pool, &c.

'The Jew of Malta,' III., p. 164, col. 1.

Then haste, Cosroe, to be king alone.  
'1 Tamb.,' II. iii., p. 15, col. 2.

Now am I king alone, and none but I.  
'Selimus,' I. 2520.

And seek not to enrich thy followers  
By lawless rapine from a silly maid.

'1 Tamb.,' I. ii., p. 9, col. 2.

Enrich thy soldiers with robberies.  
'Selimus,' I. 2380.

I know, sir, what it is to kill a man;  
It works remorse of conscience in me, &c.

'2 Tamb.,' IV. i., p. 61, col. 1.

So this is well: for I am none of those  
That make a conscience for to kill a man, &c.

'Selimus,' II. 1729-30.

Valiant Theridas, the chief captain of Mycetes' host.  
'1 Tamb.' (4to version), Dyce, p. 7, col. 2.

Otrante is my name;  
Chief captain of the Tartar's mighty host.  
'Selimus,' II. 711-2.

For he is gross and like the massy earth  
That moves not upwards, nor by princely deeds  
Doth mean to soar above the highest sort.

'1 Tamb.,' II. vii., p. 18, col. 2.

Oh! th' are two wings wherewith I use to fly,  
And soar above the common sort.

'Selimus,' II. 1738 9.

That e'er made passage thorough Persian arms.  
These are the wings shall make it fly, &c.

'1 Tamb.,' II. iii., p. 15, col. 2.

And hewing passage through the Persians.  
'Selimus,' I. 2494.

Who made the channel overflow with blood.  
'Edward II.,' p. 209, col. 1.

The channels run like riverets of blood.  
'Selimus,' I. 1307.

When she that rules in Rhammus' golden gates.  
'I Tamb.,' II. iii., p. 15, col. 1.

Chief patroness of Ramus' golden gates.  
'Selimus,' I. 682.

I hold the Fates bound fast in iron chains,  
And with my hand turn Fortune's wheel about.  
'1 Tamb.,' I. ii., p. 11, col. 2.

Thou hast not Fortune tied in a chain.  
'Selimus,' I. 2420.

Begin betimes: Occasion's bald behind;  
Slip not thine opportunity, &c.

'The Jew of Malta,' V., p. 175, col. 2.

Wisdom commands to follow tide and wind,  
And catch the front of swift Occasion, &c.

'Selimus,' II. 274-5.

I'll disinherited him and all the rest,  
For I'll rule France, but they shall wear the crown,  
And, if they storm, I then may pull them down.  
'Massacre at Paris,' p. 235, col. 1.

Then, Selimus, take thou it [the crown] in his stead;  
And if at this thy boldness he dare frown,  
Or but resist thy will, then pull him down.  
'Selimus,' II. 265-7.

In whose sweet person is compris'd the sum  
Of Nature's skill and heavenly majesty.

'1 Tamb.,' V. i., p. 32, col. 1.

It cannot be, that he in whose high thoughts  
A map of many valours is enshrin'd, &c.

'Selimus,' II. 181-2.

The chiefest god, first mover of that sphere, &c.  
'1 Tamb.,' IV. ii., p. 26, col. 2.

But oh thou Supreme Architect of all,  
First mover of those tenfold crystal orbs,  
Where all those moving and unmoving eyes, &c.  
'Selimus,' II. 1440-2.

By heaven, and all the moving orbs thereof, &c.  
'Edward II.,' p. 204, col. 2.

Earth's barrenness, and all men's hatred,  
Inflict upon them, thou great *Primus Motor!*  
'The Jew of Malta,' p. 150, col. 1.

Whose shape is figure of the highest God.  
'2 Tamb.,' II. ii., p. 50, col. 2.

And please the anger of the highest God.  
'Selimus,' I. 2148.

Nor yet thyself, the anger of the Highest.  
'2 Tamb.,' V. i., p. 68, col. 2.

So surely will the vengeance of the Highest,  
And jealous anger of his fearful arm, &c.

'2 Tamb.,' II. i., p. 50, col. 1.

By that blessed Christ,  
And by the tomb where he was buried, &c.

By the holy rites of Mahomet,  
His wondrous tomb, and sacred Alcoran.

'Selimus,' II. 1984-5 and 1170-1.

By Mahomet my kinsman's sepulchre,  
And by the holy Alcoran I swear, &c.

'1 Tamb.,' III. iii., p. 22, col. 2.

Also see '2 Tamb.,' I. i., p. 46, col. 1.

And so on, through many pages, for I have  
not nearly exhausted the list of parallel pas-

sages that could be cited from 'Selimus' and Marlowe's works.

I claim that 'Selimus' is by Christopher Marlowe, and not by Robert Greene; and I humbly suggest that it is Marlowe's first play, and was immediately followed by 'The First Part of Tamburlaine.'

In conclusion, I have to add that, although I did not know it until after I had made out the relation between 'Selimus' and 'Loctrine,' that relation had been discovered by Mr. Daniel, who announced it in the *Athenaeum* of 16 April, 1898. Moreover, Mr. Churton Collins knew that both 'Loctrine' and 'Selimus' were indebted to Spenser, and he deals with the matter in his work on Greene, written eighteen months ago, but not yet issued from the Clarendon Press. I have not seen Mr. Collins's evidence, nor have I ever had access to Mr. Daniel's note in the *Athenaeum*. Nobody, however, seems to have even thought of Marlowe as the author of 'Selimus'—a fact which strikes me as being very strange.

CHARLES CRAWFORD.

53, Hampden Road, Hornsey, N.

"KINKAJOU."—This zoological term has always been more or less of a puzzle to lexicographers, French as well as English. Littré gives it without etymology. Webster says it is the "native American name," which is safe, but vague. The 'Century Dictionary' calls it South American, which is incorrect, though the term is at present confined to a South American mammal. The only precise statement is that of the 'Encyclopedic Dictionary,' viz., that it is from "*carcajou*, the native name." As no authority is quoted, this is probably a mere guess, but it afforded me a starting-point for investigation; and from the evidence which I have collected it appears to be actually not far from the truth.

The first thing to do was obviously to find how the word was used in old works of travel. After some search, I came upon the 'Histoire Naturelle de l'Amérique Septentrionale,' by Nicolas Denys, 1672. Vol. ii. chap. xxi. gives a full account of the *quincajou*, as this writer spells it (p. 328, "Les renards et le *quincajou* font la chasse ensemble," &c.). This proved that in the seventeenth century it was looked upon as Canadian. My next step was to ascertain whether any trace of it remained in the languages of the Canadian Indians of to-day. Bishop Baraga's 'Otchipwe Dictionary,' 1878, gave me "*Gwingwaage*, wolverine, *carcajou*." Similarly, Cuocq's 'Lexique Algonquin,' 1886, has "*Kwingwaage*, *carcajou*, en anglais *wolverine*." A riddle of long standing is thus solved, in time, I hope, for the forthcoming

volume of the 'N.E.D.' *Kinkajou* is a "doublet" of *carcajou*. Originally both names were applied to the wolverine, but in the eighteenth century Buffon detached *kinkajou*, and his successors have confirmed his regrettable transfer of this North American name to a South American quadruped.

JAS. PLATT, Jun.

"WE DON'T WANT TO FIGHT, BUT BY JINGO IF WE DO."—The death of "the Great" Macdermott, the singer of this song, so popular at the music-halls in the late seventies, deserves a note. The song, it will be remembered, was intended as a laudation of the policy of Lord Beaconsfield, and was translated into almost every European language, including that of Russia. The author was Mr. G. W. Hunt, "the Kipling of the halls." I believe it is generally recognized that Mr. George Jacob Holyoake originated the name of Jingo as a term of reproach to those who supported the late statesman's conduct of foreign affairs.

N. S. S.

[See 8<sup>th</sup> S. iii. 228, 334; vi. 51, 74, 149, 312, 373; vii. 10, 232.]

"LABILITY."—This word occurs as early as 1554. In a translation of that date of a Latin petition, in the third 'Miscellany' of the Maitland Club, p. 65, we find among the considerations alleged by the petitioners the words: "The lability and breuitie of tymes maneris and of men in this wale of teiris beand considerit." It is pleasing to see that "this wale" is a phrase that did not originate with a nineteenth-century novelist.

Q. V.

[The earliest quotation in the 'H.E.D.' is 1646.]

HOGARTH'S HOUSE, CHISWICK.—Hogarth's house is, it appears, about to be pulled down, and the site, together with the garden (which contains nearly an acre), occupied by flats. The house, which is well known from the illustrations which have appeared from time to time, is a good specimen of the art of the early Georgian period, and is well worthy of preservation. A subscription has been set on foot with that object, but in view of the value of the land it is extremely doubtful whether sufficient money will be raised to save the house from destruction.

There seems no doubt that the house was inhabited by Hogarth, but the suggestion that it was previously occupied by Sir James Thornhill appears without foundation. The house was for a short time in the occupation of the Rev. H. F. Cary, M.A. (1772-1844), vicar of Abbots Bromley, Staffs, and translator of Dante. In the memoir of Cary by his son it is stated:—

"A fashionable chapel in London was not suited to his retiring habits [Cary was at one time reader at Berkeley Chapel]; he therefore gladly availed himself of the offer of the curacy and lectureship of Chiswick, of which parish the Rev. Thomas Frere Bowerbank was vicar. This made his removal to the sphere of his duties requisite; he therefore purchased a house at Chiswick which had formerly been the residence of Sir James Thornhill and his son-in-law Hogarth. Here he fixed his residence in the summer of the year 1814."—*'Mem. of Cary,'* i. 313.

Hogarth was admitted as a copyholder of the manor of Chiswick 13 September, 1749, and his predecessor was G. A. Ruperty, clerk, who was admitted 15 July, 1721. Mrs. Hogarth lived in the house in Hogarth Lane, Chiswick, until 1789.

JOHN HEBB.

14, Spring Gardens, S.W.

**INTRODUCTION OF THE EPISCOPAL WIG.**—It is stated in *All the Year Round*, 22 March, 1873, and in other publications, that Archbishop Tillotson is said to have been the first spiritual peer who wore a wig; but this is not quite certain. There can be no doubt that the spiritual bench gradually followed the usage of laymen. It would be interesting to learn on what authority this statement is made.

In the portrait of Archbishop Tillotson at Clare College, Cambridge, that ecclesiastic is represented in his episcopal robes and wearing his natural hair. He was in early life a Fellow of this college.

WILLIAM ANDREWS.

Hull Royal Institution.

**CROSIER AND PASTORAL STAFF.** (See *ante* p. 231.)—Your correspondent LORD MELVILLE writes as if he thought that the term "crosier" denoted something different from a pastoral staff—namely, an archbishop's cross. But it has been shown over and over again that to call an archbishop's cross a crosier is a modern blunder, and that both "crosier" and "pastoral staff" are terms properly applied to a bishop's crook. I may refer to an article on the use of these terms in *Archæologia*, lii. 709-32, and to a letter in the *Church Times* of 22 March from the Rev. G. S. Tyack, who appears to have come to the right conclusion by an independent investigation on historical lines. He also calls attention to the ritual blunder—not yet exploded, after all that has been written about it—that an archbishop should hold his cross, instead of the episcopal crosier, in the act of blessing. The rubrics in the Pontificals and the unbroken Roman tradition are quite conclusive on this point, and pictorial representations—symbolical, and not realistic, which, however, could mislead no one at the

time when they were executed—should carry no weight in a question of this sort. A representation of an archbishop with a cross in his hand is as purely symbolical as is a picture of St. Denys walking about in his pontifical vestments with his mitred head in his hands, or one of St. Cuthbert in bed with nothing on but his mitre. If archbishops sometimes carried their own crosses, or still do so, out of church, that is another matter.

J. T. F.

Winterton, Doncaster.

**'NOTES AND QUERIES' FOR SALE.**—I suggest, for the benefit of recent subscribers, that when a long set or scarce indexes of the publication are offered for sale the fact should be notified, and so enable them to complete their sets. To test whether this suggestion meets with the approval of the Editor, I send the following extract from a catalogue, recently received, of Thomas Thorne, bookseller, 49, Blackett Street, Newcastle-upon-Tyne:—

*"Notes and Queries," from commencement, November, 1849, to December, 1861. First and Second Series complete, with the exceedingly scarce Index to both Series, together 26 vols., original cloth, &c."*

EVERARD HOME COLEMAN.

71, Brecknock Road.

[We ourselves paid 5*l.* 15*s.* for the Index to the Third Series. A London bookseller offered us subsequently the Indexes to the first three Series for 9*l.*]

**"COMPLAIN."**—The 'H.E.D.' gives as the earliest quotation for this word in the sense of "to groan or creak from overstraining," used of a ship, the *London Gazette* of 1722. The following is much older (1608): "For she complained already in many places, she being a very old ship" (Danvers, 'Letters received by the East India Company from its Servants in the East,' i. 19).

W. CROOKE

Langton House, Charlton Kings.

**LITERARY ERRORS.**—The *Onlooker* is a threepenny paper—expensive enough, in all conscience. I have just picked up a specimen copy of it dated 30 March. Opening casually at p. 649, I read the following:—

"An Oxford undergraduate sends an effusion, original I think, which shows some knowledge of feminine nature, is [sic] apt at this time of the year to turn longingly in the direction of Paris:—

Mrs. Gill  
Was very ill,  
And nought would her recover,  
But she must see  
    The Tuillerie,  
    And wander in the Louver."

Shade of Theodore Hook! can Oxford undergrads thus easily hoax unliterary editors? Just half an hour previously I had made the

discovery, from a perusal of an essay in her 'Critical Studies,' that the famous Ouida has not the faintest notion of the meaning of the word "condign." CRITICASTER.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"ATTE."—Is it supposed that *atte* in territorial surnames in mediæval records is equivalent to *de* or *de la*; or did *atte* denote actual residence at the place named, and *de* the place of origin of the individual or his family? Both *atte* and *de* or *de la* occur in the same Patent Roll or other document, in the names of different persons. L.

POEM BY PHILIP SCARPELLI.—Cardinal Bartolini in 'Gli Atti di S. Agnese' mentions "a rather elegant poem, in five cantos," composed by Philip Scarpelli and dedicated to Pope Paul V., 1 September, 1616. Can any one say where a copy of this poem is to be seen?

FRANCES C. WEALE.

VERSES BY LADY FALKLAND.—In "The Lady Falkland: her Life from an MS. in the Imperial Archives at Lille, edited by Richard Simpson, London, 1861," it is stated on p. 39 that she wrote in verse the lives of St. Mary Magdalene, St. Agnes, and St. Elizabeth of Portugal. Were any of Lady Falkland's verses ever published, or do they exist in manuscript?

FRANCES C. WEALE.  
29, Crescent Grove, Clapham Common, S.W.

CAMBRIDGE UNIVERSITY IN THE SEVENTEENTH CENTURY.—With reference to some researches I am making into the history of a member of St. John's College, Cambridge, who was resident about 1632, I shall be glad if any of your readers can give me information as to the best authorities to consult on the university in general and St. John's College in particular at that period.

LAICUS.

BOOKS ON MANNERS, DEPORTMENT, AND ETIQUETTE.—I wish to make a collection of these published before 1800 (booksellers, please note). Can your correspondents give me the titles of any such?

EDWARD HERON-ALLEN.  
3, Northwick Terrace, Maida Hill, N.W.

SHAKESPEARE QUERIES.—Can any one help me to find the reference to two alleged facts connected with Shakspere? (1) The supposed

faculty granted (was it to Delia Bacon?) to open the poet's tomb. (2) The statement that Shakspere, Jonson, and others at Spenser's funeral wrote epitaphs and threw them into the grave.

REGINALD HAINES.  
Uppingham.

REV. JOHN KNOX, 1787.—I have seen it stated that the Rev. John Knox, minister of the Gospel at Slammanan, Stirlingshire, who died 1787, had stated to Lord Keith in 1779 that he was the heir of the Knoxes of Ranfurly. Can any of your readers confirm this, or say where Lord Keith's statement may be found?

H. B.

AUTHORS WANTED.—The following quotations occur in the lectures or essays of William Hazlitt. Who are the authors?

1. And visions, as poetic eyes avow,  
Hang on each leaf and cling to every bough.
2. Obscurity her curtain round them drew,  
And Siren Sloth a dull quietus sung.
3. Like strength reposing on his own right arm.
4. A sense of joy  
To the bare trees and mountains bare  
And grass in the green fields.
5. A certain tender bloom his face o'erspread.
6. Oh memory! shield me from the world's poor  
strife,  
And give those scenes thine everlasting life.
7. Calm contemplation and poetic ease.
8. We perceive a softness coming over the heart  
of a nation, and the iron scales that fence and  
harden it melt and drop off.
9. Kind and affable to me had been his condescension, and should be honoured with suitable regard.
10. Beauty out of favour and on crutches.

D. NICHOL SMITH.  
Edinburgh.

PEWS ANNEXED TO HOUSES.—Many readers of 'N. & Q.' must have seen conveyances of messuages to which a pew in the parish church is expressed to be annexed. I have seen such grants of pews from the latter part of the seventeenth century down to about 1850, and I have no doubt that the practice, during this period, of including a pew as appurtenant to a messuage was common. Is it known when the practice began, and was it earlier than the time which I have mentioned? I should be glad to have references, or quotations from deeds, as I propose to deal with the subject in a book. Is there anything to show that every ancient messuage had its pew?

S. O. ADDY.  
3, Westbourne Road, Sheffield.

'KATHLEEN MAVOURNEEN.'—Mr. Bartlett, in his very full 'Dictionary of Familiar

Quotations,' edition 1900, ascribes this very pretty song to Anne Crawford (1734-1801). Is this correct? I have an impression that it is not so old as this. Who was the composer of the music?

JONATHAN BOUCHIER.

**TROUBADOUR AND DAISY.**—It would have been natural for the daisy to be lauded in troubadour songs—metaphorically or otherwise—but I have been unable to discover that it is so. If any reader knows of instances, will he be so good as to notify them?

MEGAN.

**LADY PURBECK AND HER SON.**—Gray to Wharton, 18 Sept., 1759, mentions having found in the British Museum 'Lady Purbeck and her Son's Remarkable Case.' I should be glad of any clue to this. D. C. TOVEY.

Worplesdon Rectory, Guildford.

**DENDRITIC MARKINGS IN PAPER.**—In the first ten volumes of 'N. & Q.' there were occasionally dendritic markings, probably due to particles of magnetic oxide of iron. Could you say if the paper used was made wholly or partially from wood pulp?

J. M.

"PARLOUR."—"Originally the room in a nunnery or monastery set apart for receptions or converse." Such is the explanation I find in a dictionary. Going back to the sixteenth century, we find, from a translation of 'Adrianus Junius, the Physician's Remembrancer,' that a summer parlour or banqueting house and a "house of pleasure" were synonymous—that there was a "supping parlor" below as well as above, *caenatis, caenaculum*. The French *parloir* hardly conveys the same meaning, for might it not be a small saloon or a withdrawing-room? and yet probably this comes nearest the ordinary significance of the word in every-day use. In Scotland, at least, the word "parlour" forty years ago generally denoted a reception, meal-taking, and general-purpose room. Gradually, however, this word gave place in many houses to the more fashionable "sitting-room." In recent years "parlour" has reasserted itself, while in America I believe it is in that meaning almost universally used. It is not the "to-day" use of the word I desire to call attention to, but rather to elicit, if possible, its correct and original meaning. I am not aware of the ground upon which the translators of the Bible based the use of the word, and it may not be generally remembered that "parlour" appears in Judges iii. 20, 23. We there find that Eglon, King of Moab, when he received Ehud, did so in "his

summer parlour, which he had for himself alone." In the margin it is noted, "Upper chamber of cooling." As we are here confronted with the statement that the room referred to was "for himself alone," the conclusion could hardly be come to that it was a reception-room. Verse 22, I think, is an additional proof, if wanted, that the room in question was not a "parlour," but one to which Eglon retired to escape the unbearable heat of the summer, if not for certain ablutionary purposes. What then guided the translators to the use of the word "parlour"? What was its origin, and how was it correctly applied?

ALFRED CHAS. JONAS.

[*"In aestivo caenaculo"* are the words in the Vulgate.]

**ROMAN CATHOLIC RECORDS.**—Are there any records remaining relative to marriages, baptisms, and burials of Roman Catholics in Ireland during the eighteenth century? If so, where are they, and how can they be consulted? An answer will greatly oblige an

AMERICAN.

**BROWNE FAMILY.**—In the year 1884 a gentleman, Mr. E. Blacker Morgan, of Addiscombe, Croydon, was compiling a genealogical memoir of the family of Browne of Caverswall, co. Stafford, in the sixteenth century, and of the family of Browne of Caughley, co. Salop, connected with them. Can any one give me information on this subject?

P. H. P.

**DESIGNATION OF FOREIGNERS IN MEXICO.**—Can any of your numerous contributors inform me of the real meaning and derivation of the words used to designate foreigners in Mexico, viz., *Gringo*, Englishman; *Guabacho*, Frenchman; *Gachupin*, Spaniard? Although I know Mexico fairly well, I have never been able to obtain a satisfactory explanation.

GRINGO.

**INCISED CIRCLES ON STONES.**—This subject was first brought into prominence by a paper read by the Rev. William Greenwell, F.S.A., at the Newcastle Congress of the Royal Archaeological Institute in the year 1852. Sir Gardner Wilkinson referred to the question in his communication on 'The Rock-Basins on Dartmoor and some British Remains in England' before the British Archaeological Association in June, 1860. The Very Rev. James Graves dealt with those in Ireland in a paper before the Royal Irish Academy; and others were discovered in 1864 at Achnabreck, near Lochgilphead, Argyllshire. The explanation given of the origin of these carvings is not satisfactory.

Can any reader refer me to later controversies on the matter? I believe similar rock-markings occur at Ilkley and in other places. Authorities will oblige.

T. CANN HUGHES, F.S.A.

Lancaster.

A COMPANY OF MINERS.—The following is taken from "Notes on the Early History of the Royal Regiment of Artillery, by the late Col. Cleaveland, R.A." Wanted information regarding the formation of this company of miners. What were their duties? By what authority were they formed?

"May 12, 1756.—A company of miners, consisting of 200, was raised for the purpose of being sent to assist in retaking Minorca. First-Lieutenant William Phillips, then the youngest of that rank in the regiment, being aide-de-camp to Sir John Ligonier, was, through that interest, and the indolence and supineness of the officers of the corps, appointed captain of the company, which was then considered as no more than a temporary affair of short duration, that would end when the service they were raised for was performed: but on the return of this company (1757) to Woolwich the miners who did not choose to remain as privates in the regiment were discharged, and the company added to, and established in, the regiment on the same footing as the others. This made 19 companies besides the cadets."

J. H. LESLIE, Major, late R.A.  
Hathersage, Derbyshire.

[The same as sappers and miners?]

TOOL MARKS ON MEDIÆVAL DRESSED STONES.—Can any of your readers refer me to books or papers dealing with the marks made on dressed stones in mediæval masonry? I mean *tool* marks, not Freemasons' or other signs, devices, or marks. The replies to my query on 'Chisel Marks' (*ante*, pp. 149, 233, 296) do not give this information.

W. H. L.

INTEMPERANCE, WAR, PESTILENCE, AND FAMINE.—A saying that intemperance has caused as much misery as war, pestilence, and famine is often attributed to Mr. Gladstone; but if he used the phrase he did not originate it, for John Quincy Adams, once President of the United States, is reported to have said at a public meeting in 1846:

"I regard the temperance movement of the present day as one of the most remarkable phenomena of the human race, operating simultaneously in every part of the world for the reformation of a vice often solitary in itself, but as infectious in its nature as the smallpox or the plague, and combining all the ills of war, pestilence, and famine."—Burns's 'Temperance History,' vol. i. p. 290.

The same thought occurs in Mr. Charles Buxton's 'How to Stop Drunkenness,' a

remarkable article which appeared in the *North British Review* in 1854, and in 1864 was reprinted by the late Mr. T. B. Smithies, and has had an extensive circulation in book and pamphlet form. He says:—

"Nay, add together all the miseries generated in our times by war, famine, and pestilence, the three great scourges of mankind, and they do not exceed those that spring from this one calamity."

Can the thought be traced further back?

WILLIAM E. A. AXON.

Manchester.

KINGSMAN FAMILY.—"My nephew William Long Kingsman" is mentioned in the will of Maria Scattergood, of Boddesden and Lincoln (proved P.C.C., 1763). I should be glad of any information which would help to identify him. "Long Kingsman, Esq.," signed a petition in favour of Parliamentary reform in 1792 ('Annual Register'); and in the *Gentleman's Magazine* for 1800 is an obituary notice, couched in eulogistic language, of "Miss Kingsman, daughter of W. L. K., Esq." Any reference to printed or MS. pedigrees of this family, or any other genealogical notes, would be acceptable.

BERNARD P. SCATTERGOOD.  
Moorside, Far Headingley, Leeds.

### Beglies.

#### ANIMALS IN PEOPLE'S INSIDES.

(9<sup>th</sup> S. vii. 222, 332.)

AN intelligent Yorkshireman, who in his younger days did some little for the betterment of the industrial population of Leeds, and who now holds two or three semi-public positions at Northampton, believes and tells the following story. He knew the people; and he thinks every one ought to accept his statement, because he has an utter abhorrence of smoking. A young man in Wales gradually sickened. Doctors could do nothing for him. He consulted a quack, who advised him to smoke continually. Being a non-smoker, he went to his regular doctor to ask if he might. The doctor said it would kill him in his present state. The young man died. The quack obtained permission of the family to open the body. Before commencing the autopsy he induced the family doctor to witness it. The doctor could see nothing wrong with any of the organs. The quack pointed to the heart, which the doctor pronounced sound and healthy. The quack cut it open, and inside was a worm, "as long and big as my finger." The quack, who was smoking, blew a mouthful of smoke on the

worm, and it immediately died. "There," he said; "if this man had smoked he would have killed this worm; smoke is the only thing that would reach the heart." K.

There is the well-known medical story of the old lady who imagined that she had a frog in her stomach. Her doctor, after vainly trying to persuade her that it was only imagination, considered a little deception justifiable to prevent this idea becoming fixed in her mind. Having administered an emetic, he managed adroitly to introduce a frog into the basin, as if it had just arrived from the old lady's stomach. The patient's joy was great, as there was proof positive that she had been right all along as to the cause of her illness. Her joy was soon overclouded, as the idea struck her that, although there was the old frog, there might be little frogs left behind. The doctor, however, was equal to this sudden emergency, for on a rapid examination of the frog he immediately assured the patient that her fears were groundless, as her late guest was a *gentleman* frog.

J. G. WALLACE-JAMES.

Haddington.

I might mention that when my brother, the late James Fowler, was in practice at Wakefield, say about thirty years ago, he observed in the window of a certain herbalist or quack doctor, along with bottled tape-worms and other *bond fide* entozoa, a fine specimen of some air-breathing reptile, I think a snake, labelled, as were the other things, "Taken from Mr. ——, of ——." Mr. F. went in and asked the man how he dared to publish such a lie. "Oh," said the herbalist, "it's all right. Mr. —— offered it to me as a curiosity, and so I took it, and there it is." Thus did the Yorkshireman "score."

While on the subject of medical practitioners and their patients, I may mention that once when the above-named J. F. examined a woman's throat with a laryngoscope she said, "I should think you can see a long way down with that thing, sir." "Yes," said he, "I can see that you are sitting on a cane-bottomed chair." "Bless me!" exclaimed the patient, greatly impressed.

J. T. F.

Levinus Lemnus, a medical man at Ziricksee in Holland, published in 1574 'De Miraculis Occultis Naturae, Libri iv.' In the second book of this curious treatise the title of chap. xl. is "Alimenta aliquando vitiorum ac venenati aliquid contrahere ex bestiolarum insessu circubituque. Denique humanis corporibus ex diffusis in illa sordibus simile quiddam innasci, nempe mures, forices, glires,

ranas, rubetas, ejusque rei exemplum." The dangers of eating contaminated food are set forth at large in the chapter, but a translation would be too long and not altogether edifying.

C. DEEDES.

Brighton.

Among the numerous apothecaries who sold quack medicines during the reigns of Queen Anne and George I., not the least famous was John Moore, "author of the celebrated 'worm powder,'" to whom Pope addressed some stanzas beginning:—

How much, egregious Moore, are we  
Deceived by shows and forms!  
Whate'er we think, whate'er we see,  
All humankind are worms.

In an old advertisement dated 4 November, 1722, his encounter with a "worm" in a person's inside is thus recorded:—

"Sir..... You ask me Leave to let the Cure be printed; I am not at all against it, being for the good of the Publick. The Worm was in Length 15 Foot 6 Inches, and about half an Inch broad when it came from me, there came also some Scores of small Worms along with it, about the latter End of April, 1721. It was a great Show to all the Town, People came by 5 or 6 together to see the Worm. I kept it about a week in this Town [Manchester], that it might be seen; then sent it home to my Father at Congleton, and it was as great a Sight there. A Doctor sent for it to West-Chester, and then to Maxfield to be shown there..... One thing I had almost forgot to let you know, how People flock to me to get the Powders for their Children, and there are two Persons in this Town in the same Condition I was..... N.B. This Worm is to be seen at the said John Moore's House."

J. HOLDEN MACMICHAEL.

When I was a boy the name here for the water-newt was "ask." I daresay it is still so named.

R. B.—R.

South Shields.

The idea of animals, or rather insects, living in the insides of people, and increasing in size by preying upon them, is a very old and widely spread one. The Rev. Charles Merivale, in his 'History of the Romans under the Empire,' narrates the following curious and illustrative anecdote concerning the Emperor Titus, who died A.D. 81:—

"Jehovah suffered him to gain the shore, and there, in scorn of the scorner, sent a gnat to creep into his nostrils and lodge itself in his brain. For seven years the restless insect gnawed the vital tissue. One day, when the tortured prince passed by blacksmith's forge, the thunders of the hammer seemed to startle and arrest it. Four pieces of silver did the sufferer give to have the noise continued in his ear without ceasing. At the end of thirty miserable days the insect became accustomed to the clang and resumed his ravages. Phineas, the son of Erouba, was present with the chief nobles of Rome at the death of the emperor. The Jewish

witness reported that the head of the deceased was opened, and the creature was there discovered as big as a swallow, with a brazen beak and claws of iron."—Chap. ix.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

"JUGGINS" (9<sup>th</sup> S. vii. 247).—I have drawn DR. MURRAY's attention to the miner "Juggins" in Disraeli's "Sybil," III. i. He may not be the particular object of philological quest, but as a victim he has sufficiently notable quality to warrant consideration. He suffered from the iniquity of the tommy-shop. Several miners, discussing their hardships in an alehouse, are addressed thus by their leading spokesman:—

"Comrades," continued Nixon, "you know what has happened; you know as how Juggins applied for his balance after his tommy-book was paid up, and that incarnate nigger Diggs has made him take two waistcoats. Now the question rises, what is a collier to do with waistcoats? Pawn 'em I s'pose to Diggs's son-in-law, next door to his father's shop, and sell the ticket for sixpence. Now, there's the question; keep to the question; the question is waistcoats and tommy; first waistcoats, and then tommy."

Like many other sufferers, this "Juggins" may have helplessly bowed to the force of circumstances rather than to the pressure of his guileless nature, but he was wantonly imposed upon in the constraint under which he was fain to accept a consignment of waistcoats instead of the coin of the realm that was his due.

THOMAS BAYNE.

I doubt if it will ever be known for certain who first introduced "Juggins" to the public. I think myself it was Mr. Punch; that merry gentleman is usually up early in the morning when any novelty in slang is to hand. The word, I feel pretty sure, first "came in" about 1880 (not earlier); but it made very little headway, as regards general popularity, for three or four years. Although I was mixed up with a terribly slangy set during the eighties, my earliest recollection of "Juggins" dates no further back than 1883, when my attention was drawn to the word by big posters announcing, "Canterbury Theatre of Varieties. First appearance of the Bros. Horn in comic sketch entitled 'Juggins Junior.' Nov. 5, 1883." James Greenwood, writing as "One of the Crowd," 25 August, 1884 (in a paper called "A Lucky Shilling"), in the *Daily Telegraph*, seemed to consider the word sufficiently new to require explanation. I used to regard "Juggins" as an evolution of

"mug," but after looking over one or two glossaries, I incline to the belief that "mug" and "jug" were Elizabethan words, originally applied to the silly tippler of the village, who was often "muggy" or "jug-bitten" (for the latter word see 'Nares's Glossary,' new edition, 1888, where a quotation upon the subject from 'Taylor's Werkes,' 1630, will be found). From a passage in one of Lord Beaconsfield's novels it would seem that "Juggins" was used in Lancashire over sixty years ago as a nickname for a simpleton—one easily imposed upon. The extract which follows refers to a meeting of colliers to protest against "tommy"; one of them, named "Juggins," deprecates strong measures:—

"The cups of ale circulated, the pipes were lighted, the preliminary puffs relieved.....'The fact is we are tommed to death.' 'You never spoke a truer word, Master Nixon,' said one of his companions.....'Comrades,' continued Nixon, 'you know what has happened; you know as how Juggins applied for his balance after his tommy-book was paid up, and that incarnate nigger Diggs has made him take two waistcoats. Now the question rises, what is a collier to do with waistcoats? Pawn 'em I s'pose to Diggs's son-in-law, next door to his father's shop, and sell the ticket for sixpence.....the question is waistcoats and tommy; first waistcoats, and then tommy.....Juggins has got his rent to pay, and is afraid of the bums,' said Nixon, 'and he has got two waistcoats.'"—"Sybil; or, the Two Nations" (1845), vol. ii. book iii. chap. i. pp. 6-7.

"Juggins" as a real surname is uncommon, but not unknown. Two of the name appear in the "London Suburban Directory" (Kelly's), while at least two may be found in the "Birmingham Directory"; but I do not believe that the popular word takes its origin from a person of that name.

HERBERT B. CLAYTON.  
39, Renfrew Road, Lower Kennington Lane.

"ATTUR. ACAD." (9<sup>th</sup> S. vii. 68, 198).—If this work dates back to 1547, and if there is a reference, *eo nomine*, to "Interlopers in trade," DR. MURRAY will be delighted to have so early an instance of that difficult word, and I hope MR. RADCLIFFE will communicate it to him. The earliest edition that I have seen is of 1623, and "Interlopers in trade" are mentioned on p. 54a. So I fear that must be the book and edition cited by Minshew.

Q. V.

THACKERAY (9<sup>th</sup> S. vii. 188, 250).—Mrs. Rich mond Ritchie sends me the following:—

"I oddly enough don't know anything for certain about this particular incident. Lord Steyne was certainly not Lord Lansdowne, for whom my father had a respect and admiration. I suppose my father may have been told the picture was like Lord Hert ford, and thought it best to suppress it; or perhaps the publishers advised him to do so. I remember

\* "Salvador from the Talmud: 'Domin. Rom. en Judée,' ii. 498."

hearing my elders talking about it, but I can't remember what they said. The only thing I know for certain is that it couldn't have had anything to do with Lord Lansdowne."

HENRIETTA COLE.

96, Philbeach Gardens, S.W.

COLLET (9<sup>th</sup> S. vii. 269).—Particulars of Humphrey Collet were sought for through 'N. & Q.' for which see 2<sup>nd</sup> S. xii. 249, 483.

EVERARD HOME COLEMAN.

71, Brecknock Road.

CORONATION STONE (9<sup>th</sup> S. vii. 309).—A valuable account of the legends connected with the Coronation Stone was communicated to the Society of Antiquaries of Scotland in 1869 by Mr. W. F. Skene. This paper was published, with notes and illustrations, by Messrs. Edmonstone & Douglas, of Edinburgh, in the same year.

HARRY TOWNEND.

MAY-WATER (9<sup>th</sup> S. vii. 149, 276).—See the pretty song beginning "Here's a song for the oak, the brave old oak":—

In the days of old, when the spring with gold  
Was lighting his branches gray,  
Through the grass at his feet crept maidens sweet  
To gather the dew of May.

In the fifteenth chapter of 'Woodstock', Roger Wildrake says that he usually "sleeps as lightly as a maiden on the 1st of May when she watches for the earliest beam to go to gather dew." JONATHAN BOUCHIER.

In the fifties it was a very general custom in Devonshire on the 1st of May for young ladies to go into lawns or fields at daybreak and wash their faces in the dew. The dew was supposed to give a good complexion to those who did not possess one, and to improve those who were so fortunate as to own one. I do not think the boys were absolute strangers to the practice. A. J. DAVY.  
Torquay.

"CARRICK" (9<sup>th</sup> S. vii. 208, 292).—It is not the case that this word is obsolete in Scotland. It is used to-day by the boys in Fifeshire in the sense in which their ancestors employed it in the days of Dr. Jamieson. A variation, however, has to be noticed. Jamieson says that in Fife "carrick" is the name given to the game. That is the case still, but, with the usual elasticity observable in the application of terms, the club, or "shinty," is now beginning to be called "carrick" also. Jamieson nowhere assigns the name to the club or driving implement, nor does he restrict the word to Fifeshire. He says that in Perth and Kinross it denotes "the wooden ball driven by clubs, or sticks hooked at the lower

end, in the game of shinty." In Fife the ball is called the "knout," a fact duly noted in its proper place by Jamieson. As regards the etymology of "carrick"—or "the carrick," as it is usually designated in Fifeshire—there is nothing in the Scottish dictionary to suggest connexion with the shepherd's crook. Shepherds, one would imagine, are too "few and far between" in any given district to be available in sufficient numbers for a game at shinty. Then, if they did play, and used their crooks according to the Fife rules and conditions of a shinty game, one and another of the competitors would probably, in short space, be found sighing, with Sir Gilbert Elliot, "My sheep I neglected, I lost my sheep-hook." Finally, so far as Fife is concerned, "the carrick" has been a recognized game, from time immemorial, in districts where "crooks" are associated with the chimney, and not with "the shepherd's mournful fate."

THOMAS BAYNE.

VERBS FORMED OUT OF PROPER NAMES (9<sup>th</sup> S. vii. 182, 263).—MR. MACMICHAEL appears to have done the late Mr. Banting some injustice as to his system for the reduction of obesity, which is by no means correctly stated. I have not just now the means of consulting *Chambers's Journal* for 1864, to which your correspondent refers, but I have before me a better authority in the third edition of Mr. Banting's own pamphlet (1863). His system was this. He cut off bread, butter, milk, sugar, beer, potatoes, puddings, and pies; but as a substitute for the first he used well-browned toast or biscuit. He allowed all vegetables except potatoes. I myself tried the system for some time, and with complete success. I did not require it for too much fat, for I was always thin, but it completely removed some symptoms of indigestion which caused me inconvenience; and to show how well it agreed with me, I may mention that I did not lose an ounce of my usual weight of nine stone. I think Mr. Banting's system has somehow been confounded with the Salisbury (American) treatment, which consists of meat, minced over and over again till it becomes a sort of pulp, and a great deal of hot water. Nothing else. I should not like this at all.

GEORGE H. COURtenay.

It is so essential that the information conveyed in 'N. & Q.' should be strictly accurate, that I venture to point out two slips in the note on p. 263.

1. To guillotine (surely *guillotin* has never been used as a verb) is active, not passive, and means not to suffer, but to inflict the punish-

ment of decapitation by that instrument : to suffer it is "to be guillotined."

2. It was not the first, but the fourth Earl of Sandwich who invented those compendious compounds of bread and meat ever since called after him, in order, it is said, that he might be able to continue gambling without leaving off for meals. The first earl (Edward Montagu), after fighting on the Parliament side in the Civil War, took an active part in the Restoration, and was made Earl of Sandwich by Charles II. The fourth (John Montagu) was twice First Lord of the Admiralty, his second term (unfortunately for the country) lasting eleven years, from 1771 to 1782.

W. T. LYNN.

Blackheath.

*To ballhornize.—*

"We stumbled somewhere lately on the phrase 'der verballhornte Palast Pitti' applied to the royal edifices lately erected at Munich. We ascribed it to our incapacity to grapple with German idiom, that we were altogether unable to guess what a Ball-horned Pitti Palace meant. However, by a fortunate chance, that page of the 'Conversations-Lexicon,' which immortalizes the name of Ballhorn opened before us to solve the difficulty. The reader, therefore, shall know (if he knew no more about it than we did) that John Ballhorn was a printer at Lubeck, who flourished between the years 1531 and 1599, and who printed, amongst other things, a primer or A B C book, on the last page of which he substituted for the embellishment which was usual at that time, of a cock with spurs, a cock without spurs, but with a couple of eggs beside him ; and on the strength of this substitution announced on the title-page 'Amended by John Ballhorn.' The expression has since become proverbial; and *Ballhornisiren* or *Ver-Ballhornen* signifies 'to make unmeaning or useless alterations in anything—to make anything worse, instead of making it better.'—'Review of Designs for rebuilding the Royal Exchange,' 1840, by Joseph Gwilt, F.S.A. (?)

*To grahamize.—* On 14 June, 1840, Mr. T. Duncombe, M.P., presented a petition to the House of Commons from W. J. Linton, Giuseppe Mazzini, and others, complaining that their letters had been opened when passing through the Post Office. Sir James Graham, the then Home Secretary, acknowledged that he had given instructions for this being done, and incurred great obloquy in consequence ; but it appeared subsequently that it had been done by the Foreign Secretary, Byron's "travelled thane, Athenian Aberdeen," at the instance of the Neapolitan Government and with the concurrence of the Cabinet. This proceeding excited great indignation in this country, and *Punch* issued a sheet of anti-Graham wafers, with appropriate devices and mottoes, with a view to prevent the continuance of the practice, one of the best having as a device a bee with the

motto "Touch my wax, you'll feel my sting." "Not to be grahamized" was another of these mottoes ; and for some time after 1840 "to grahamize" was used to express the clandestine opening of letters.

Graham took the public censure very much to heart, and declared in after life that when all he had done for his country was forgotten his conduct in connexion with this miserable affair would be remembered ; which is the fact.

JOHN HERB.

*To endacott.—* This has certainly never been in general use. The case, which was a *cause célèbre* amongst students of London police-court reports, was associated always more closely with the name of the woman taken than with that of the policeman. R. S.

The verb *to nugentize* has not been mentioned in this connexion. It was invented by Horace Walpole on the occasion of Robert Nugent, an Irish adventurer, having married a wealthy widow, and its meaning is indicated by that fact. See Tovey's 'Letters of Thomas Gray,' i. 172, note. C. C. B.

"SHOEHORNED" (9<sup>th</sup> S. vii. 289).—The *Spectator* applied the term "shoehorn" as a contemptuous name for danglers on young women, encouraged merely to draw on other admirers. See *Spectator*, No. 536. Your correspondent is perhaps aware of the old slang sense in which it was commonly used, a "shoeing-horn" being an article of food, such as salt fish, which acts as an inducement to drink :—

A slip of bacon.....  
Shall serve as a shoeing-horn to draw on two pots  
of ale.

Bp. Still, 'Gammer Gurton's Needle,' I. i.  
"Haue some shoing horne to put on your wine,  
as a rasher of the coles, or a redde-herring."—Nashe,  
'Pierce Pennilesse,' p. 54, quoted in Nares's 'Dict.'

J. H. MACMICHAEL.

This is a word which, used as a verb, I have known for fifty years ; and "shoe-ironed" was in use as well. "Low-side" shoes were common wear, and it was almost impossible to get the heel of the foot in without using a shoe-horn, shoe-iron, or shoe-lift, as the article was variously called. These were made in several kinds of material—brass, iron, bone, horn, wood, and so forth—and one or more was hung in every chimney corner with other articles which have now gone out of use.

THOS. RATCLIFFE.

Worksop.

Is not this idea of the shoe-horn taken from a paper by one of the old essayists in the *Spectator*? W. C. B.

PEDES : LOCAL NAME (9<sup>th</sup> S. vii. 266).—In early days in Devon I never heard other name for this animal than "eggs," i.e. amongst boys and labourers.

A. J. DAVY.  
y.

In Derbyshire the common term was "legs"; but a few of the older people, I certainly had a better knowledge than now, called them "our legs," and some said "fifty-legs" in here the insect was a very large one. I always seemed afraid of them, and it rule invariably to stamp them out of me with the foot. The "forty-legs" at times upon "old sows," and it is an ing sight when the "forty-legs" seizes an "old sow" with the intention of a meal.

THOS. RATCLIFFE.  
op.

"TERRA SED AQUIS" (9<sup>th</sup> S. vii. 247).—This is the motto used by the family of Dunnethead, co. Caithness. It is on the arms. A sea proper, in the cleft or, on a chief argent a swart's d cuddin or snaith in saltire of the rest, a rock, thereon a fox proper.

JOHN RADCLIFFE.

LAST MALE DESCENDANT OF DANIEL (9<sup>th</sup> S. vii. 86, 177, 297).—Since penning my at the last reference I have lighted on a missing article in the *Sketch* of 27 September 1893. It is entitled 'The Last of oes,' and is illustrated by portraits of original Daniel, the lately deceased William, and his son Daniel, who is as a Blue Coat boy, his portrait produced by the Meisenbach process photograph taken by Bradshaw, of 3 Street. His relationship to the of 'Robinson Crusoe' will justify me, 't to believe, in transferring to these the additional details concerning which the *Sketch* article supplies. I e following from a letter sent by his to the *Daily News* in September, 1893, & reproduced *in extenso* in the *Sketch*. William Defoe writes:—

quite true, through the kindness of Alder-  
M. Ellis, my little boy Daniel was placed  
in Church Blue Coat School, after he had  
usual time Scholars remain there, after  
choose the Sea as his livelihood and was  
ed in the Prior Hill Barque for 4 years,  
w 8 months to serve before he is out of  
during service he has been to many ports,  
Francisco, Valparaiso, Melbourne, Sydney,  
and many other places, he is now on his  
New York & Melbourne & Sydney."  
preserved the erratic orthography.

Thus far the father. The article concludes as follows:—

"Daniel, now (1893) a boy of nineteen, was admitted to the Blue Coat Boys' School in September, 1884. He left it in May, 1889, and, with an appropriateness which is worthy of attention, set out on life after the manner in which Crusoe became known to posterity, namely, on the sea."

Little did the writer apprehend how soon that career would be ended.

CHARLES KING.  
Torquay.

The late Mr. De Foe was married three times. He had only one son, but several daughters, some of whom married and had children of their own. How many grandchildren he may have had, or how many (if any) are now living, I cannot say, as I have lost sight of the family for over ten years. One, whom I knew in 1888 as a little boy, would, if now alive, be close on eighteen or twenty. I never met Mr. De Foe, but I was acquainted with his third wife—a little old lady with white hair—also with her son, the Blue Coat boy; but my special friend was Emma De Foe, a daughter by the first wife (a Miss Towell, of Hungerford Market). We have not met (at least, not to speak) for years, but I believe—assuredly I hope—she is alive and well. During the short period of our acquaintance she proved, by kindly sympathy and advice at a time when both were sorely needed, how true it is "a friend in need is a friend indeed."

HERBERT B. CLAYTON.  
39, Renfrew Road, Lower Kennington Lane.

I am desirous of knowing why the "[?]" is put after the word "Acid" in MR. KING'S reference to Mr. Thomas Wright's poem 'The Acid Sisters.' The book lies before me now, as it doubtless did before MR. KING when he wrote his interesting note, and I fail to see why Mr. Wright's judgment in the selection of the title of this absorbing poem should in any way be discounted.

JOHN T. PAGE.  
West Haddon, Northampton.

[The name seemed strange, and we suspected a misreading.]

I have not seen Mr. Wright's 'Life of Defoe'; the work of Mr. W. Lee—dated, I see, about 1869—is the last work of authority I studied. Yet the ever-green 'N. & Q.' produces fresh blossom every week! What I did send was designed to open the subject and elicit full details.

A. H.

SIR JOHN BORLASE WARREN, BART. (9<sup>th</sup> S. vi. 490; vii. 15, 92, 198).—I regret to find that I gave the date of his admission at Emmanuel

Coll., Camb., as 1767 instead of 1769, as given in the 'D.N.B.' There were two Warrens commoners at Winchester, whose names were on the Long Roll for 12 September, 1768. One of these—presumably the elder, John Borlase—had left the school before the next Roll was issued, 11 September, 1769, so that his entry at Cambridge on 23 September, 1769, is quite possible. The other Warren was, I learn from G. E. C., almost certainly the admiral's younger and only brother Arnold, baptized 27 January, 1757, at Stapleford, Notts, died unmarried 27 August, 1829. He remained at Winchester College until after 7 September, 1772.

C. W. H.

HAND-RULING IN OLD TITLE-PAGES (9<sup>th</sup> S. vii. 169, 331).—This kind of ornamentation is by no means uncommon in the better class of Bibles and Prayer-books of the seventeenth and eighteenth centuries. In Durham Castle chapel are two copies of the 1669 folio Prayer-book, with the engraved title in one of them, ruled throughout with red lines on the title and on all the pages; and I have a 12mo Prayer-book of 1722 ruled in the same way.

J. T. F.

SUFFOLK NAME FOR LADYBIRD (9<sup>th</sup> S. v. 48, 154, 274; vi. 255, 417; vii. 95)—Can there be much doubt that the popular reverence for this insect, possessing so much attraction from the folk-rimes associated with it, is traceable to its being in the first place identified, on account of its sanguine colour (like the robin redbreast or the berries of the rowan-tree), with the solar fire and sun-worship, and thence by Christianity with St. Barnabas's Day, 11 June, the day of the summer solstice? So, to this day, its qualifications as an augury of happiness to the pensive love-maiden are acknowledged as she repeats the words

Fly away east, fly away west,  
And show me where lives the one I love best.

The name "Barnabee," however, appears to have no allusion to "burning," for the bishop's name is thus spelt in the old proverb relating to the day of his festival, viz., "Barnabee bright; the longest day, and the shortest night." In the better-known rhyme,

Ladybird, ladybird, fly away home;  
Your house is on fire, your children will burn,  
the ladybird's home is the sun; and in Germany children must not kill it, or the sun would not shine the next day. A childish name for the insect in Northamptonshire is "clock-a-day" (A. E. Baker's 'Glossary'). Other names not mentioned by your correspondents are "God Almighty's cow," "fly-golding,"

"God's horse" (in Lancashire), corresponding perhaps to the French "bête-a-Dieu," and in Scotland "Lady Flanners" (Lady of Flanders).

J. HOLDEN MACMICHAEL  
Wimbledon Park Road.

In December, 1876, some 'Stray Notes on Folk-lore' appeared in the *Churchman's Shilling Magazine*, from the pen of O. S. T. Drake, and in article iv., p. 425 of vol. xx., the following occurs:—

"Children in Sussex use the ladybird charm: they call them lady-bugs, fly-goldings, or God Almighty's cows,\* and Bishop Barnabys. Set the ladybird on your finger and say:—

Bishop, Bishop Barnabee,  
Tell me when my wedding be.  
If it be to-morrow day,  
Ope your wings and fly away."

which is a variant of the lines given at the fourth reference.

CHAS. H. CROUCH.

Wanstead.

"LADY OF THE MERE" (9<sup>th</sup> S. vii. 299).—Your reviewer asks, "Have we or have we not known 'lady of the mere' as a substitute for 'lady of the lake'?" He is thinking, doubtless, of Wordsworth's

Lady of the Mere,  
Sole sitting by the shores of old romance.  
'Poems on the Naming of Places,' iv.

C. C. B.

VULGAR MISUSE OF "RIGHT" (9<sup>th</sup> S. vii. 49, 271).—The misuse in the sense referred to by R. B.—R and F. H. is not so limited and local as they imagine. Speaking from student memories, I believe exhaustive analyses of its different meanings and shades of meaning are to be found in works on jurisprudence such as Holland, Austin, and the like.

LIONEL CRESSWELL.  
Wood Hall, Calverley, Yorks.

"MAD AS A HATTER" (9<sup>th</sup> S. vi. 448; vii. 251).—On a previous occasion I pointed out that the hatter's madness was dipsomania, induced by working with hot irons in a heated atmosphere and in a standing position. The tailor works under similar conditions, but seated; his condition is therefore less aggravated, and he accordingly gets credited only with pusillanimity and lubricity.

THOMAS J. JEAKES.

"SARSON STONES" (9<sup>th</sup> S. vii. 149, 234, 270). I am possibly a miserable creature, but even a worm will turn, and I should like to suggest that I may not deserve quite all the scorn which Dr. J. A. H. MURRAY intends for my reproof and correction. I have for many

\* In Spain, *voca de Dios*.

ssessed an Anglo-Saxon dictionary, I not forward the little excerpt from lay's 'Stonehenge' without first cont. I was not aware that I wrote a approval of Prof. Jones's suggested y, or attempted to support the guess dy else, and I have yet to believe conduct in furnishing a quotation a matter under discussion was in reprehensible. I could not cite the of the 'H.E.D.' concerning Sarson, it is not yet in sight"; I could not, e reason, gain strength from Prof. Etymological Dictionary,' and, if the cur in his edition of Chaucer or of l, in 'William of Palerne,' or any blication which everybody ought to nd con, I am sorry to have overlooked nk the more learned contributors to 'need to be reminded that, if no one orant and nobody blundered, our orth of wit and folly and wisdom se its *raison d'être*. Hitherto it has l as much on the ignorance of the on the erudition of the few, and I hink that there are many of its readers who would wish its conparts to be greatly changed.

ST. SWITHIN.

MES EYRE, 1734-99 (9<sup>th</sup> S. vii. 289).—sk for the explanation of a further th regard to the career of the Chief The Warden's register at Winchester hows that he was admitted a scholar 1748; and he left, superannuated, in name appearing as third in the the Long Roll of 1 September, 1752. ster of admissions to Lincoln's Inn his entry there on 26 November, cribing him as "late of Winchester

Now comes the point which needs ion : the register of St. John's College, records his matriculation there in 1749 years before he left school). Foster, ves the date as 27 October, 1749, and s fifteen. His brother Thomas was at St. John's in 1748 as founder's the Chief Justice's portrait hangs in ge hall, but it does not appear that esided. Is not the circumstance of iculation very peculiar? It should ed that in Kirby's 'Winchester' p. 248, the record of another James o went to Merton College, Oxford, eously given to James Eyre who he Chief Justice. C. W. H.

THE GAME (9<sup>th</sup> S. vii. 329).—In Suffolk, in the neighbourhood of Ipswich, frequently amused themselves by

making daisy chains and dandelion chains. Daisy chains, made of the tiny flowerets, seem to be known all over England, but dandelion chains, which are altogether different, are apparently unknown around Northampton. Moreover, I could find no trace of them in North Essex. Dandelion chains are made with the flower stalks only. The supple hollow stalk, denuded of its flower, is bent in a circle, and the smaller end is pushed for about half an inch into the larger. A circle is thus formed, its size depending upon the length of the stalk. This is the first link of the chain. Link is added to link, and the only limits to the length of the chain are the paucity of dandelions and the persistency of the child making it. Some children make necklets of the chain. I suppose knights' collars made of daffodils are similar ; but the making of these chains cannot be called a K.

I think I used to make chains of these hollow stalks by simply thrusting the small into the large ends to form the links, after the dead flower heads had first been pulled off ; they did not make such good chains as dandelion stalks, not being so flexible.

THOMAS J. JEAKES.

REGISTER OF BIRTHS ON TOWER HILL (9<sup>th</sup> S. vii. 329).—The register of births, marriages, and deaths for Allhallows, Barking, which is only a stone's throw from Tower Hill, is complete from the year 1558, and it is probable that your correspondent would find there the information he requires.

EVERARD HOME COLEMAN,  
71, Brecknock Road.

D'AUVERGNE FAMILY (9<sup>th</sup> S. vii. 68, 117, 176, 191, 251, 277, 332).—Your correspondent D. is a little hard on the gallant Vice-Admiral Philip d'Auvergne. Does not the following extract from the *Gentleman's Magazine*, 1793 (vol. lxi. pt. i. p. 485), show a legal as distinguished from a merely "assumed" connexion with the duchy of Bouillon ?—

"Gazette Promotions :—Philip d'Auvergne, esq., captain in the royal navy, permitted to accept and enjoy for himself and the heirs male of his body the nomination and succession to the sovereignty of the duchy of Bouillon, in case of the death of the Hereditary Prince, only son of his Serene Highness the Reigning Duke, without issue male; to take, from henceforth, the title of Prince Successor to the said sovereignty, and to unite the arms of the duchy with his own, pursuant to a declaration of his said Serene Highness the Reigning Duke, dated June 25, 1791, whereby he transmits, at the desire, and with the express and formal consent of the nation, the sovereignty of his said duchy of Bouillon, in case of the death of the Prince his son without issue male, to the said Capt. Philip d'Auvergne

(whom he styles 'son altesse Monseigneur Philip d'Auvergne, son Fils adopté') and the heirs male of his body."

There are numerous other references to this naval officer in the *Gentleman's Magazine*.

AUTHOR OF THE ARTICLE  
ARTHUR F. ROWE.

Walton-on-Thames.

COUNT GIUSEPPE PECCIO (9<sup>th</sup> S. vi. 308, 395; vii. 51, 191).—Referring to the very interesting note by IBAGUÉ at the last reference, I should like to know whether Ugo Foscolo and the Rev. H. F. Cary, the translator of Dante, were acquainted. Cary lived at one time in Park Village, Regent's Park, not far from Foscolo, and it is probable that the similarity of their tastes in literature may have brought them together. I do not find any mention of their acquaintance in the rather meagre memoir of Cary by his son. The Italians seem to have resented Peccio's biographical sketch of Ugo Foscolo, but I do not know the reason.

JNO. HEBB.

EXCAVATIONS NEAR CIRENCESTER (9<sup>th</sup> S. vii. 327).—MR. HUGHES will probably obtain the information he requires by addressing a letter to Mr. William Flux, the senior partner of Flux, Thompson & Flux, solicitors, East India Avenue, E.C. Mr. Flux has for the last fifty years been the treasurer of the Cirencester Society, which society has been in existence for at least two hundred years, and holds a dinner annually in London.

EVERARD HOME COLEMAN.

AUTHORS OF QUOTATIONS WANTED (9<sup>th</sup> S. vii. 90).—

And Judgment at the helm was set.

From a pretty poem by G. P. R. James, called 'The Voyage of Life.' I do not know when it first appeared. I saw it in a volume of the old *Penny Magazine*.

G. T. S.

(9<sup>th</sup> S. vii. 330.)

We live in deeds not years.

As a personal friend of many years' standing of P. J. Bailey, more generally known as "Festus" Bailey, I have looked through the various editions of "Festus," from the earliest to the latest, and I find that the quotation inquired for by H. J. B. C. is from that work, and verbally correct so far as the first four lines are concerned; but the last line does not appear as a *sequitur* in any one of the six editions I possess.

CAROLINE STEGGALL.

Rejoice that man is hurled

From change to change unceasingly,  
His soul's wings never furled!

'James Lee's Wife,' vi. 14.

C. C. B.

Thou cam'st not to thy place by accident.

From a sonnet by Archbishop Trench. It has no title, but is the second sonnet (p. 36) in the volume of Trench's 'Poems Collected and Arranged Anew' (Macmillan, 1865).

HADJI.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A Descriptive and Historical Catalogue of the Collection of Pictures and Sculpture at Apsley House, London.* By Evelyn Wellington. 2 vols. (Longmans & Co.)

FROM whatever point of view it is regarded, this work is an honour to all concerned in its production. Readers of 'N. & Q.' who have seen in recent volumes the signature of the Duchess of Wellington to many inquiries concerning the artistic treasures at Apsley House must have been prepared for its appearance. It now comes forth in two sumptuous volumes, profusely illustrated with reproductions in photogravure of the principal oil paintings, and in an edition strictly limited to four hundred copies. In speaking of the work as an honour to its producers we are using no words of empty compliment. It is such in almost every respect. If England may claim, as regards her art treasures, an equality with any country and a supremacy over most, it is on the strength less of her great public galleries—though these have been notably enriched of late—than of her private collections, the contents of which are priceless. Amongst such the collection at Apsley House occupies a front place. This, with exemplary diligence and with remarkable erudition, the third duchess has catalogued, supplying to each item such information as is to be derived from Waagen, Worms, Hazlitt, Kugler, Cumberland, Passavant, and other authorities, English, Spanish, and German; from original documents in the possession of her grace's family, and from researches in Spain undertaken on her behalf. It is difficult to speak in terms of praise too warm for a service such as has been rendered to art, and we think with envy of the results that will be achieved when other private possessors are moved to emulation, and anything approaching a full catalogue raisonné of the great pictures in English galleries is obtained, to say nothing of reproductions of the principal treasures, such as are given in the present instance. The basis of the Apsley House collection, apart from the ancestral portraits, is found in the pictures captured in the baggage of Joseph Bonaparte after the rout of Vitoria. These formed part of the royal Spanish collections, and had been appropriated by Joseph, who was attempting to carry them into France when the fortunes of war gave them into the hands of his pursuers and his all but captors. The most important among them had been removed from or cut out of the frames, and were in Joseph's private carriage, which was captured by the 10th Hussars under Capt. Wyndham and the Marquess of Worcester after Joseph had hurriedly quitted it and ridden off on the horse of one of his escort. Such plunder of conquered or invaded countries was common enough in the post-revolutionary French wars. Since that time an impression has prevailed that the pictures at Apsley House and Strathfieldsaye were, by a process customary (and perhaps defensible) in war, appropriated by the conqueror. This impression the duchess is at pains to remove, showing conclusively that, though the charge that the Duke regarded them as spoils of war was brought in the 'Viage Artistico' of Señor Madrazo, it was baseless. The first Duke of Wellington communicated

again and again through his brother, Sir Henry Wellesley, British Minister in Spain, with the Regency, requesting that some one in London might be commissioned to see and receive the pictures, and ultimately wrote a formal letter to Count Fernan Nunez, the Spanish Minister in England, to the same effect, receiving an answer that the monarch, touched with the delicacy of the proceeding, did not wish to deprive the duke of possessions obtained "by means as just as they are honourable."

Nothing approaching a complete or satisfactory catalogue of the Apsley House pictures has previously been made. 'A Catalogue of the Principal Pictures found in Baggage of Joseph Bonaparte' was compiled by Mr. Seguier on their arrival in London. This was inaccurate in important respects. Information was with difficulty obtained. The ascription to various painters was wrong, the well-known 'Water-Seller' of Velasquez being assigned to M. A. Caravaggio. Many of the works were not identified. This list the duchess reprints with all its errors, adding only some marginal notes and the numbers borne by the various pictures in her own catalogue. In 1841 a MS. catalogue of the Wellington heirlooms was made. This also was incorrect. Lists of the pictures were issued in 1853 by Messrs. Mitchell of Bond Street and Clarke & Co. of the Strand. They occupied, however, no more than four pages each. Rough notes, of no special value, were made by the secretary to the second duke. Fortunately, the heirloom catalogue was trustworthy in the main. On this the present work is founded. Access has been had to various royal Spanish manuscript catalogues, and by means of these the great majority of the pictures have been identified. To Major Martin Hume is ascribed this part of the research. He obtained permission to examine the palace archives, and succeeded in unearthing catalogues the existence of which had been invariably and officially denied. An appropriate frontispiece to the work consists of a reproduction of a picture by John Massey Wright, presenting the rout at Vitoria and the capture of Joseph Bonaparte's baggage, one of two pictures of incidents in the Peninsular War purchased by the third Duke of Wellington.

The collection is richest in Dutch and Spanish pictures. Among the former is the famous picture by Peter de Hooch, or de Hooge, called, when it was exhibited at the British Institution, 'A Lady at her Toilette,' but now renamed 'A Conversation.' Jan Steen is scarcely to be seen at his best elsewhere; and Vander Heyden, Wouvermans, Teniers, Claude Lorraine, and Ostade are well represented. Among the half-dozen fine pictures by Velasquez which are reproduced is the superb 'Portrait of a Gentleman,' which was long, but erroneously, taken for a likeness of the painter himself. It is said to have once hung in the principal *salon* of the Prince of Asturias in the palace at Madrid. A companion picture, no less perfect in detail, which once hung in the same *salon*, is the portrait of Pope Innocent X. by the same artist. Another 'Portrait of a Gentleman,' by Murillo, which was exhibited in 1837 at the British Institution, was not among the Bonaparte prizes, but was purchased in London by the first duke in 1838. The exquisite 'Christ in the Garden' of Correggio, held by some to be the masterpiece of that artist, is also reproduced. A mere enumeration of the treasures comprised in the collection

would occupy more space than we are able to assign to reviews. In every case the size of the picture, its description, and its source (when known) are given, together with the dates and places of exhibition, and particulars of prices realized at various sales. Among the works in the collection are twelve pictures presented to the first Duke of Wellington in 1812 by the Intendant of Segovia on the part of the Spanish nation, together with others bought by the duke in Paris in 1817 and 1818. Some difficulty has been experienced in the case of the Segovia pictures, only two of which have been identified. Much interesting criticism is supplied from the *Athenaeum*, and from Smith's 'Catalogue Raisonné,' and extracts are given from the catalogues of the Parisian sales in which some of the works were purchased. The portraits by Hopner, two of which are reproduced, have much interest. In all typographical respects the work is excellent, the process pictures are admirable, and the binding in vellum and canvas, with the Wellington arms on the side, is tasteful. The catalogue must occupy a place in every well-chosen artistic library.

*Gierke's Political Theories of the Middle Ages.*  
Translated by F. W. Maitland. (Cambridge, University Press.)

THIS book is a boon to all students of legal and political ideas. It is welcome on three grounds.

1. The text of the section of the 'Genossenschaftsrecht' here rendered into English forms the best, and indeed the only complete conspectus of the political literature of the Middle Ages. The survey is rapid, and does not always take sufficient account of the minor controversies which were the occasion of the great majority of the treatises. It suffers a little from the German love for over-generalization; but for all that, and in spite of the difficulty of following at times the line of thought, it is the most valuable piece of writing that exists on the subject. It is a boon to have it in an English dress and admirably translated.

2. The notes are the best guide that we know among the hitherto almost pathless wilderness of mediæval political pamphleteering. Many of those who know the Middle Ages fairly well must be ignorant of the names even of some among the mass of writers cited by Dr. Gierke. Still more useful is it to have the references to their views on any particular notion in politics all gathered together. The notes will be to the serious student the most valuable portion of the text, and a reference even to a few of the authorities will fill in with flesh and blood the somewhat dry bones of Dr. Gierke's essay. Probably their very number will be a revelation to most readers, though a glance at the volumes 'De Lite' ought to carry conviction of the wealth of words, if not of thought, which the politico-ecclesiastical conflict evoked.

3. The introduction is the most interesting as it is the most brilliant part of the book. Prof. Maitland is at his very best in these pages. Its object is to illustrate the context rather than the text of the translated section, and to show the bearing of political ideas on *Korporations-lehre* and *rice versé*. It is impossible to describe or even outline the course of the argument within the limits of this notice. But its wit, insight, and erudition ought to win for it many readers whom the subject does not attract. Yet the subject itself ought to attract. For the question debated is really this: What is the meaning of a social group? In it

something more than the sum of its members? If so, ought it not to be called a person? Now this question, or the attempt to answer it, really involved the formation of a complete theory as to the relations of the individual to society; i.e., it touches on one of the fundamental problems of theology, ethics, politics, philosophy, so far as they are to affect practice. More, however, we will not say here. The pages must be read and re-read, and they should attract a far wider public than the comparatively few students of scientific jurisprudence.

'WOODCUTS AND THE ILLUSTRATION OF BOOKS,' in the *Edinburgh Review*, is by one who has made a study of modern illustration, and is by no means satisfied with the present condition of the art when contrasted with what it was even a short time ago. He speaks of the "execrable form of draughtsmanship evoked by the exigencies of the process-block." We fully agree with his condemnation. Such things should be reserved for advertisements and fashion-books. We are in full sympathy with most of his criticisms. No one has received praise who did not deserve it; but we do not by any means accept the relative positions allotted to Rossetti and Millais. Is it quite fair to say "beside Millais Rossetti was a giant"? It should not be forgotten that we have much more of Millais's work than we have of that of Rossetti, and consequently we encounter more that is second and third rate. Sometimes, too, praise is given in the wrong place, as when 'Was it a Lie?' (which appeared in the *Cornhill*) is spoken of as a "superb picture." In 'The Harley Papers' we have sound and conscientious labour. It is painfully dull; but this is manifestly the fault of his subject, not of the writer. Harley was never intended by nature for a politician, and consequently could never throw his whole heart into the game with sufficient spirit to make his career interesting to any but his immediate contemporaries. Though he rose from circumstances over which he had little control to a high place, his merits and shortcomings alike were those of a Government hack. As a collector of manuscripts and printed books he deserves, and will retain, our warmest regard, but in other lines we must class him with the men who have mistaken their vocation. The paper on Mr. Leslie Stephen's 'English Utilitarians' deserves attention, especially as we fear the work is far too good and evenly balanced to be read as widely as it deserves. The review is one of the very best commentaries on a mode of thought which, narrow and unscientific as it was, led directly to many beneficent changes in the law, and indirectly to much of the social improvement of modern days. The estimate of Bentham is not a flattering one. Of the sage's perfect honesty no fair man can now have any doubt, and that his practical ability was great it is unreasonable to call in question, but his power of abstract thought was small—perhaps even less than the writer himself realizes. He was never able to dissociate ideas from the environment in which they at the moment presented themselves to his understanding. The remarks on the younger Mill are just and kindly. The utilitarianism which he taught is so divergent from that of his predecessors that a careless reader who knew little of the ways of "thinkers" might read many pages, and then close the book with the impression that Mill belonged to an opposite school of thought from that of which he was by far

the widest-minded representative. The paper on Canada hardly comes within our province. We may say, however, that the historical portion—that is, nearly the whole—is of great value. 'M. Maurice Maeterlinck, Moralist and Artist,' will repay perusal; but we wish the writer had put more clearly the ideas he wishes to convey.

*Man for May* opens with a description by Mr. Henry Balfour of 'Memorial Heads from the New Hebrides and Solomon Islands in the Pitt Rivers Museum.' That these strange and primitive designs involve an effort at portraiture is established by the realistic manner in which the deformity known as hare-lip is reproduced in Figures I. and II. of the accompanying plate. Dr. Rudolf Herzog furnishes some curious specimens of pre-Hellenic script found in the island of Coa. Prof. Franz Cumont gives some observations on the 'Acts of St. Desius,' which contain a recantation of views previously expressed as to the possibility in the fourth century of human sacrifice to the Roman deities. This paper is sent in by Dr. J. G. Frazer. Articles on 'Relics from Chinese Tombs' and on 'Carved Doorposts from the West of Africa' are conspicuous in an excellent number.

We hear with much regret of the death on the 3rd inst., at St. Petersburg, aged fifty-two, after a short illness, of Henry East Morgan, the grandson of Stephen Morgan, of St. Petersburg. H. E. M. was a regular contributor of bright and interesting notes to these columns on a variety of subjects, mainly connected with Russia, for some years. The family have been prominent members of the British colony at St. Petersburg for the greater part of a century.

#### Notices to Correspondents.

We must call special attention to the following notices:—

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

INNES ("D'Auvergne Family").—Please send address; we may be in a position to communicate matter of interest.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Adverti-ments and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

# THE ATHENÆUM

JOURNAL OF ENGLISH AND FOREIGN LITERATURE, SCIENCE,

THE FINE ARTS, MUSIC, AND

THE DRAMA.

*The ATHENÆUM* for May 11 contains Articles on  
MORE NOTES from a DIARY.

THE NEW ENGLISH DICTIONARY.

AN EARLY VOYAGE to JAPAN.

DEMOCRATES on the CROWN RE-EDITED.

AN ITALIAN on the FRANCIS REVOLUTION.

NEW NOVELS:—The Heritage; Among the Syringes; The Sentence of the Court; Transiled Triadis; Claudio Pole; The Cardinal's Hat; The Black Wolf's Brood; Love the Legend; As the Twig is Bent; Trevall.

BIBLIOGRAPHICAL LITERATURE.

OUR LIBRARY TABLE—LIST of NEW BOOKS.

THE EDWARDIAN LIBRARY; THE EARLY ENGLISH TEXT SOCIETY; CURDS and "CROWDY"; THE FRASER SALE.

Also—

LITERARY GOSSIP.

SCIENCE—The North Americans of Yesterday; Societies; Meetings Next Week; Gossip.

FINE ARTS—The Royal Academy; Telemaco Signorini; The Guildhall Chalcograph; Sales; Gossip.

MUSIC—London Musical Festival; The Joachim Quartet; Library Table; H. V. Frost; Gossip; Performances Next Week.

DRAMA—'Boat Austin'; 'Maenire'; 'A Woman in the Case'; Gossip.

*The ATHENÆUM* for April 27 contains Articles on  
MR. STILLMAN'S REMINISCENCES.

THE ITINERARY OF EDWARD I.

SIR ROBERT HART on CHINA.

THE HISTORY of the CHURCH of SCOTLAND.

HARROW.

NEW NOVELS:—His Own Father; Lyseth; The Silver Skull; The Shy's Adventure; The Three Days' Terror; Pro Patria; What Men call Love; Anna Lombard; Mountains of Necessity; Suor Giovanna della Croce.

GENEALOGICAL LITERATURE.

RECENT VERSE.

BOOKS on EGYPT.

ECONOMIC LITERATURE.

OUR LIBRARY TABLE—LIST of NEW BOOKS.

THE LATE BISHOP of OXFORD; SALES; BYRON, KEATS, and REYNOLDS; SOME UNPUBLISHED EPIGRAMS by THOMAS FULLER; ADMIRAL SIR CHARLES NAPIER.

Also—

LITERARY GOSSIP.

SCIENCE—Elementary Manuals; Astronomical Notes; Societies; Meetings Next Week.

FINE ARTS—Books on English and French Cathedrals; The New Gallery; Triumphs of French Engraving; Sales; Gossip.

MUSIC—Gossip; Performances Next Week.

DRAMA—'Count Tonna'; 'A Royal Necklace'; 'Sweet and Twenty'; Gossip.

*The ATHENÆUM* for May 4 contains Articles on

THE HISTORY of the ENGLISH JESUIT.

FRANCIS HUTCHISON'S PHILOSOPHY.

RECOLLECTIONS of MALAYA.

SAINTE-BRUVILLE.

EIGHTEENTH-CENTURY MEMOIRS.

NEW NOVELS:—The Supreme Crime; Voysey; Queen's Mate; The Wings of the Morning; Le Nouveau Don Juan.

SPORTS and PASTIMES.

SHORT STORIES.

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## Notes.

## JOHN STOW'S PORTRAIT, 1603.

AMONGST the most interesting of the graphic illustrations in the past century's issue of the *Gentleman's Magazine* was a good reproduction of Stow's portrait (*vide* vol. vii, N.S., for January, 1837). The then editor, the late J. G. Nichols, F.S.A., who wrote the notice of it, described this portrait on copper as executed in exact facsimile of the unique original belonging to T. Rodd, the bookseller, prefixed to a copy of Stow's ‘Survey,’ edition of 1603. The latest biographer of Stow, Mr. Sidney Lee in the ‘D.N.B.’, briefly refers to this, and observes :—

“Besides the sculptured portrait on the tomb [in St. Andrew's Undershaft, City], a contemporary engraving of Stow was prepared for his ‘Survey,’ ed. 1603. The original painting belonged to Serjeant Fleetwood (cf. Manningham, ‘Diary’). Most extant copies of the ‘Survey’ lack the portrait. It is reproduced in the *Gentleman's Magazine*, 1837, i. 48. The inscription on the engraving entitles Stow [should be “Johannes Stowe”] ‘Antiquarius Angliae.’ His friend Howes described him as ‘tall of stature, leane of body and face, his eyes small and crystalline, of a pleasant and cheerful countenance.’”

Mr. Sidney Lee does not state what authority there is for the conclusion that the

portrait was prepared expressly for the 1603 edition of the ‘Survey.’ And if most copies lack it, where are the minority of the copies, or even one of them, possessing it? Nichols, writing in 1837, observes that the existence of a contemporary engraving of the portrait had been hitherto unknown, until the recent discovery of an impression (perhaps unique) which was found pasted to the back of the title of a copy of the ‘Survey,’ edit. 1603.

“The volume is now in the possession of Mr. T. Rodd, the bookseller, of Great Newport Street, by whom we have obligingly been permitted to copy it, a task which has been executed with great fidelity by Mr. Swaine. Stowe is styled in the circumference ‘Antiquarius Angliae,’ a character in which of all his contemporaries Camden alone can be ranked before him. The portrait represents him, as does the effigy, quite in his old age; yet his features scarcely appear to bear the weight of seventy-seven years. His temperate and cheerful disposition, which is on record, appears, notwithstanding his misfortunes and poverty, to have maintained a hale constitution to an advanced period of life.”

Sir Henry Ellis seems to have taken the same view. His letter to Nichols, 31 Dec., 1836, is now before me. In it he says :—

“I am much pleased to see the new portrait of old Stowe in the new Month's Magazine, will you allow me to beg two, each, of the Portrait and the Memoir, if they can be spared. For the age of 77 he looks pretty chubby.”

Bolton Corney also wrote to Nichols in similarly appreciative terms, and noticed the facsimile of this hitherto unrecorded portrait in Article vii. p. 41 of his ‘New Curiosities of Literature.’ There is fortunately no mistake about the age of Stow when the portrait was engraved, as it has at foot the words “Ætatis sue 77. 1603.” It is regrettable that it is without the engraver's name or monogram. It certainly gives the impression of a man who has risen superior to all his trials, and of whom it may be said, “Jactatus multum, sed non fractus ab annis.”

But there remains something more to mention. When J. G. Nichols's papers, &c., were sold, amongst the selection that came to the present writer's hands was a second original impression of the portrait, with the following letter from Dr. Dalton :—

Dunkirk House, near Nailsworth,  
26 June, 1841.

MY DEAR SIR,—Having now returned home from London, I have the pleasure of sending for your acceptance the ancient engraving of Stowe which a writer in the *Gent. Mag.* believed to be unique. I feared injuring it by endeavouring to detach it from the fly-leaf of Stowe's ‘Chronicle’ in black letter, 1603, small quarto, and therefore you will receive it as originally placed. I shall be interested in know-

ing that it forms an acceptable addition to your collection, remaining, my dear Sir,  
Yours very truly,  
EDWD. DALTON.

To John Gough Nichols, Esq.

Observe, the engraving was not pasted in Stow's 'Survey,' like Rodd's impression of it; but in the 1603 edition of Stow's 'Chronicles.' Mr. Nichols removed it from the fly-leaf, pasted it on half a sheet of paper, and wrote the following note at foot:—

"The same print which from another copy (supposed unique) was engraved in the *Gentleman's Magazine* for 1837 (Jan.). This was given me by Edward Dalton, LL.D., F.S.A., in June, 1841."

With such a record as is above sketched, the print is probably about as rare an item as the most ardent grangerite could well desire.

FREDK. HENDRIKS.

Kensington.

#### THE MANOR OF TYBURN.

(Concluded from p. 383.)

EARL ROBERT died in 1295,\* and his widow Alice survived him for several years. Her Inquisition p.m., which shows that she was seised of the manor of Tyburn at the time of her death, is dated 6 Edward II. (1312). She was succeeded in the group of Sanford manors by her grandson, John de Warren, Earl of Surrey, Sussex, and Strathern, who died without issue in 1347 (Inquisition p.m.). Probably, during his minority, the manors were sublet to Ralph de Cobham, as he died seised of them in 1325 (Inquisition p.m., 19 Edward II.). John de Warren was succeeded in these manors by his nephew Richard Fitzalan, third Earl of Arundel of that family, son of Edmund Fitzalan and Alice de Warren, the only sister of the Earl of Surrey. Richard, Earl of Arundel, died in 1376, and was succeeded by his son Richard, who after a stormy career was most unjustly beheaded in 1397. By his first wife Elizabeth Bohun, daughter of William, Earl of Northampton, he left a son, Thomas, who succeeded him eventually in his title and estates, and four daughters. Thomas Fitzalan, fifth Earl of Arundel, died without issue in 1415; and whilst the castle of Arundel and the principal possessions of his family went to his cousin, John Fitzalan, Lord Maltravers, the group of Sanford manors was partitioned among his sisters and coheiresses, and the difficulties in tracing the succession really begin. MR. LOFTIE says the subsequent history of the "lease" is detailed by Lysons.

\* The arms of the earl, impaled with those of *Sanford*, are on windows in the nave and the south wall of the chancel of Langley Church, Norfolk.

Lysons gives no details whatever between the death of the Earl of Arundel in 1397—misdated by him 1394—and the creation in 1488 of the Marquis of Berkeley, whom he also erroneously states to have been descended from Joan Fitzalan, one of the sisters in question. Of these sisters, the youngest, Alice, married John Charleton, Lord of Powis, who died without issue in 1400. The eldest sister, Elizabeth Fitzalan, married first Sir William Montacute, eldest son of William Montacute, second Earl of Salisbury, who was unhappily slain in a tilting match at Windsor by the earl, his father, on 6 August, 1382, and left no issue; secondly, Thomas Mowbray, Earl of Nottingham and Duke of Norfolk, who died on 22 September, 1399, leaving issue; thirdly, Sir Gerard de Ufflete; and fourthly, Sir Robert Gowshall, who left issue. Elizabeth Fitzalan died on 8 July, 1425, and her share of the Sanford manors was divided between her surviving descendants. The second sister, Joan Fitzalan, married William Beauchamp, Lord of Bergavenny, who died 8 May, 1411, leaving issue. The third sister, Margaret Fitzalan, married Sir Rowland Lenthal, of Hampton Court, co. Hereford, and also had issue. It will thus be seen that as the three surviving sisters of Thomas Fitzalan were each entitled to a third share of the manors, one-sixth fell to the Mowbrays, one-sixth to the Gowshills, one-third to the Beauchamps, and one-third to the Lentalls.

The eldest son of Thomas, first Duke of Norfolk, having been beheaded in 1405 at the early age of nineteen, the inheritance fell to his brother, John Mowbray, second Duke of Norfolk, who died in 1432. Although he was succeeded in his honours by his son John, third Duke of Norfolk, a third share of the Sanford manors appears to have fallen to a daughter, Margaret, the wife of Norman Babington (Inq. p.m., 1451; see the *Topographer and Genealogist*, i. 340). After this lady's death her share of the manors seems to have reverted to her brother, the Duke of Norfolk, and to have been inherited by his son John, the fourth duke, who died in 1475, leaving one daughter and sole heir, Anne Mowbray. With the intention of acquiring the vast possessions of the Mowbrays, King Edward IV., when this little lady was hardly six years of age, betrothed her to his second son, Richard, Duke of York; but she unfortunately died soon afterwards, and the duke being murdered in the Tower, the family estates became the objects of partition between the coheirs, John Howard, the son of Sir Robert Howard and Margaret

Mowbray, elder daughter of the first Duke of Norfolk, and William Berkeley, the son of James, Baron Berkeley, and Isabel Mowbray, the younger daughter of the same nobleman. Each of these ladies therefore became entitled in 1483 to one-sixth of the Sanford manors. Sir Robert Gowishill, of Haveringham, Notts, and Elizabeth Fitzalan, had left a daughter and heiress, Johanna, who married Thomas, Lord Stanley; and his son Thomas, first Earl of Derby, became also entitled to a sixth share of the manors. Sir Rowland Lenthal's descendants had apparently lapsed with his son Edmund, who died without issue, and the Lenthal share was therefore divisible among the other coheirs. The remaining third of the manors was inherited by Elizabeth Beauchamp, daughter and heiress of Richard Beauchamp, Earl of Worcester (killed in 1422), the son of William Beauchamp, Lord of Bergavenny, and Joan Fitzalan. Elizabeth Beauchamp married Edward Nevill, who was summoned to Parliament as Lord of Bergavenny, and died in 1476. He was succeeded by his son George, from whom the present Marquis of Abergavenny is descended. To resume. When the Tudors ascended the throne one-third of the manor of Tyburn belonged to George Nevill, Lord Bergavenny; one-sixth to John Howard, Duke of Norfolk; one-sixth to William, Marquis Berkeley; and one-sixth to Thomas Stanley, Earl of Derby. I have traced the descent of this manor at some length, because, so far as I am aware, it has never been done before, and certainly not by Lyons.\*

It is a little difficult to say how the present manor of Marylebone was formed. I have an impression that originally only that portion of the manor of Tyburn which fell to the share of the Mowbrays was so named, for in the Inquisition p.m. of John, third Duke of Norfolk (1 Edward IV., 1461), he and his wife Alianora, who was daughter of William, Baron Bourchier, and granddaughter of Thomas of Woodstock, Duke of Gloucester, are said to have been seised of the manor of Tyborne al's Marybone. This is the earliest mention of Marylebone that I have been able to trace. Robert Stillington, Bishop of Bath and Wells, who was high in favour with Edward IV., but who took the

wrong side in the time of that monarch's successor, and was imprisoned in consequence by Henry VII., seems to have acquired the manor from the Berkeleys. This was transferred by his nephew and heir, Thomas Stillington, to Sir Reginald Bray ('Feet of Fines for London and Middlesex,' ed. Hardy and Page, ii. 5), under the appellation of the "Manor of Marybourne," which seems to have included premises in Tyburn, Lileston, Westbourn, Charing, and Eye. Sir Reginald Bray sold the manor to Thomas Hobson, gent., who also acquired in 1503 the shares of Lord Bergavenny, the Earl of Derby, and the Earl of Surrey (the dukedom of Norfolk being then under attainder), and thus became possessed of the whole of the old manor of Tyburn. It remained in the hands of the Hobson family until 1544, when it was exchanged with King Henry VIII. for some other lands. It is unnecessary to pursue the history of the manor further, but it may be as well to state that there is no evidence that the boundaries of the manor granted by King James I. in 1611 to Edward Forset corresponded in every particular with the boundaries of the old manor of Tyburn. We know, for instance, that the space which had been formed into Marybone Park was excluded, and it is possible that the lands situated in Paddington which were included in the manor were among those granted to the See of London by Edward VI. in 1551.

It is generally considered that the site of the old church of Tyburn, which in the 'Taxatio Ecclesiastica' of Pope Nicholas IV., *circa* 1291, was valued at 6*l.* annually, was on or near the present court-house in Marylebone Lane, the only ground for this opinion being a statement by Maitland that a number of human bones were dug up while the foundations of the old court-house were being prepared in 1727. Some more bones seem to have been discovered when the present court-house was being built in 1822, and this is sufficient for Thomas Smith to declare that the old cemetery, which hypothetically adjoined the church, must have occupied this site ('Account of Marylebone,' p. 60). A writer in the *City Press* has recently pointed out that it is very difficult to excavate anywhere in London without finding human bones, and the presence of bones in Marylebone goes a very little way to prove the existence of a church. Applying the test of common sense to the question, we find that Oxford Street was anciently called Tyburn Road; that Park Lane was called Tyburn Lane; that Tyburn turnpike stood at the southern end of the Edgware Road; that

\* With reference to the Inquisition p.m. of William Essex, 20 Edward IV., 1480, I think Mr. RUTTON will find on inspection that while Essex held the manor of "Westowne in Midd," he was in possession of lands only in "Kynsyneton, Brompton, Chelcheth, Tyburne, and Westburne." He did not own those manors (*see ante*, p. 311).

as MR. RUTTON has pointed out, the north-east corner of Hyde Park was, two hundred and fifty years ago, called Tyburn Meadow; that St. George's Burying-Ground was established at the west end of Tyburn Field; and that finally Bayard's Watering Place, the modern Bayswater, was declared by an eighteenth-century Act of Parliament to be "parcel of the Manor of Tyburn." The conclusion irresistibly forces itself, at any rate on my mind, that the nucleus of the manor was situated near the Marble Arch. I cannot accept the argument that the name "Tyburn" was a movable one, which was bestowed on whatever site the gallows occupied. When the "fatal tree" was removed from Smithfield, that name, a much more common one than Tyburn, did not follow it in its wanderings. It seems to me, with deference to many learned and able topographers, that a readiness to adopt the often baseless theories of our predecessors is simply due to a disinclination to hunt out facts for ourselves.

In conclusion, I will only advert to one more point in MR. LOFTIE's paper, in which I regret to find myself at issue with that gentleman. MR. LOFTIE says, "Tyburn, at the time of the Domesday Survey, was a manor which extended from Rugmire, now Bloomsbury, westward to the brook of Tyburn." Putting aside the fact that Domesday nowhere defines the boundaries of Tyburn manor, I would ask MR. LOFTIE on what evidence he identifies Rugmire with Bloomsbury. Rugmire, to begin with, was in the parish of St. Pancras, while Bloomsbury was in that of St. Giles of the Lepers. I would venture to invite the attention of MR. LOFTIE to a note on 'The Prebendal Manor of Rugmire' which I contributed to *St. Pancras Notes and Queries* for 2 March, 1900. From certain data, which chiefly consisted in the survival of the name in comparatively recent times, I made the deduction that the old manor of Rugmire occupied that portion of the parish of St. Pancras which lies between the boundary of the parish of St. Marylebone on the west, the Hampstead Road and High Street, Camden Town, on the east, the old highway between Paddington and Islington on the south, and the Chalk Farm boundary of Hampstead parish on the north. As we learn from Domesday that it possessed "nemus ad sepes," it was probably an outlying portion of the great forest of Middlesex.

W. F. PRIDEAUX.

**NEPTUNE AND CROSSING THE LINE.**—I have always understood that the quaint custom at

sea known as the visit of Neptune, and the disagreeable adjunct of "shaving" by the sailors practised (unless a fine be paid as commutation) upon those who have never crossed the line, took place at the equator, and this is confirmed by the recent account of the visit to the Ophir when passing from the northern into the southern hemisphere. I was therefore surprised to read, in a "Journal of a Tour in Unsettled Parts of North America in 1796 and 1797," by Francis Baily (the "Philosopher of Newbury," who in later life greatly distinguished himself in astronomy), published in 1856, long after the author's death in 1844, that the ceremony seems formerly to have been carried out on entering the torrid zone. Baily (then in the twenty-second year of his age) started on his voyage on 21 October, 1795, intending to land at New York, but in consequence of a tremendous gale as the ship was approaching the American coast, they were driven out to sea, and, after failing to land on the Bermudas, had at last (the ship being almost a wreck) to make for the West Indies, and succeeded in reaching Antigua on 27 December, where Baily remained until 24 January, 1796, and, after a more prosperous voyage than his first, arrived at Norfolk, on the coast of Virginia, on the 14th of the following month. It was on the way to Antigua that they crossed the tropic of Cancer on Christmas Day, 1795; and "here it was," says Baily (p. 84),

"that Old Neptune, as is usual in such cases, came aboard and demanded a sight of those who had not entered the *sanctum sanctorum* before. We were accordingly all drawn up, and he soon signalized those who had never yet crossed the line, and, having exacted his fine, departed. In case of non-compliance we should have been punished agreeably to the manner prescribed in such cases, and which is called shaving: it is this: the sailors place you on a stick over a large tub of water, and, at a signal given, the stick is knocked from under, and you fall backwards into the tub over your head and ears in water; when you raise your head it is immediately smeared over with pitch and tar and all the filth they can gather about the ship, and if they can introduce any into your mouth, they will be so much the more satisfied and delighted."

It will be noticed that in the above quotation Baily calls the tropic of Cancer "the line," which I believe in nautical language now always signifies the equator. I should like to know when the "shaving" was transferred from one locality to the other.

W. T. LYNN.

**THE MAYFLOWER AND THE NATIONAL FLAG.**—It having been stated that the Mayflower is represented in the fresco in the Lords' corridor at St. Stephen's as flying the present union flag, I have climbed up to see; and

though the colours are faint and it is not easy to be sure, I fancy that the paragraph-mongers have found a mare's nest. D.

"**TO JOIN ISSUE.**" (See 4<sup>th</sup> S. ix. 14, 128.)—The 'N.E.D.' v. 513, col. 2, has given three instances of the erroneous use of this phrase in the sense of coming to an agreement. In law the parties join issue when they arrive at the point where they begin to differ. It is astonishing to find how widespread is the error, even among writers who had some legal knowledge. Shakespeare, in 'Coriolanus,' IV. iv., says "fellest foes"

shall grow dear friends,

And interjoin their issues.

But this may mean "intermarry." Sheridan, in the 'School for Scandal,' II. ii., describing a lady's face, writes, "Her nose and chin are the only parties likely to join issue." Southey, in his 'Life of Wesley' (1858, ii. 162), states that the founder of Methodism justified his irregularity by an appeal to the Scriptures, and "in this position he joined issue with the wildest religious anarchists." Napier, in his 'Peninsula War,' vi. 33 (book xxiii. ch. v.), alluding to Napoleon's consenting to negotiations for peace, says, "He joined issue with them to satisfy the French people." Dickens, in 'Edwin Drood,' 1870, p. 78, when Edwin agrees to dine with Mr. Grewgious, makes the gentleman reply, "You are very kind to join issue with a bachelor in chambers." W. C. B.

**JOWETT'S LITTLE GARDEN.**—I had always understood that the well-known lines—

A little garden little Jowett made,  
And fence'd it with a little palisade:  
If you would know the taste of little Jowett,  
This little garden won't a little show it,

were applied, in the above or some similar form, to the late Master of Balliol. In turning over the second volume of the *Satirist*, June, 1808, I find these lines attributed to Dr. W. L. Mansel, Master of Trinity College, Cambridge, and applied to Dr. Joseph Jowett, of Trinity Hall. Very likely the epigram appeared in print before the *Satirist* published it. W. ROBERTS.

47 Lansdowne Gardens, S.W.

**THE BATTLE OF VARNA AND THE PAPAL FLEET.**—On p. 145 of vol. vii. of the new edition of Gibbon's 'Decline and Fall of the Roman Empire' we find the following passage :—

"It was on this fatal spot [Varna] that, instead of finding a confederate fleet to second their [the Catholics'] operations, they were alarmed by the approach of Amurath himself, who had issued from

his Magnesian solitude and transported the forces of Asia to the defence of Europe. According to some writers, the Greek emperor had been awed, or seduced, to grant the passage of the Bosphorus; and an indelible stain of corruption is fixed on the Genoese, or the Pope's nephew, the Catholic admiral, whose mercenary connivance betrayed the guard of the Hellespont."

The editor's (Prof. Bury's) comment on this passage is :—

"It is difficult to understand what the Papal fleet was doing. The place where Murad crossed is uncertain. The Turkish sources differ; they agree only that he did not cross at Gallipoli. Cf. Thüry's note, *op. cit.*, p. 21."

The professor has evidently not read Wale-  
ran de Wavrin's account of the battle between  
the Christian galleys and the Turkish forces  
when crossing the Bosphorus, in which the  
writer was in command of the united Burgundian, Ragusan (Hungarian), and Greek  
"fleet," if an assembly of six galleys may be  
honoured by that name. The Pope's nephew,  
Cardinal Francesco Contarini, on the other  
hand, was in command of the galleys, about  
fifteen in number (eight Papal, five Venetian,  
and two Burgundian), which were guarding  
the Hellespont (cf. 'Századok,' xxviii. 686).

There cannot be the slightest doubt that  
Amurath, helped by the Genoese of Pera,  
seconded by the troops of Rumili under  
Khalil Pasha, and favoured also by a furious  
gale blowing from the Black Sea, crossed the  
Bosphorus at the place called by the Turks  
"The Devil's Rapids," where then already  
stood the castle Anatoli Hissar on the Asiatic  
shore, and where Mohammed Sultan sub-  
sequently (in 1451) built the Rumili Hissar  
opposite on the European side. This is the  
version of the event adopted by Hungarian  
historians, including Bishop Fraknoi in  
vol. iv. of the "Millennium Edition" of  
Magyar history recently published. Wale-  
ran's account is fully borne out by other  
contemporary evidence. L. L. K.

**"MAGUEY."**—The origin of this important  
and well-known botanical term has been  
variously asserted to be (1) Cuban, (2) Mexican.  
For the Cuban etymology there is good  
old authority (Oviedo, 1535), confirmed by the  
existence of other Cuban botanical names of  
like termination, *copey* (*Clusia alba*), *mamey*  
(*Mammea americana*), &c. On the other hand,  
all modern dictionaries, including the 'Cen-  
tury Dictionary,' allege the word to be  
Mexican. In the first volume of the 'History  
of the New World called America,' by E. J.  
Payne (reviewed 8<sup>th</sup> S. ii. 199), p. 372, we are  
given the choice of two Mexican etymologies,  
one from the Aztec *mahuay* or *maguey*, won-

derful tree, the other from the Otomi *ma gue*, flesh. My objection to these suggestions is that each of the dialects already possessed a name for the plant, the Aztecs calling it *metl*, while the Otomi term was *na guada*, so that it seems unlikely either of them would coin a second. The notion that the word is Mexican must have been based, I fancy, upon the statement of Dr. Francisco Hernandez in his 'Cuatro Libros de la Naturaleza,' 1615, reprinted 1888, p. 216: "La planta llamada *metl* es la que los Mexicanos llaman *maguey*." Marcgrave also, in his 'Hist. Nat. Brasiliæ,' edited by De Laet, 1648, p. 88, refers to "*Metl* quæ Mexicanis dicitur *maguey*." De Laet himself, however, in his 'Nouveau Monde,' 1640, p. 139, speaks of "Le *maguey* dit des Mexiquains *metl*," just the reverse of the preceding. It is noteworthy that both Hernandez and Marcgrave oppose the Aztec *metl* to the Mexican *maguey*. I am therefore inclined to think they intended "Mexican" in the sense of "Spanish," which would solve all difficulties. My present impression is, then, that this hitherto unexplained word was very early caught up by the Spaniards in the West Indies, and naturalized in Mexico.

JAS. PLATT, Jun.

"ALEWIVES."—In a case I recently had to try here some part of the subject-matter in dispute consisted of a considerable number of barrels of "alewives," known here as "shads," or a large kind of herring, which were in pickle. They were consigned from Nova Scotia, so the term no doubt comes from that colony. I am sorry that I have not my General Indexes to 'N. & Q.' here with me, so that I might see whether this term in connexion with the fishing—or rather fish—trade has been noticed before. Perhaps some correspondent of 'N. & Q.' can throw light upon the term.

J. S. UDAL.

Antigua, W.I.

[The 'H.E.D.' describes the alewife as "an American fish (*Clupea serrata*) closely allied to the herring." Of the etymology it says: "Corrupted from 17th c. *aloofe*; taken by some to be an American Indian name; according to others a literal error for Fr. *aloise*, a shad. Further investigation is required."]

STOCK EXCHANGE CENTENARY.—On Saturday last the members of the Stock Exchange made holiday to celebrate the centenary of the laying of the foundation stone of their first building. The exchange of stocks in London commenced more than two centuries back, the business being then conducted in the open air. A writer in the *Daily Graphic* states that the name "Stock Exchange" was not coined until 1773, when rooms were hired

for business purposes at New Jonathan's in Sweeting Alley, and the place was called "The Stock Exchange"—"which is to be wrote over the door." The brokers, however, determined to have a building of their own, and on the 18th of May, 1801, Mr. William Hammond, the chairman of the then Committee of Management, laid the foundation stone of the Exchange which has since been so considerably extended. The *Daily Telegraph* mentions the curious fact that the stone was lost during the rebuilding in 1853–4, and when it was discovered in 1883 it was found to contain a plate with the subjoined inscription:—

"On May 18, in the year 1801, and 41 of George III., the first stone of this building, erected by private subscription, for transaction of business in the public funds, was laid in the presence of the proprietors, and under the direction of William Hammond, William Steer, Thomas Roberta, Griffith Jones, William Grey, Isaac Hensley, Jo. Brackshaw, John Capel, and John Barnes, managers; James Peacock, architect. At this era, the first of the union between Great Britain and Ireland, the public funded debt had accumulated in five successive reigns to 552,730,924. The inviolate faith of the British nation, and the principles of the constitution, sanction and secure the property embarked in this undertaking. May the blessing of the constitution be secured to the latest posterity."

The building was opened for business in March, 1802, the subscription being then ten guineas, payable annually. The members then numbered 500. The present number is given as 4,673, each paying 40*s.* per annum. Among notable visitors have been the Prince of Wales in 1885, the Duke of York in 1897, and Lord Kitchener after the taking of Khartoum.

A. N. Q.

GIPSIES AND LONGEVITY.—The *Brighton Herald* of the 18th of May states that Sammy Lee, the "Gipsy King," said to have been the father of Gipsy Lee, the famous fortune-teller at the Devil's Dyke, has just died at the age of 103, having been born in 1798. He claimed the distinction, of which he was very proud, of being a thoroughbred gipsy, a real "Romany chal." He leaves a sister who is 102 years of age. It would be interesting if Mr. Theodore Watts-Dunton, or some other authority on gipsy folk-lore, could inform us whether gipsies generally live to a great age, and what constitutes a "gipsy king."

N. S. S.

"LIFE'S WORK WELL DONE." (See ante, p. 369.)—Mrs. John Mills, Hale, Cheshire, writes as follows in reference to the query:

"The lines inquired about were written January, 1878, to the memory of a brother who died in 1871, by Mr. John Mills, banker, of Manchester. He had the last line in two forms, one as quoted by your

correspondent, the other 'Here let him rest.' They were engraved (with the necessary alteration), by the order of the Princess of Wales, on the tombstone of an old nurse, and may be seen in Brompton Cemetery. A wreath sent by the Prince and Princess of Wales to the funeral of a friend had the same lines written on a card. They again appeared upon a wreath sent by a friend at the death of the Duke of Clarence. Still more recently instances are recorded of their use as an epitaph. At the present time Messrs. Boots have brought out a fine framed photograph of Queen Victoria, with an ivory tablet at the foot and on it the lines:—

Her work well done,  
Her race well run,  
Her crown well won,  
Now cometh rest.

"After the death of Mr. Mills the lines were published in a selection of poems entitled 'Vox Humana'; and in 'The Life of John Mills,' published two years ago, is some account of their origin."

This last, written by Mrs. John Mills, is excellent work, the autobiography of her own early days being particularly good.

ARTHUR MAYALL.

"CAROL"—I make the following extract from the 'Hundred Rolls,' dated 1279, vol. i. 174 b:—

"Dicti homines comitis mittebant duos de gario-  
nibus suis post fenum. In eundo supervenerunt  
ubi puellæ et garciones carolaverunt post columbas,  
et dixit unus garcionum quod una de puellis bene  
carolavit, et dedit ei columbas; hoc auditio a Nichalao  
Calf' et Thonna le Prute qui posuerunt columbas,  
et dixerunt quod mensebatur et non haberet  
columbas, et intestavit [sic] dictum garcionem cum  
quodam baculo quod cecidit. Hoc audierunt  
homines comitis, et venerunt cum arcis et aliis  
armis dictum garcionem rescuerunt."

It appears that the servants of the Earl of Gloucester sent two of their boys to a village called Campden, in Gloucestershire, to get hay for the earl's horses. As they went they came to a place where girls and boys "carolled for pigeons," and one of the earl's boys said that one of the girls "carolled well," and gave her the pigeons.

These girls and boys seem to have been calling pigeons for a wager by whistling or making some imitative noise to attract them. If "carolaverunt" really means "called," and not "danced," I would suggest that the word may be equivalent to "garolaverunt," from Late Latin *garrulare*, to prate, chatter, call, and so be related to Latin *garrulus* and *garrire*. As regards the interchange of *g* and *c*, I find *carucatae* and *carugatae* in the 'Hundred Rolls,' i. 208 a. Compare also Latin *gelu*, *gelidus*, English *cold*; and Latin *glus*, *gluten*, English *clay*. "Carol" in the sense of "ring-dance" may have another origin. *Kavelkykinde*, *gavelkind*, occurs in the 'Hundred Rolls,' i. 208 a.

S. O. ADDY.

### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

A NELSON RELIC.—The secretary of the Royal United Service Institution (Lieut.-Col. Holden) has in his possession a medallion—if it can rightly be called so—formerly the property of Sir Hutton Gregory. It is a head of Britannia in what I fancy is called *repoussé* work, on a small copper disc, silvered on the face. This is let into a brass case, resembling the top cap of a telescope, on a boss in the middle of which is the inscription, scratched rather than engraved, "Lady Hamilton to Horatio Nelson"—the whole in a black frame (ebony or bog oak), like a miniature's, with a viscount's coronet at top. On a close examination it presents many curious features, and especially the legend. Nelson was a peer before Lady Hamilton was on anything like intimate terms with him, and it does not appear that she ever addressed him as Horatio. And why "Lady" Hamilton to "Horatio"? "Emma to Nelson" would have been understandable. The thing is a conundrum, of which it would be pleasant to get a solution. Col. Holden asks me to say that he will be very glad to show it to any one who is willing to try to solve the riddle.

J. K. LAUGHTON.

DELAGOA BAY.—A very well-informed friend tells me that the *Times* some years back stated that Delagoa Bay had been offered to England. I shall feel obliged if any of your readers can tell me the date.

N. S. S.

"ST. HUBERT'S RENT, ST. ALBAN'S LAND, ST. EDMOND'S RIGHT, ST. PETER'S PATRIMONY."—What were these? Tyndall specifies them as revenues of the Church which were exacted independently of tithes.

W. B. GERISH.

Bishop's Stortford.

"SHUTTLES."—What is the meaning of this word in 'Guy Mannering,' chap. xxxviii.? From the context it can scarcely mean weaving shuttles: "shuttles, and trunks, and drawers, and cabinets." It is "shuttles" in three different editions.

JONATHAN BOUCHIER.

"RABBATING."—The notes by Mr. G. Wyndham to his edition of Shakespeare's poems (Methuen, 1898) quote on p. 208 from Put-

tenham's 'The Arte of English Poesie': "In Shakespeare's day the legitimate 'auricular figures of adding and rabbating' give a wider licence." The metaphorical use of what I understand to be a term of carpentry, as, indeed, the entire sentence, appears to be worthy of an explanation.

H. P. L.

**BRADFORD TOKEN.**—I shall be glad of any information relating to a token bearing the following inscription: "O. John Preston of [arms of the Preston family: Two bars, on a canton a cinquefoil]. R. Bradford, 1666, His half penny." Boyne mentions this example in his work on 'Yorkshire Tokens.' What connexion had Preston with the Yorkshire Prestons which entitled him to bear the arms?

W. E. PRESTON.

Bradford.

**THE LAST JUDGMENT.**—A picture on this subject, attributed to Raphael, was sold in Amsterdam in 1732, the property of Count Ferdinand Plattenberg; the sum realized was ten thousand florins. Can any of your readers give its subsequent history?

TINTO.

**CONTINUAL BURNT OFFERING.**—At what precise date did the sacrifice referred to in Numbers xxviii. 3 finally cease to be observed?

XL.

Philadelphia.

**JOAN OF ARC.**—Has the whole of her first trial in Latin ever been translated into English? If so, where can I find it?

H. T. WAKE.

**ARCHBISHOP HOWLEY** (D. 1848).—Who was his mother? The 'Dict. Nat. Biog.', xxviii. 128, is silent on this point.

H. C.

"**A HAGO.**"—In a 'Dictionary of the Manks Language,' by A. Cregeen (Douglas, 1835), a new edition of which is much to be desired, one finds "Rah, s.m., a hago, funk, a strong smell." What is the origin of this word *hago*?

E. S. DODGSON.

**WILLIAM HONE.**—Can any correspondent kindly tell me where William Hone, editor of the 'Every-Day Book,' was buried? I desire a copy of the inscription on his grave-stone, if one exists. He died 8 November, 1842, at Tottenham.

WILLIAM ANDREWS.  
Hull Royal Institution.

**A TRAGEDY BY MR. GLADSTONE.**—The London correspondent of the *Manchester Courier*, in referring to Rudyard Kipling's forthcoming drama, under date 20 April, says: "There is no reason why Mr. Kipling should not perpetrate a play, for we are all playwrights now,"

even Mr. Gladstone having been guilty of writing a blank-verse tragedy." If written, on what subject was it; and was it ever printed?

J. B. McGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

**MORTIMER.**—Has Robert Mortimer, who married Margaret, daughter and heir of Hugh de Say, ever been properly affiliated to the Mortimers of Wigmore? Mr. J. R. Planché, Somerset Herald, declared some forty years ago that no point of contact had ever been found for him. Is there any later evidence to disprove Mr. Planché?

H. M. BATSON.

Hoe Benham, Newbury.

**GEORGE WALLACE.**—I shall be glad of any reference to George Wallace, advocate, author of 'Hills of Fife,' which will afford some biographical details about this eighteenth-century rimer. The second and acknowledged edition of 'Hills of Fife' was published in 1800, but it originally appeared about forty years earlier. Biographical works, however, seem to have passed him by, though he was also the author of various legal works, besides the poem in question.

R. HEDGER WALLACE.

**CLUNY AND CLUNIE.**—Is there a connexion of any kind between Cluny, Saône-et-Loire, France, and Loch Clunie in Inverness and Ross?

ARTHUR MAYALL.

**DUTTON AND SEAMAN FAMILIES.**—Dutton Seaman died 1743, his son Dutton died 1785, and grandson Dutton 1804. How did the name come into the Seaman family? Was it by marriage?

R. J. FYNMORE.

Sandgate, Kent.

**MARRIAGE CUSTOM: GRETNA GREEN.**—I should be grateful for information about the custom of scrambling for a bride's gloves after the ceremony and putting them on. Also about an Irish adventurer who bragged of imaginary estates in Ireland and eloped with an English heiress in the early days of Gretna Green; and a barrister who eloped prior to 1782.

C.

**C. TALBOT, PRINTER, &c., OF BOOK TABLET.**—In a first-rate description of the original "book tablet," the rime in which commences "If thou art borrowed by a friend" &c., which appeared in the *Antiquary*, vol. ii. (1880), the name of the printer and seller is given as C. Talbot, 177, Tooley Street. Is anything known of him? This is a most minute description of the first issue of these tablets.

JAMES TALBOT.

94, Royal Exchange, Adelaide, South Australia.

JACQUES CARTIER'S VOYAGE OF 1534.—In Cartier's first voyage, Paris edition of 1867, occur the following items : p. 21, "il luy a ung sillon et perroy," and in another place "terres basses et pays soumes," and "c'est terre basse et soume"; also we entered a bay "et couche terre." What are the equivalent English terms for *sillon* and *perroy*, *soume*, and *couche terre*, and what is the etymology? J. P. B.

BISHOP'S HEAD AND FOOT.—On a lofty moorland in the hundred of Penwith, in Cornwall, are situated two farmhouses about a hundred yards apart, known respectively as the Bishop's Head and Foot. The parishes of Zennor, Gulval, and Towednack meet close by. Can any one tell me the reason for these odd names? All around are characteristic Celtic names.

G. H. D.

BOOK OF MORNING AND EVENING PRAYER ONLY.—Was there ever a Book of Common Prayer in English containing only the services of Matins and Evensong? Local and other controversy has been raging over the question whether the archbishops have done right in accepting the direction of the preface to the present Book of Common Prayer, that resort shall be had to the bishop of the diocese if any "parties diversely take anything" in regard to the understanding or execution of the things therein contained. An objection to their so doing in relation to matters affecting the Communion Service has been based on the allegation that "this book" referred to in the preface means only Morning and Evening Prayers. Does the preface come over to us, not only from the Prayer Books of Edward VI. and of Elizabeth, but also from an authorized order for Morning and Evening Prayer published *by itself*, of which at present I have never heard? I shall be glad to be informed if it ever existed.

W. S. B. H.

MUNICIPAL COINCIDENCES.—On 26 April, 1837, Henry Gregson was elected Town Clerk of Lancaster, in succession to John Higgin. He held office till 1840. He then entered the Council and became twice Mayor, 1850-1 and 1861-2. In the former year he received Queen Victoria on her visit to Lancaster. He died 2 September, 1885, and is buried at Caton. Reversing the order of things, Bartholomew Charles Gidley became Mayor of Exeter in November, 1870, and was also an alderman. In 1878 he was elected Town Clerk, and held office till his death on 1 October, 1888. His father was also Town Clerk, but died whilst his son was under articles to him. The son, very curiously, also died whilst his own son was articled to him. Thomas Shephard was

Town Clerk of Lancaster from 30 April, 1773, till 1793, and became Mayor in 1802, and died 20 April, 1806. The present Town Clerk of Nottingham (Sir Samuel Johnson) was formerly Mayor and Town Clerk of Faversham, Kent. We have at least two instances here of Town Clerks whose fathers were Mayors: William Dunn (Town Clerk 1840-58), son of Jonathan Dunn (Mayor 1841-2), and my immediate predecessor, William Oliver Roper, F.S.A. (Town Clerk 1892-6), son of William Roper (Mayor 1869-70). Are there any such records in other towns?

T. CANN HUGHES, M.A.

Lancaster.

BARON GRIVIGNE AND POWER.—In the *Illustrated London News* of 23 April, 1853, appears, owing to the marriage of a great-granddaughter of the Baron Grivigne of Malaga with Napoleon III., some account of his family. The marriages of four daughters are disclosed, but not their Christian names. One married Neumann, Consul for Poland; another Lesseps; another Michael N. Power, of Malaga; and another William Kirkpatrick, who is stated to have been a Scotchman and to have acted as American Consul at Malaga. The marriages of three daughters of this William Kirkpatrick, but again without any Christian names, are recorded. One married W. Kirkpatrick, another Count Cabarrus, and the third Count de Montijo of Spain, whose daughter, Eugénie Marie, is the ex-Empress of the French. I seek for the lacking Christian names, for dates and places of the various marriages, and any other information of interest. The marriage of one of my nephews with a granddaughter of Michael N. Power induces me to insert this query. Are there other descendants of Baron Grivigne?

REGINALD STEWART BODDINGTON.  
Constitutional Club, Northumberland Avenue.

THOMAS MARRYAT, M.D., 1730-92.—The life of the above extraordinary person is given in the 'Dict. of Nat. Biog.' and in his 'Therapeutics; or, Art of Healing,' which went through thirty-seven editions, but these notices are very meagre. I believe he never went to America, but to Padua. He was son of Zephaniah Marryat, mentioned in Wilson's 'Dissenting Churches,' and of Anne Howard, of Chudleigh. His father had four other children, but I know nothing of their histories. Thomas Marryat married Sarah (born 1736), daughter of John Davie, of Southwold, and had six children, one of whom, Joseph, was M.P., Political Agent for Grenada, J.P., Chairman of Lloyd's, and father of Capt. Marryat, the novelist. Can any of your

readers tell me anything about John Davie, of Southwold, what year Marryat married his daughter, when she died, and where she was buried? I fancy she and her children must have lived at Southwold, as her son Samuel married Anne, daughter of John Church of that place. There is no mention made of Marryat's marriage in the 'Dict. of Nat. Biog.' or the life of the author in the 'Art of Healing.'

L. CAMPBELL JOHNSTON.

### Styliæ.

#### A WALTON RELIC.

(9<sup>th</sup> S. vii. 188.)

No comment has been made by any Waltonian on this find. The only person I can discover of the name of Anderson who was ever mentioned in connexion with Walton appears to be the Mr. Anderson who is stated in the notes to chap. viii. of 'The Complete Angler,' in some of the numerous editions of that work, to have let his seal-ring fall by accident into the river Tyne, which was discovered in the stomach of a salmon caught in that river. This Mr. Anderson is in all Major's editions I possess referred to as having been Mayor of Newcastle in 1599, and to have been afterwards knighted. There is some mistake over this date, because in that year William Jenison was mayor. The mayor in 1594 was a Henry Anderson, who was the father of Sir Henry Anderson, the mayor in 1613.

We have not been informed as to the contents of the letters and other papers found in the fishing-bag. Was there ever a cockney tourist who delighted to write his name or carve his initials more than did Walton? We read of a stone near Madeley Pond on which he is said to have carved his initials. His own and Cotton's were "twisted in cipher" over the door of Cotton's Fishing-House; and, though it appears from chap. iii. part ii. of 'The Complete Angler' that he probably never saw it himself, still "he saw it cut in the stone before it was set up." In some twenty of his own books now in the cathedral library at Salisbury can be seen his name or initials. In the cathedral library at Worcester his name can be found inscribed in a copy of the first edition of his 'Lives' (1670), which he presented to Mrs. Elyza Johnson. He directed that on the rings he bequeathed by his will his initials should be engraved. No wonder, then, that Walton could not refrain from having his name and initials impressed on the fishing-creef he

gave to his friend J. D. Anderson. We must for ever guess in vain on how many specifically bequeathed "prints and pickters" and "littell things" to his son Izaak were emblazoned either his name or I. W.

STAPLETON MARTIN.

The Firs, Norton, Worcester.

SIR CHRISTOPHER HATTON'S MONUMENT (7<sup>th</sup> S. iv. 309, 395).—At the first of the above references I instanced the statement in Murray's 'London as It Is' (1879) that Sir Christopher Hatton's monument was "preserved in the crypt" of St. Paul's Cathedral. The inaccuracy of the statement was fully set forth at the second reference by DR. SPARROW SIMPSON. Since then I have seen this palpable error still rampant in several books of recent date, notably in No. 1 of "The Kyrle Pamphlets," dealing with St. Paul's Cathedral (1893). Here on p. 25 it is stated that amongst the remains of Old St. Paul's in the crypt is part of the monument of "Lord Chancellor Hatton, after whom Hatton Garden is named." When visiting St. Paul's last autumn I purchased from one of the vergers Bell's admirable shilling handbook (1900), written by the Rev. Arthur Dimock, M.A. Here one would scarcely look for errors, but, lo and behold, I observe the legend concerning the Hatton monument again staring me in the face on p. 136! What a pity it is that anything but first-hand information should be recorded in the pages of such a superb and well-written book! Who is the original infallible (?) sinner that all these writers so faithfully copy? Can we not gibbet him once and for all?

JOHN T. PAGE.

West Haddon, Northamptonshire.

WEST-COUNTRYMEN'S TAILS (9<sup>th</sup> S. vii. 286).—As to Englishmen being possessed of tails, see Mr. Henry Smetham's 'History of Strood,' p. 146. William Longespée, called Earl of Salisbury, who died in 1250, was insulted by the French, when on a Crusade, by the allegation that Englishmen had tails ('Dict. Nat. Biog.', xxxiv. 119). John Bale alludes to this belief, saying that it was propagated by monks and priests to do honour to certain mediæval saints whom he calls "canonized Cains." The passages wherein he dwells on this are curious, but I refrain from quoting them here ('Actes of English Votaries,' part L folios 36b, 97b).

EDWARD PEACOCK.

APOSTLE SPOONS (9<sup>th</sup> S. vii. 350).—In a lengthy inventory of the effects of Rowland Dutton, of Hatton Hall, in Cheshire, esquire, dated 18 March, 1604/5, is the following

item : "21 Apostle spoons, 41 ounces at 4s. 8d. the ounce." M.

Your correspondent MISS E. LEGA-WEEKES will find a very interesting account of Apostle spoons in a book on 'Old English Plate,' by Wilfred Joseph Cripps, C.B., F.S.A., published by John Murray. It contains a number of illustrations. The late Rev. J. Staniforth seems to have possessed the most ancient hall-marked Apostle spoon known, it being of the year 1493. CHARLES GREEN.

18, Shrewsbury Road, Sheffield.

In Mr. C. J. Jackson's learned and interesting article 'The Spoon and its History,' read before the Society of Antiquaries, 13 February, 1890 (*Archæologia*, vol. lxxii. pp. 107-46), it is stated that no entry regarding Apostle spoons appears to have been found of a date earlier than the year 1494-5, but that a spoon of this kind is in existence dated with the London hall-mark of 1490-1.

EDWARD PEACOCK.

OFFICIAL LISTS (9<sup>th</sup> S. vii. 289).—I think the documents formerly in the Augmentation Office were removed to the Record Office, Chancery Lane, where it is probable the information required may be obtained.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

"BULL AND LAST" (9<sup>th</sup> S. vii. 128, 254, 331).—The endeavour to find meanings for public-house signs has produced some absurd explanations, which, although purely conjectural, are advanced in many instances with perfect cocksureness. Not the least notorious or antiquated of these relates to "Bull and Mouth," which is affirmed to be a corruption of "Boulogne Mouth"—a nonsensical phrase inconceivable save to the etymologer at any price, for Boulogne is not the name of a river. Without launching the mind across Channel, what would anybody understand by "Dover Mouth"? Of course a like "explanation" is devised for "Bull and Gate"; but one is astounded by so fantastic a conjecture as "Boulogne à l'Est" for "Bull and Last" offered by a correspondent at the second reference, and still more by his suggestion of "Boulogne Bouche" as the original of "Bull and Bush." Brewer, in his 'Phrase and Fable,' asserts that "Boulogne Gate" and "Boulogne Mouth" were names "adopted out of compliment to Henry VIII., who took Boulogne in 1544." But what historical evidence is there of this? Is it certain or at all probable that these particular tavern signs were existent 350 years ago? As to "Boulogne Bouche"—Boulogne bosh!—the

most elementary knowledge of French should have prevented the fabrication of so impossible a name. "Bouche de Boulogne" might pass, though it would be meaningless to a Frenchman; and, as far as English is concerned, the only Boulogne mouth conceivable is the mouth of a native of that town. It is time that this haphazard kind of etymology were ended for ever. Why must enigmatical tavern signs necessarily be corruptions? Why not accept the fact that they are unintelligible, emanating as they do from individual caprice, and cease wasting brain-power in trying to explain the inexplicable?

F. ADAMS.

HATELY FAMILY (9<sup>th</sup> S. vii. 367).—The original seat of this family appears to have been Mellockstane, now called Mellerstain, in Berwickshire. Various members appear in the Coldingham charters during the thirteenth century. An Alexander and a John Hateley appear on Ragman Roll in 1296. James Haitlie was retoured heir to his father, John Haitlie of Millerstanis, in 1625. Another branch of the family owned Lambden, in the same county, during the fifteenth, sixteenth, and seventeenth centuries. The seal of Alexander Hatele in 1296 bears a boar's head couped.

Mellerstain now belongs to the Earl of Haddington, to whom it descended from the Baillies of Mellerstain. Various notices of the family occur in Raine's 'North Durham,' Home Writs (Hist. MSS.), Marchmont Writs (Hist. MSS.). J. G. WALLACE-JAMES.  
Haddington.

NELSON'S DEATH (9<sup>th</sup> S. vii. 367).—I think Arthur Wm. Devis (not Davis), 1763-1822, was the artist (see Bryan's 'Dictionary of Painters and Engravers'), but no mention is made of his being present. Consult Redgrave.

G. T. SHERBORN.

Twickenham.

Has DR. GATTY forgotten or overlooked my reply in 'N. & Q.' 8<sup>th</sup> S. vii. 478, to his former and similar question (p. 429)? In it I furnished a brief account of the life and works of Arthur William Devis (not W. E. Davis), and how he happened to be on board the Victory at the death of Nelson. Portraits of Warren Hastings and Governor Herbert by A. W. Devis are in the National Portrait Gallery.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

PATMORE AND SWEDENBORG (9<sup>th</sup> S. vii. 345).—Mr. Henry Septimus Sutton, the writer of the article on this topic mentioned by MR. CHARLES HIGHAM, was buried on Saturday, 4 May—the date of the number of

'N. & Q.' in which he is referred to. Mr. Sutton (my friend of thirty years), in addition to being an enthusiastic student of Swedenborg, was a poet whose sacred verse has taken its place with the poetry of Herbert and Vaughan. WILLIAM E. A. AXON.  
Manchester.

A FRIDAY SUPERSTITION (9<sup>th</sup> S. vi. 265, 373, 454; vii. 194, 337).—I have frequently heard in our Midland counties a rime similar to, and I believe identical with, the one from Virginia. Friday is an unlucky day partly, at least, because it was the day of the Crucifixion: "Friday for crosses." Is there any similar reason for the unluckiness of Saturday? I was once rebuked by a Church of England clergyman for starting on a pleasure trip on the Saturday in Passion Week, because "there is no Christ" on that day. "No Christ?" I asked. "Certainly not," was the answer. "He is in the grave to-day: He does not rise until to-morrow morning." C. C. B.

"CANOUSE" (9<sup>th</sup> S. vii. 329).—Apparently erroneous for "tan ouze," tanner's ouze, or oak bark, an infusion of which is employed for tanning hides. See 'Encycl. Brit.', ninth edition, xiv. 382, for an account of the process.

F. ADAMS.

BOTTLED ALE: ITS INVENTION (9<sup>th</sup> S. vii. 287).—In further corroboration of R. B.'s interesting extract from the 'Dictionary of National Biography,' it may interest him and many of your contributors to know that in 'The Curiosities of Ale and Beer,' by John Bickerdyke (London, Swan Sonnenschein & Co., 1889, p. 178), appears the following:—

"Fuller, in his 'Worthies of England,' ascribes the invention of bottled beer to Alexander Newell, Dean of St. Paul's and a master of Westminster School in the reign of Queen Mary. The Dean was a devoted angler. 'But,' says old Fuller, 'whilst Newell was catching of fishes Bishop Bonner was catching of Newell, and would certainly have sent him to the shambles had not a good London merchant conveyed him away upon the seas.' Newell was engaged in his favourite pursuit on the banks of the Thames, when such pressing notice of his danger reached him, that he was obliged to take immediate flight. On his return to England, after Mary's death, he remembered, when resuming his old amusement, that on the day of his flight he had left his simple repast, the liquor of which consisted of a bottle of beer, in a safe place in the river bank; there he sought it, and, as the quaint language of Fuller informs us, he 'found it no bottle, but a gun, such the sound at the opening thereof; and this is believed [casualty is the mother of more invention than industry] the original of bottled ale in England.' If this be the true origin of bottled ale, the use of it must have spread rapidly, for we find it mentioned in many Elizabethan writers. In Ben Jonson's 'Bartholomew Fair' Ursula calls to the

drawer to bring 'A bottle of ale to quench me, rascal,' and many other quotations could be given proving its use in those days. Of course ale must have been carried in bottles long before Newell's time, almost as early, indeed, as bottles came into use, but the bottled ale referred to is that which has been so long in bottle as to have acquired a peculiar and delicious flavour combined with a certain briskness not found in draught ale."

G. GREEN SMITH.  
Moorland Grange, Bournemouth.

THE BARCLAYS OF MATHERS (9<sup>th</sup> S. vii. 309). The information given in the various pedigrees of the above family respecting John de Berkeley's taking away from the monks of Aberbrothock all their possessions in his lands given by his brother, &c., and in lieu thereof by an agreement giving them the mill of Conveth, also binding himself and his heirs to pay them the sum of thirteen marks silver yearly, will probably be taken from Nisbet's 'Heraldry,' 1804, vol. ii., appendix, p. 237. He says this agreement and the confirmation thereof are extracted from the chartulary of Aberbrothock, and that six other documents were taken from that chartulary in the Advocates' Library, Edinburgh.

JOHN RADCLIFFE.

FLORIO'S 'MONTAIGNE' (9<sup>th</sup> S. iii. 7).—Both are misprints: *vide* Florio's first folio, pp. 381 and 395; also Dent's edition, Temple Classics. "For right" should be *foreright* (in one word), and "madnesse" should be *maidens*. The evolution of the latter misprint is as follows: first folio, "maidens"; second folio (1613), "maidnes"; third folio (1632), "maidnesse"; Morley (1885), "madnesse." C. S. HARRIS.

"THEODOLITE" (9<sup>th</sup> S. vii. 306).—It may be worth noting that Seybold in Gröber's 'Romanische Sprachwissenschaft,' p. 404, in his paragraph on 'The Influence of Arabic on Spanish,' after quoting a large number of Arabic words in Spanish, such as *azimut*, *zenith*, *nadir*, adds, "al(h)idade, alhadida=règle mobile dans l'astrolabe, arab. ali dâda," and states that the word *theodolite* is a corrupted form of this word. *Alideday*, he states, was an older form; then *athelida*, which passed into the French form *ahelide*; and in English the article *the* seems to have been incorporated into the word, like "t'other" for "the other."

HERBERT A. STRONG

SILHOUETTES OF CHILDREN (9<sup>th</sup> S. ii. 307, 353, 396, 436; v. 190; vi. 255, 356).—In a small collection of silhouettes in my possession are two in oval frames, the head and bust of each being painted in Indian ink on a convex glass, by which means a dark shadow

thrown upon the flat surface of white  
ster at the back of the portrait. On the  
erse of the frame is pasted the artist's  
ertisement in an ornamental oval ensigned  
the arms of George III. prior to 1801. It  
s as follows :—

By their Majesties Authority  
Mr Rosenberg  
of Bath  
Profile Painter  
to their Majesties & Royal Family  
Begs leave to inform the Nobility  
and Gentry that he takes most striking  
Likenesses in Profile, which he Paints  
on Glass in imitation of stone  
that will never fade  
Time of ? Minute  
Price from 7. 6 to ? Family Pieces  
whole lengths in various Attitudes  
N.B. Likenesses for Rings, Lockets,  
Trinkets & Snuff Boxes.

ill-length portrait in profile, cut in black  
mounted upon white paper, was executed  
J. Gapp, who describes himself modestly  
under :—

The original Profilist for cutting  
accurate Likenesses attends Daily  
at the Third Tower in the centre of  
the Chain Pier ; and begs to observe  
that he has no connexion with any  
other person, and that he continues  
to produce the most wonderful  
Likenesses, in which the expression  
and peculiarity of Character are brought  
into action in a very superior style  
on the following terms :—

Full-length Likenesses at 2s. 6d. each,  
two of the same 4s., or in bronze 4s.—  
Profile to the Bust 1s. two of the same  
1s. 6d. or in bronze 2s. Ladies and  
Gentlemen on horseback 7s. 6d.  
Single Horses 5s., Dogs 1s. 6d. N.B.  
a variety of interesting small cuttings for  
Ladies Scrap Books.

ie "Mr Rosenberg of Bath" mentioned  
e was, I suppose, Thomas Elliot Rosen-  
, a miniature and landscape painter,  
e youngest son George Frederic Rosen-  
(1825-69) is noticed in the 'Dictionary  
National Biography.' I have also two  
ly portraits in pastel signed (and dated  
) by William Bellers, of whom there is  
ief notice in the 'D.N.B.' The dates  
s birth and death are unknown, and he  
id therein to have flourished 1761-74.  
portraits in question, though probably  
ate likenesses enough of the sitters,  
little artistic merit. A. R. BAYLEY.  
Margaret's, Malvern.

AMERICAN INVASION (9<sup>th</sup> S. vii. 227, 293,  
—Your correspondent S. J. A. F. says  
the Pilgrim Fathers carried the spelling  
*er* to America. This seems to be rather  
an assumption, but is it supported by

facts? So far as my reading goes, the American  
spelling which is objected to—*theater*, *center*,  
*fiber*, *traveler*, &c.—dates only from quite re-  
cent times. I have looked over the first  
American editions of some of Lowell's works  
in my library—his 'Poems,' 'Conversations  
on some of the Old Poets,' and others—and I  
find that *theatre*, *centre*, *metre*, *lustre*, &c., are  
invariably spelt as in English. Words ending  
in *our*, such as *humour*, *favour*, *armour*, &c.,  
are spelt *humor*, *favor*, *armor*, but I believe  
some of his English contemporaries, including  
Dickens, followed this practice. In the cata-  
logue of Mr. W. H. Arnold's 'Books and  
Letters,' which, before these lines are in print,  
will have been sold by Messrs. Bangs, of New  
York, there is a letter of Washington Irving,  
dated 24 February, 1835 (p. 95), in which he  
refers to "various *travellers* in the U.S." Per-  
sonally, therefore, I am inclined to give up  
the Pilgrim Fathers, and to ascribe the so-  
called American spelling to the spirit of in-  
novation which is natural to a young and  
aspiring nation. There is no reason why the  
Americans should not strike out an ortho-  
graphical line of their own, though we Eng-  
lish may quite as naturally like to stand on  
our *antiquus vias*. I dare say, however, that  
it would puzzle that little Chauvinist, the  
English schoolboy, to explain why the last  
syllable of *diameter* or *perimeter* is spelt  
differently from that of *metre*.

W. F. PRIDEAUX.

There is no room for surmises like that of  
MR. PAGE after the explanation I gave at the  
second reference. The whole of 'East Lon-  
don,' except the index, was put into type in  
America to secure copyright there, and stereo-  
type casts of the pages were sent hither to be  
printed off for the English edition. Neces-  
sarily, therefore, every letter, point, and type-  
blemish of the American edition have been  
reproduced with photographic fidelity in the  
English one. Our printers are wont to  
announce the fact when works are thus  
printed, but in this instance the caution was  
inadvertently omitted; otherwise the remark  
in your critique of the book (*ante*, p. 259),  
"We find it difficult to resist the conclusion  
that it was originally designed for an American  
public," would have been needless. This  
method of printing is less costly than re-  
setting, in which process the English ortho-  
graphy could, and of course would, be sub-  
stituted for the Transatlantic. F. ADAMS.

ROBERT JOHNSON, SHERIFF OF LONDON,  
1617 (9<sup>th</sup> S. vii. 228, 313).—If, as W. I. R. V.  
supposes, Alderman Johnson resided in the  
parish of St. Mary Stratford, Bow, Middlesex,

perhaps the following inscription, taken from a tablet on the outside south wall of Stepney Church, may refer to a member of the same family:—

Here lyeth interred the  
body of Thomas Johnson Jun<sup>r</sup>,  
Esq<sup>r</sup> Son of Thomas Johnson  
of Milend Esq<sup>r</sup> & Grandson  
of Cap<sup>t</sup> Edward Johnson  
late of Low Layton Gen<sup>r</sup>  
he departed this life on  
the 14<sup>th</sup> of October 1689  
aged 25 years.

JOHN T. PAGE.  
West Haddon, Northamptonshire.

CROSSE HALL (9<sup>th</sup> S. vii. 309).—In 1587 one of the deputy-lieutenants of the county ordered the justices of peace to send the armour from "Crosshall" to certain specified towns. The Crosse Hall referred to was the seat of Sir James Stanley and was situate in the parish of Ormskirk.

HENRY FISHWICK.

FUNERAL CARDS (9<sup>th</sup> S. vii. 88, 171, 291, 332).—The *Scots Magazine*, April, 1752, has the following note to the intimation of the death of Sir John Schaw, of Greenock:—

"Hew Dalrymple, of Drummore, Esquire, one of the Senators of the College of Justice, Sir John's brother-in-law, to avoid mistakes which probably might happen in giving particular notice to the numerous relations of the deceased and of his widow, takes this method of acquainting them of their friend's death."

An editorial note follows to the effect that it is hoped this example

"will add weight to the request we have often made, and which has been frequently complied with—that persons concerned would send us accounts of the deaths, &c., which happen throughout Scotland."

The next volume contains a letter from a correspondent advocating the above custom, in which the writer says:—

"When a person of any consideration dies a note is commonly inserted in the newspapers, somewhat resembling a message card, as a notification to the relations. These cards are of use, but they are frequently written in a slovenly manner."

J. G. WALLACE-JAMES, M.B.  
Haddington.

The answer to MR. PAGE's question at the last reference seems to be that James Barry, Esq., of St. Mary le Bone parish, was buried in St. Paul's Cathedral on 14 March, 1806. See the cathedral registers (Harl. Soc. publ., Reg. Section, 1899), p. 186, where there is an obvious misprint in the foot-note as to the date of his death. He seems to have died on 22 February, 1806. See *Gentleman's Magazine*, vol. lxxvi. part i. p. 286.

"PADDLE YOUR OWN CANOE" (9<sup>th</sup> S. vi. 450; vii. 53).—MR. ALFRED CHAS. JONAS asserts that "this song was written and sung by Harry Clifton, music arranged by M. Hobson, and was very popular about thirty-four years ago." So far as the authorship is concerned, this statement is at variance with the substance of a letter received by me three years ago from Dr. Edward P. Philpots, who wrote:—

"I knew Harry Clifton very well. I remember going to meet him one day when he arrived at the railway station in Aberdeen from Glasgow, he having been engaged to sing at one of the concerts which were in those days held in the Music Hall at the top of Union Street. He was putting up at the Freemasons' Tavern in the Netherkirkgate, and thither we repaired. He was very tired, and asked for some tea. While taking it he said to me, 'I bought a book of jokes at the station to read as I travelled, and in it I found what I think is a very good subject for a song. Read it.' I read: 'An Indian in his canoe was asked by a man who was passing by the side of the river, "Sambo, how is it that you always look so happy, when other niggers look so sad in these unhappy days?" and his reply was, "Massa, you see I always paddle my own canoe." ' Clifton then said, 'I have an air for it; it is one I thought of putting to another song, but I think this is a prettier idea'; and he hummed it. I said, 'Go on with your tea, and don't talk, and I will write a song with this refrain.' This I did, and what I wrote, with certain alterations by Clifton, which I need not go into, formed the song called 'Paddle your own Canoe.' After this I went to Greenland, and was away nearly two years. When I had landed at Peterhead, as I was walking up to the hotel at night, I heard a small boy, walking in the gutter, singing, 'Love your neighbour, &c., &c.', and I stopped him and said, 'What song is that you're singing, laddie?' and he replied, 'Of course ye dinna ken, of coarse not, dinna ken "Paddle yer ain Canoe"!' I knew it had taken on. After this I again met Harry Clifton, and he told me that the song had remained a dead letter for months on the publisher's hands, and that it suddenly rushed into notoriety. He got little or nothing for the song, and I got less."

Mr. Philpots graduated in medicine at Aberdeen in 1868. In March, 1865, while still a student, he sailed from Peterhead in the whaler Queen, which spent upwards of nineteen months in the Arctic regions, chiefly in Bethune Bay, in the neighbourhood of Cape Horsburgh, 75° N. lat., 80° W. long. He was assiduous in exploring the adjacent shores and in making botanical collections, and proved that the land previously believed to be a peninsula was in reality an island, the eastmost point of which is Cape Horsburgh. This land is now marked on maps as "Philpots Island." A full and interesting account of this voyage, contributed by Mr. Philpots to the *Peterhead Sentinel*, was afterwards reprinted for private circulation. See

H. C.

also articles in *Proceedings* of the Royal Geographical Society, vol. xiii. p. 372, and *Journal* of the Linnean Society, vol. xi. p. 32. Dr. Philpots has in recent years, under the pseudonym "Oliver Eaton," written several works of fiction, "The Beacon Hydro," "Results of Waiting," &c. He contributed a sketch of Prof. Alexander Harvey to *Aurora Borealis Academica*.

P. J. ANDERSON.

JOSEPH BOULMIER (9<sup>th</sup> S. vii. 348).—There is no mention, either in Lorenz or the catalogue of the Bib. Nat., of any work by this writer more recent than "Villanelles" (1878). He is probably dead, as he was born in 1821, but I have not been able to find any record of his death. Liseux, the publisher who brought out "Villanelles," is dead, and the business no longer exists, so no inquiries can be made in that quarter.

ROBERT B. DOUGLAS,  
5, Rue Alfred Stevens, Paris.

BRECKENRIDGE (9<sup>th</sup> S. vii. 247, 313).—MR BRECKENRIDGE is advised at the last reference to consult the registers and records of the parish of Strathavon to find the origin of his family, because in that parish is a place called Breckenridge or Brackenridge, whence that surname probably is derived. But is there any probability of so finding the information required? Unless the family owned the land of Brackenridge, they would perhaps only receive the name when they left it as indicating their origin. Scots did not get their name till they came in contact with English; and to this day Scott is a far more frequent surname than Inglis, partly because more Scots left Scotland to go to England than Englishmen left England to seek their fortune in Scotland. It is true that in many districts of Scotland the tenant is habitually known to his neighbours by the name of his farm; but that very fact is apt to mislead one in tracing genealogies, because successive occupants, irrespectively of their surnames or origin, receive in turn their territorial designation from the land they hold. I have in mind one of my own farms named Garrarie, where I have had three successive tenants bearing respectively the names of Brown, Jolly, and Smith. The first two were known, the third is now known, as "Garrarie."

It so happens that in the same district—Galloway, to wit—there are two farms which bear a name the exact equivalent in Gaelic to Brackenridge, namely, Drumrannie and Drumrennie, both of which may be confidently interpreted *drum raithe*, the bracken or fern ridge. There are also farms in

Galloway called Breconside (spelt in Pont's "Survey," c. 1600, Brakansyde) and Breckenhill.

HERBERT MAXWELL.

Perhaps the following may be of interest or use to MR. BRECKENRIDGE. The earliest note I have of the name in connexion with Ayrshire is from "The Tailors' Record Book" of Kilmarnock, from which I extract the following:—

"May 5, 1716. The sed day John Breckenridge entred and payed twintie marks scots munie as an outentoun,\* befor John Duncanson boymaster, James Tanihil, James Thomson, Alexander Tonihill, in Thomas Walkers hous, bonetmaker."

In the first Kilmarnock Directory, 1845, two of the name appear, one a watchmaker, the other a rug manufacturer. I think the name is now extinct in Kilmarnock, but I could make inquiries if needed.

ALFRED CHAS. JONAS.

The family of Breckenridge in question most probably came from the coast of Carrick. Many of the name lived in the parish of Kirkoswald, and the tombstones of several are to be seen in the graveyard surrounding the old church. Like others, they joined in smuggling, which for many a day was the predominant industry in that part of the country. One of them, who had prospered by the trade, occupied the farm of Dowhill, nearly opposite Ailsa Craig. Indulgent to his wife, and at a loss how to bestow his wealth, he hung a gold watch on each side of the deep high-backed easy-chair that she occupied, so that whichever way she turned she could read the hour. DAVID MURRAY.

Glasgow.

GOVERNOR HAYNES'S GRANDFATHER (9<sup>th</sup> S. vi. 88, 515; vii. 172).—That the Governor's father was John Haynes, of Old Hold, in Essex (d. 1605), is well known; hence the Governor could not have been the son of George Haynes, of Much Hadham, in Herts; but this George might readily have been the father of the said John of Old Hold, and so grandfather to the Governor. The probability of this supposition—first suggested by the fact that the said George left, by will proved in 1584, land in said Hadham to his "son John," and that John of Old Hold, the Governor's known father, died seised of the property called "Haynes at the Mill," situate in Hadham, and that he and members of his family are buried in the same parish, thus tending to show that it was their native

\* This proves he was not a native of Kilmarnock. A freeman of the town required to pay four pounds Scots according to paragraph 3 of "The Taylors' Charter," dated 28 January, 1659.

place, and that the said John of Old Hold was indeed the same person as John the son of George above mentioned—being true is now greatly increased by the information lately received from MR. C. R. HAINES, namely, that Nicholas Haynes, of Hackney (died in 1593, as MR. C. H. CROUCH states), left but one son (Richard), who in his turn left but one daughter, thus putting Nicholas, as grandfather to the Governor, entirely out of the question.

Cannot some one in England prove or disprove the supposition as to George?

Thanking my correspondents, I will add that their information has proved to be a valuable supplement to the body of matter relative to the Haynes family contained in 'The New England Historical and Genealogical Register'—matter that should be consulted by Englishmen as well as Americans interested in that family's history.

P. S. P. CONNER.

Rowlandsville, Maryland.

ANGLO-HEBREW SLANG: "KYBOSH" (9th S. vii. 188, 276).—I have frequently heard the expression "It's all sky-bosh" (not "kybosh"), as meaning "It's all nonsense" (or rubbish). I am, however, acquainted with the use of "kybosh" in a different sense; thus to "put the kybosh on" a person is, as I have always understood, to attempt to "gammon" or deceive one in the way of trade by word of mouth.

W. I. R. V.

DANTEIANA (9th S. vii. 201, 316).—I am obliged to MR. YARDLEY and MR. HOPE for their courteous strictures on two points in my article at the first reference. With equal courtesy let me reply to both. 1. MR. YARDLEY credits me with implying rather more than I intended. In saying that Dante and Shakespeare and Chaucer made Theseus a duke (= *dux*) in the sense of leader, I by no means wished to question the fact since adduced by MR. YARDLEY that there were several Dukes of Athens in the Middle Ages. My contention was limited to the statement just repeated. "Dante makes Theseus Duke of Athens, as did also Shakespeare," wrote Tomlinson. It must be remembered that Theseus was the hero of Athenian legend, renowned for his leadership in his wars with the Amazons, in addition to his exploit with the Minotaur. His attributed dukedom is therefore as much poetical fiction as his personality. But I am still of opinion that the poets dubbed him duke in the meaning of *leader*, *commander*, *general*. I am quite aware, however, that there was a goodly line of historic Dukes of Athens, the last of whom

was strangled by Mahomet II., but this in no manner invalidates my surmise aenent Dante's *Duca d'Atene*. 2. MR. HOPE quotes Mr. Paget Toynbee as counter-evidence to the assumed visit of Dante to Oxford. There is a wide gulf fixed between the "extremely doubtful" of Mr. Toynbee and the "probable" of Mr. Gladstone and Dean Plumptre. I prefer probability to extreme doubt.

J. B. McGOVERN.  
St. Stephen's Rectory, C.-on-M., Manchester.

It may be worth while to correct a slight inaccuracy in my letter. The Duke of Athens, father of the Constable of France, was not driven out of Greece. He was killed in battle there, and his family and his followers were expelled. The first duke flourished about the beginning of the thirteenth century, and there were at least five dukes before the Constable. So it is clear that the title existed in the time of Dante and before his birth.

E. YARDLEY.

DEFENDER OF THE FAITH (1<sup>st</sup> S. ii. 442, 481; iii. 9, 28, 94, 157).—Mr. S. Kitchin, a friend and neighbour of mine, has been giving his attention to the royal title of "Fidei Defensor." He contends that the title was absolutely abolished by 1 and 2 Philip and Mary, and was never legally revived. I referred him to a very interesting contribution on the subject by a famous antiquary of his day, MR. W. SIDNEY GIBSON, of Newcastle, which appears in 'N. & Q.', 1<sup>st</sup> S. ii. 481, and he has sent the following letter to the *Newcastle Leader*, which appears in the issue of that paper for 20 March. It seems desirable that the question should again be argued in the pages of 'N. & Q.'

#### FIDEI DEFENSOR.

SIR.—As a question was asked last night in the House of Commons by Mr. William Redmond respecting the use of the above title on the new coinage, a brief note on the subject may be of interest to your readers. The title of "Defender of the Faith" was bestowed on Henry VIII. by Pope Leo X., and was cancelled by Paul III., when Henry renounced the supremacy of the Pope in England. The King, much annoyed by the Pope withdrawing the title, caused an Act of Parliament to be passed, 35 Henry VIII. c. 3, which annexed to the Crown of England for ever the style of "Supreme Head" of the Church of England and "Defender of the Faith." The best authorities, such as the 'Encyclopaedia Britannica' and 'Chambers's Encyclopaedia,' state that it is under the above-mentioned Act that the title of "Fidei Defensor" has ever since been used by the sovereigns of this country. That statement is not correct.

The Act in question was only in force for eleven years. It was repealed by 1 and 2 Philip and Mary, c. 3, sec. 20, in the following words:—The "Act for the ratification of the King's Majesty's style shall henceforth be repealed, frustrate, void, and

of none effect." The title of "Defender of the Faith" has not been revived in any English Act. Mr. Sidney Gibson, of Newcastle, stated in *Notes and Queries* that the Act of King Henry was revived by Elizabeth, c. 1, but that is a mistake. The 13th section of that Act enacted that no statutes were revived except those specially mentioned. The 35 Henry is not mentioned. If the Act had been revived Queen Elizabeth would have claimed her father's style of "Supreme Head." The condition of the times was such that she did not dare to resume that title. But, notwithstanding the repeal of the statute which conferred the title, it is interesting to note that the title of "Defender of the Faith" has never been dropped.

It was customary in those old times to print the whole of the Acts of a session in one continuous roll, and preface them with the full styles and titles of the King. Strange as it may appear, the title crops up in the preface to the Acts of the very session in which the Act of King Henry was repealed. King Philip and Queen Mary are styled "Defenders of the Faith." The resumption of the title, immediately after its repeal by an English statute, and its continuous use ever after, seem to show that the Pope's bar to the use of the title was one of the "censures, judgments, and pains" referred to, and removed, by the Lord Cardinal Pole when he pronounced the notable absolution over the kneeling King, Queen, and entire Parliament: for which see the Act of Philip and Mary above mentioned.—I am, &c., S. K.

Gosforth, March 19, 1901.

RICHD. WELFORD.

COCO DE MER OR DOUBLE Coco-NUT (9<sup>th</sup> S. vii. 349).—"Je lui offris une pièce de coco marin avec son fruit, pour augmenter sa collection de graines; et il me fit le plaisir de l'accepter" (Bernardin de Saint Pierre, 'Essai sur J. J. Rousseau').

'The Last New Thing in the Plant World,' in *Once a Week*, No. 311, 10 June, 1865, vol. xii. pp. 693-6, is an essay on this tree, with two woodcuts, and including some of the myths concerning it. The twentieth century is rather late to be taking the story of the Fall literally. Thirty or forty years ago I used to see a pamphlet on 'Salt the Forbidden Fruit and the Source of All Evil.' I should rather incline to that view. Who was the author? THOMAS J. JEAKES.

Tower House, New Hampton.

Some memoranda of "Chinese" Gordon on the identity of the forbidden fruit with the coco de mer are given in facsimile, with comments by that excellent botanist Mr. James Britten, F.L.S., in the *Universal Review* for 1888 (vol. ii. p. 567).

WILLIAM E. A. AXON.

TOWNS WHICH HAVE CHANGED THEIR SITES (9<sup>th</sup> S. vii. 206, 273, 359).—There should, I think, be instances of these in Central America, South America, and other regions where volcanoes are active. Thus new Guatemala

has superseded old Guatemala, which was destroyed by an eruption in 1774, and old Guatemala in its turn had taken the place of an ancient town which had been carried away by an inundation. T. P. ARMSTRONG.

"MORNING GLORY" (9<sup>th</sup> S. vii. 209, 292).—The following, taken from the 'New American Gardener,' by Thomas G. Fessenden, editor of the *New England Farmer* (Boston, 1833), will, I think, answer C. C. B.'s question:—

"CONVOLVULUS.—Many species—annual.—*Convolvulus major* is commonly called morning glory. It is a vine, and a great runner—many colours. *Convolvulus minor*, called beauty of the night, because it blooms at evening—many colours."

KNOWER.

THE "CROWN" BEHIND THE ROYAL EXCHANGE (9<sup>th</sup> S. vii. 309).—The "Crown" in Threadneedle Street was one of the most famous of a large group of taverns and coffee-houses situated in the heart of the City, immediately round "the 'Change," during the first half of the eighteenth century. It was a meeting-place for every conceivable occasion: meetings of creditors; committee meetings of "the Merchants and Traders of this City to consider a proper Application for the Security of the Trade and Navigation of these Kingdoms" (*Daily Adv.*, 22 December, 1742); meetings of the proprietors of the South Sea Company, at one of which King George was "let in" for stock to the value of 10,000*l.* (*Weekly Journal*, 1 February, 1718); of "the Gentlemen, Clergy, and Freeholders of Surry, residing in London," in the electioneering interest of George Woodroffe, Esq., "to promote a Parliamentary Enquiry into Publick Offences" (*Daily Adv.*, 20 March, 1742), &c. Owing to the Bank of England—part of whose present chief entrance in Threadneedle Street occupies its site—possessing "a lease of the Crown for about fifteen years (we hear they intend to fit it up for a Transfer Office)," it escaped destruction when in 1732 the directors "built a house on their estate in Threadneedle Street" (*Lond. Eve. Post*, 26 February, 1732).

In Burn's 'Beaufoy Tokens' two landlords are mentioned. On the Lord's Day Pepys went to Mr. Williamson's at the "Crown" in quest of some members of the Royal Society. After being burnt down in the Great Fire it was rebuilt and occupied by Mr. Blagrove from the "Old King's Head" in New Fish Street. A third landlord is mentioned in the *St. James's Evening Post* of 14 September, 1736, under circumstances which exhibit the "well-accustomed" trade of which Sir John

Hawkins speaks when he says that "it was not unusual to draw a butt of mountain, containing one hundred and twenty gills, in a morning":—

"On Saturday last the Corpse of Mr. James Harris, Master of the Crown-Tavern in Threadneedle Street, after having lain in State, about Four in the Afternoon was carried out of Town, and interr'd at Barking in Essex; he died a Bachelor, and by his Will appointed his Brother and Sister to be his Executors, and to his Servants he bequeath'd for Mourning, viz., to the Bar-Keeper 30/-, the head Cook 10/-, the under Cook 7/-, the Cellar-Man 10/-, three head Drawers 10/- each, three under Drawers 7/- each, the Servant Maida 5/- each, two Porters 5/- each, the Oyster-Woman at the Gate 5/-, and the Laundry-Woman two Guineas."

J. HOLDEN MACMICHAEL.

See 'Old London Taverns,' by Ed. Callow (London, Downey & Co., 1899), p. 52.

W. E. WILSON.

Hawick.

This appears to have been the "Crown" in Threadneedle Street, mentioned in a MS. list of taverns in London and Westminster and ten miles round London, 1690-8, in my possession.

W. I. R. V.

LUSUS NATURÆ (9<sup>th</sup> S. vii. 288).—A nodule of Kentish flint, cut into three slices, each of which shows a remarkable resemblance to the human head, is in the Edinburgh Museum of Science and Art. It is described in the *Edinburgh Journal of Natural History*, conducted by Capt. Thomas Brown, circa 1836.

WALTER CLARK.

Edinburgh Museum.

"GAST" (9<sup>th</sup> S. vii. 308).—There is a barony of Prendergest in Berwickshire which gave name to a family. The Prendergests were liberal donors to the monastery of Coldingham in the early part of the thirteenth century. The appendix to Raine's 'North Durham' contains many charters and deeds which give much information as to this family.

J. G. WALLACE-JAMES, M.B.

Haddington.

Mr. Flavell Edmunds gives the derivation of Prendergast from the British words *pren*, a tree, *der* from *dwr*, water, and *gast* from *gwest*, an inn or lodging; i.e., the inn by the tree near the water.

JOHN RADCLIFFE.

ENGLISH PARSIMONY AND THE CAT (9<sup>th</sup> S. vi. 206).—In the 'Castilian Dictionary' of D. Roque Bárcia (Madrid, 1881) one finds "Cuatro Ojos, nombre que da comunmente el vulgo á las personas que traen anteojos," and "más ven cuatro ojos que dos," but not the phrase "de cuatro ojos" which occurs in

the quotation from the novel of B. Pérez Galdós published in my letter under the above heading. The dictionary of the Spanish Academy also fails to explain the phrase, as did several Spanish friends to whom I showed it. Prof. L. Bywater, who has travelled a good deal in Spain, thinks it is an imitation of the German "unter vier Augen=seul à seul, en tête-à-tête," or the Italian "a quattro occhi=tête-à-tête." Thus the novelist meant to say that the dog came out "to keep the cat company," "to make two with him." I should have recognized its meaning in German or Italian, but it escaped me in the Castilian, partly, no doubt, because the very next words do describe the dog's appearance, "negro y con las patas amarillas." "Par simonia" appears to be used in the less usual sense of "circumspection" in the passage in question.

E. S. DODGSON.

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*A Concise Etymological Dictionary of the English Language.* By the Rev. Walter W. Skeat, Litt.D. (Oxford, Clarendon Press.)

THE first edition of Prof. Skeat's 'Concise Etymological Dictionary' saw the light in 1882, the year which witnessed also the appearance of his 'Etymological Dictionary.' It has since passed through various editions, each of which has contained corrections and additions. In view of the contributions recently made to the study of Indo-Germanic philology, the adoption of "more exact methods of analyzing phonetic changes, and the appearance of works such as Kluge's 'Etymological Dictionary of German,' Franck's 'Etymological Dictionary of Dutch,' Godefroy's 'Dictionary of Old French,' &c., a much clearer and more exact view of the science of comparative philology has been obtained." These considerations have led the professor to the conclusion that the time for partial emendation is over. He has accordingly written the work afresh from beginning to end, making improvements in almost every article, and introducing into the body of the work words which have hitherto been given in a constantly increasing supplement. The result of these labours has been that we have before us "less a new edition than a new book." This latest or new edition has been collated throughout with the 'Century Dictionary,' and with the 'New English Dictionary on Historical Principles,' so far, practically, as it has progressed. One change which has now been adopted will be of highest advantage to the worker. Abandoning the endeavour by cross-references to arrange derivative words under a more primitive form, a purely alphabetical order has now for the first time been employed. In former editions *ex-cite*, *in-cite*, *re-cite*, and *re-ac-cite* were given under *cite*. This, to our personal knowledge, impeded the full use of the dictionary. A not wholly dissimilar plan adopted by Richardson half a century earlier had detracted greatly from the utility of a work which at one time was a delight in perusal, if of no special value to the

scholar. That the scheme originally adopted in the 'Concise Etymological Dictionary' was more ambitious than practical has now been discovered, and an improvement, for which we are grateful, has been effected. Those who purchase the work will do well to study the introductory matter, which, though occupying only half a dozen pages, is indispensable in order fully to utilize the information conveyed. A few lines on the ordinary vowel changes should, Prof. Skeat holds, be learnt by heart at once. Were this done, and were the work in the possession of our readers generally, much wild and inept conjecture would be spared, and certain backs would escape scarification at the hands of philologists justly indignant. Among the points to be noted is the manner in which the descent of a word is traced, as "*Abbey* (F.—L.—Gk.—Syriac)"—that is, a French word derived from Latin, which Latin word comes from a Greek word Syriac in origin. It is of course superfluous to praise afresh the labours of Prof. Skeat, by which readers of 'N. & Q.' so constantly and happily benefit. As a scholar and an authority he enjoys a world-wide reputation, and we can do no more than announce to our readers the appearance of the latest, the most convenient, and the most serviceable edition of his 'Concise Dictionary' that has yet been given to the world.

*Aldermen of Cripplegate Ward from A.D. 1276 to A.D. 1900.* By John James Baddeley. (Baddeley.)

MR. BADDELEY'S book constitutes an acceptable addition to works dealing with the Corporation of the City of London. Numerous and important as are recent contributions to our knowledge of this subject, nothing exactly like the present volume has previously been attempted. From trustworthy records, with many of which we have dealt, Mr. Baddeley—who is a deputy for Cripplegate Ward Without and has written more than one work illustrative of municipal affairs and institutions—has obtained a list of the names of aldermen of Cripplegate Ward, which, with brief biographies and with a portrait (where such is obtainable), constitutes an important and a serviceable volume. His hope is that the example he sets will be followed in other wards, so that in due time a complete list with biographies of the aldermen of the City may be brought within reach of "the student of national as well as municipal history." That accomplishment such as this implies would be of high value for historical and genealogical purposes is obvious, and we join in the aspiration that the example of Mr. Baddeley may be followed. Exact records concerning the aldermen of the ward begin with Henry de Frowyck, pepperer, who in 1274 was Sheriff. Pepperers were grocers or dealers in pepper, and, according to Stowe, were first incorporated by the name of Grocers in 1345. No definite mention of an alderman of the ward previous to Frowyck is to be traced, but various persons have been mentioned as having probably been aldermen of the Cripplegate Ward early in the thirteenth century. From 1276 there is a regular sequence. The livery company is not in every case mentioned, but the aldermen appear at first to have belonged principally to the Goldsmiths'. Richard Costantyn in 1337 was a Draper, Simon de Worstede in 1348 appropriately enough a Mercer, and Thomas Carleton in 1382 a Broderer. In the fifteenth century there is a long succession of Mercers, and after that period names such as Haberdasher, Clothworker, Mer-

chant Taylor, Upholder, Innholder, &c., are of more or less frequent occurrence. The latest on the list is a Spectacle Maker. More biographical particulars than were to be expected are frequently supplied from the wills in the Court of Husting, in the Letter-Books, and similar sources. Sometimes the information has already been employed in the 'Dictionary of National Biography.' Some of the aldermen were entrusted by the king with confidential missions. John de Banquell was sent in 1296 as escort to Cardinal Albano on an important excursion to Scotland to negotiate with Edward I. a truce with France. Many of the aldermen naturally figure as mayors, and many were members of Parliament for the City. William Cantelow, elected 27 May, 1446, carried money oversea for bringing Queen Margaret to England, and supplied gunpowder to the Castle of Cherbourg when in the hands of the English. The first portrait reproduced is that of Rowland Heylin (elected 1624), from a painting in Ironmongers' Hall. Following the biographical particulars comes an account of the aldermen of the City of London and of the various ordinances concerning their qualification, nomination, election, duties, removal, &c., which is in turn followed by a short history of the Common Council, which again gives place to a series of miscellaneous extracts from the City's records which are of high archaeological interest. Mr. Baddeley's task has been admirably executed, and the sale of his book should advantage greatly the Fore Street Metropolitan Dispensary, to which he generously devotes the receipts.

*Calendar of the Patent Rolls.—Edward I. 1292-1307.  
—Edward II. 1307-1323.* (Stationery Office.)

THESE calendars are of immense value to every student of either general or local history, but it is hardly possible to give any adequate notice of them except by writing a vast dissertation. One matter we may remark upon which testifies to the very great care with which the volumes have been prepared. The weak point of a book of this kind is commonly the index—when there is one. We have here made many references—how many we cannot remember—and on every occasion have found what we sought on the page indicated.

Edward I. has met with due praise for having adapted the laws of England to the exigencies of the times. This is but just; but we doubt whether sufficient honour has been awarded to the great king and those who served him for the zeal and fidelity with which the laws were administered. No one can study these massive volumes without discovering that the country was passing from barbarism to what seemed likely to become a truly beautiful form of civilization. These fair promises could not be fulfilled under his weak successors, and in a country desolated by the long and savage Wars of the Roses.

The topographical information afforded is sometimes of importance. The freeing of the land from superfluous water, it is commonly assumed, was a work that was practically commenced in this country by Flemings and Netherlanders, and those who worked under them, in the seventeenth century. Dugdale, it is true, knew better; but his 'Imbanking and Draining' is in the hands of very few persons. We have evidence here that drainage of the soil and carriage of merchandise were alike thought of, and rational means taken to ensure improvement. For example, the

river Ancholme, which divides Lindsey, and, flowing northward, falls into the Humber, had become obstructed, doubtless by the silt carried down from the wolds and by the weeds which grow so luxuriantly even to this day in the peat moss. An inquisition was therefore made, in the first instance by the sheriff, and then a commission was granted to two local magnates, Gilbert de Thornton and Ralph Payne, to improve the river from the Bishop's Bridge to the Humber, so that the lands around might be drained and boats pass to and fro. This commission was issued in 1295, and it provided that the cost of the improvements should be paid by the tenants of the adjoining lands—that is, by a rate. No such levy would, we apprehend, in these days be legal unless levied under the authority of an Act of Parliament. We are apt to think that in the Middle Ages, however rough and violent the lives of our forefathers may have been, they always showed respect for churches and their furniture. Some evidence to the contrary might be produced from 'The Paston Letters.' There is more here. In 1302 Walter de Stapeldon and others were complained against by the prior of the Friars Preachers of Exeter because they entered the church there, broke the lattices before the altars, carried away some of the church ornaments, and assaulted the friars.

The second calendar has been prepared on much the same lines as the preceding. We think that we can tell, in turning over its pages, that crimes of violence were on the increase, the natural result of a feeble Government; but this may be a mistake on our part. No certainty could be arrived at without a minute analysis, which would require great labour. Murders, or what were reputed to be such, were common in both reigns; but it must be remembered that the lawyers of those days, unlike the theologians, did not make fine distinctions, and many a crime would here appear as a murder which our milder judicial system would regard as manslaughter only. Sometimes, however, we come on cases of leniency. Here is a case of some sad domestic tragedy, deeply impressed, we doubt not, on the hearts of the neighbours, but now forgotten. In 1309 we find Nicholas, son of Richard Gest, of Ribston, Yorkshire, pardoned for killing a little girl. He had not completed his seventh year. In the year following William, son of John de Burbank, who was in his eighth year, was pardoned for the death of a certain David Thackethwait. This is recorded to have been granted, not on the merits of the case, but on account of the good service in Scotland of Henry de Greystok, whom we must assume to have been a friend of the family. Cases of torture are happily rare, but they occur sometimes. Thus in 1308 we find commissioners appointed to try a case from Asshewick, in Somerset, where it was alleged a certain John de Asshelond had been set upon by divers people, bound to a table, had his feet pierced with a hot iron and his face burned to compel him to sign a bond for a hundred pounds. What was the result of the trial we do not know. Swans in the reign of the second Edward were estimated at a high price. Two brood-swans and three cygnets, which seem to have been unlawfully removed, were valued at sixty shillings.

*M. ERNAULT's collection of Breton sayings and proverbs is still continued in Mélusine, but the*

most notable article in the number for February-March is M. Chauvin's account of acervation, which name he applies to a curious usage found among the ancient Germans, the Arabs, and other peoples. According to this custom, he explains, a dog which has been unlawfully killed ought to be suspended by the tail with the point of its muzzle touching the ground. The animal is then to be concealed by pouring over it corn or flour, which becomes the property of its owner, to indemnify him for the loss sustained. In one remarkable Syrian instance, when it is a street dog which has been killed, the flour is made into bread for its fellows. An analogous custom of the Timannis is also cited, and probably many further instances will yet be found.

The *Intermédiaire* continues its work of spreading abroad philological, heraldic, and historical information. In a note on popular songs relating to England there is mention of a quaint *ballade*, which seems to be the oldest fragment of verse relating to the Maid of Orleans now known to exist. It probably dates from 1429, and its author raises a song of triumph to commemorate the deliverance of his country

Par le voloyr dou roy Jhesus  
Et janne la douce Pucelle.

THE Duchess of Cleveland, whose death, in her eighty-third year, has been announced from Wiesbaden, was a contributor to our columns. Her chief literary effort was the publication, in 3 vols. small 4to, of 'The Battle Abbey Roll' (Murray, 1889). See 'N. & Q.', 8<sup>th</sup> S. ix. 18. She also wrote and illustrated 'The Spanish Lady.'

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W. B. W. (Edinburgh).—

The hand that rocks the cradle rules the world is by Mr. William Ross Wallace, an American. See for full account 9<sup>th</sup> S. ii. 358, 29 Oct., 1898.

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A peculiar was "exempt" as being subject to some other jurisdiction. How such exclusive rights grew up or were obtained it is not always easy to see. But we know that the Popes claimed and exercised the right of exempting abbeys from episcopal jurisdiction.

\* I have found no help at all from the Indexes of 'N. & Q.'

Mitred abbots, being as great men as bishops, would defy the bishop in their own domains. The kings asserted the same right. No doubt also powerful nobles, building churches on their property, would be likely to assert an exclusive authority over them, holding, and sometimes alienating, such right. The Archbishop of Canterbury held a large number of peculiars, an ancient prescription having given to him exclusive right in every place where the see held property. I find it stated in Rudder's 'History of Gloucestershire' (1779), under 'Bibury,' that this rule was made by Archbishop Lanfranc; but I have not been able to verify the statement. For the superintendence of these a Court of Peculiars was established in London, as Blackstone notes; and here, for a sample of the oblivion which has so greatly covered these matters, I may state that whereas 'Whitaker's Almanack' for this year 1901 locates the 'Vicar-General's Office for granting Marriage Licences, and Court of Peculiars,' at 3, Creed Lane, Ludgate Hill, on inquiry at the place I learnt from the officials whom I saw that they had never even heard of the existence of such a court, which must have expired about 1848, when the Act of Parliament abolished peculiars. There were also peculiars belonging to bishops, to capitular and collegiate bodies, to deans and other members of a chapter as such. On the alienation of the abbey lands the jurisdiction of the peculiars commonly passed to the impro priators. Some places also there were in which the incumbent was himself the ordinary, holding his own quasi-episcopal court, sometimes also exercising jurisdiction over other neighbouring parishes, mostly a remnant from the former power of a monastic house. By the statute 25 Henry VIII., cap. 19, it was enacted that all appeals from the jurisdiction of abbots, priors, and other heads and governors of monasteries, abbeys, priories, and other places exempt, which had hitherto been made to the Bishop of Rome, should henceforth lie only to the king in Chancery.

In five peculiars the incumbent bore the title of dean: Battle, Sussex; Bocking, Essex; Hadleigh, Suffolk (the rector of which place was and still is entitled also Dean of Bocking); Middleham, Yorkshire; St. Buryan, Cornwall. In the last two the title was abolished when the parishes were subdivided c. 1850. There were no others that I know of. There is, indeed, a titular Dean of Stamford in the diocese of Lincoln; but the deanery is not attached to the rectory of Stamford, and it is at present

borne by the rector of Market Deeping, who tells me that his only duty is as trustee of a large town charity.

Now as to the exercise of jurisdiction. In every peculiar there was, or ought to have been, a periodical "visitation" like that of bishop or archdeacon. By custom an official or commissary was appointed for this business, except where the rector was himself the ordinary, holding his own court. By No. cxxvii., 'Of Constitutions and Canons Ecclesiastical,' enacted in 1 James I., it was provided that

"no man shall hereafter be admitted a chancellor, commissary, or officiaill to exercise any ecclesiastical jurisdiction, except he be of the full age of six and twentie yeeres at the least, and one that is learned in civill and ecclesiastical lawes, and is at least a Master of Arts or Bachelor of Law."

Those who are cognizant of the former practice in Church courts need not be told that the business brought before these commissioners was of a very substantial character. Marriage licences and probate of wills were granted, midwives received or exhibited their licences, presentations were made of those who abstained from public worship, &c., also of the fathers and mothers of base-born children.

But we may well suppose that laxity of discipline would follow on this exemption and freedom from episcopal control. Parish priests might become careless in performance of ministerial work, scandalous in life and conduct. It is not improbable that such visitation as there was might in many cases be intermittent and rare, even that it might altogether fall through; and we cannot doubt that officials and commissioners would be less strict in dealing with offences—whether ministerial, or those of lay men and women in regard to irreligious and scandalous conduct—than would the bishops' or archdeacons' courts. We of the present day, who have learnt that not every sin can be treated as a crime, may think that the cause of religion and morality would not greatly suffer from this absence or laxity of supervision, but it was far otherwise thought of in past days.

Hence the existence of peculiars was always regarded by bishops (as we might be sure that it would be) with indignation and jealousy—the jealousy of human nature against an independence which defied them, as well as righteous indignation at abuses and evil examples in their diocese with which they were powerless to deal. Thus in fact, from earlier times to the latest, we find evidence of struggles on the part of

bishops to overcome this baneful independence. The Roll of Battle Abbey records such a struggle in the twelfth century, of which I will speak hereafter. In the year 1562 Alley, Bishop of Exeter, exhibited in Convocation certain proposals to be submitted to the Queen in Parliament: this amongst others, that

"bishops should have jurisdiction in all criminal causes before them, and to reform other disorders in all peculiars and places exempt, which be *spelunca latronum*" (Strype, 'Annals').

In 1714, following on the institution of Queen Anne's Bounty, it was provided by Act of Parliament that "all such donatives as are now exempt from all ecclesiastical jurisdiction, and shall be augmented.....shall be subjected to the visitation and jurisdiction of the bishop." The 'Valor Ecclesiasticus' of Henry VIII., published 1818-25, contains an appendix for each diocese, signed by its bishop, setting out the number and nature of all peculiars therein. From these we obtain a few hints, some of them almost amusing. Thus, to quote one case, that of Hawarden, then in the diocese of Chester, it is said: "Grants probates and marriage licences, but subject to the jurisdiction of the Bishop of Chester as to everything strictly episcopal." Seeing that the rector was ordinary of the place, holding his own court therein, that he could not be summoned to the bishop's visitation, and that when a confirmation was needed he "invited" the bishop—who could not come for that purpose unless invited—it is hard to see what were the "things strictly episcopal" in respect of which he was subject. Again, of Bibury in Gloucestershire it is said, "The bishop claims the right of visitation." Of this claim we will speak hereafter. On the other hand, it is likely enough that, partly through a becoming sense of loyalty, partly also in the hope of favour and preferment, many incumbents of peculiars might be willing to waive somewhat of their privilege, attending visitations and the like—a submission which would no doubt be carefully noted, and soon quoted for a precedent. Thus in the Exeter diocesan registry it is recorded that on a visitation of Bishop Valentine Carey (d. 1628), the curate of Temple (hereafter to be spoken of) appeared and paid the registrar 12d. visitation fee. From this he would certainly have been exempt, and it must have been a voluntary act of submission.

I have already stated how and when these peculiar privileges were abolished. A few places I believe there still are (maybe a sort of private chaplaries) to which the patron

presents without the bishop's institution, and in which a measure of independence is still maintained or asserted. In a few also, as Battle, Bocking, Hadleigh, Hawarden, and some others, the dean or rector retains the right of granting marriage licences concurrently with the bishop of the diocese. And this is all that is left to them of the old and now departed privilege. One writes with a sort of regret for an old usage lost and a link with the past severed, though it may be well that the thing was abolished.

C. B. MOUNT.

(To be continued.)

#### 'THE TWO DUCHESSES.'

As the recovery of the long-lost Gainsborough picture may give a fresh lease of life to a book with the title 'The Two Duchesses,' edited by Mr. Vere Foster, and published in 1898 by Messrs. Blackie & Son, I take the liberty of calling attention to the manner in which this book is illustrated. It is scarcely likely that the publishers had any direct hand in the matter, and it is not easy to believe that the editor had much to do with it, although the onus must naturally rest on him. It is even more difficult to attribute the blunders which I am about to point out to accident. Facing p. 96 there is a portrait of a lady in a large "Gainsborough" hat, and with the title "Georgiana, Duchess of Devonshire. From the painting by George Romney (bet. 1775-81)." Now the Rev. John Romney in the 'Memoirs' of his father distinctly states that, although Georgiana sat more than once to his father, the portrait never came to anything, for he could never get her to keep her engagements. As a matter of fact, the portrait reproduced in Mr. Vere Foster's book is neither of Georgiana nor by Romney, but represents Mrs. Drury and is by Sir Joshua Reynolds; the original portrait was at the Old Masters' in 1876, and an engraving of it, by Every, was published by Messrs. Graves in 1868.

Facing p. 132 in the same book is the reproduction of a portrait described as representing "Elizabeth, Duchess of Devonshire. From a picture in the possession of Sir A. Vere Foster, Bart." But this has nothing whatever to do with Lady Betty Foster, and is, in fact, a portrait of Mrs. Siddons by J. Downman, and was engraved by P. W. Tomkins in 1788 — a print perfectly well known to every collector.

One naturally begins to suspect the other illustrations in this book. On p. 340 there

is a reproduction of a whole-length portrait described as "Elizabeth, Duchess of Devonshire. From the painting by Sir Thomas Lawrence, P.R.A." Lawrence painted Elizabeth, Duchess of Devonshire, before her second marriage, and this portrait was exhibited at the Royal Academy in 1805; an engraving by F. C. Lewis was published in 1828. But the portrait reproduced in Mr. Vere Foster's book is totally distinct from the engraved picture, and, indeed, is as unlike the lady whom it claims to represent as it is possible for it to be. The picture may be by Lawrence, but I am certain it does not represent Elizabeth, Duchess of Devonshire.

The extraordinary ignorance with which this book is illustrated strikes one at the very start, for the frontispiece is a portrait of "Elizabeth, Duchess of Devonshire. From a print," the person responsible for the illustrations apparently not knowing that the original portrait is by Sir Joshua Reynolds, and that it was engraved by Bartolozzi. There is probably no more widely known print than this. Moreover, the picture itself was painted about seventeen years before Lady Betty Foster became Duchess of Devonshire.

It is to prevent—or at all events to arrest—if possible, the perpetuation of these amazing blunders that I call the attention of your readers to the book.

W. ROBERTS.  
47, Lansdowne Gardens, S.W.

#### SHAKESPEARE'S BOOKS.

(Continued from p. 164.)

THERE is a resemblance between Shakespeare's account of the conduct of King Henry V. and his soldiers before the battle of Agincourt and the account, in the 'Life of Scanderbeg,' of the conduct of Scanderbeg and his soldiers before the battle of Pharsalia. Before the battle, Scanderbeg, King of Epirus,

"maketh his hands and his eyes the witnesses of all that is done. He vieweth and revieweth his troupes, he examineth if all be well, and still is devising and casting how to dispose and order all things for the best."

And King Henry walks "from watch to watch, from tent to tent":—

O now, who will behold  
The royal captain of this ruin'd band  
Walking from watch to watch, from tent to tent,  
Let him cry "Praise and glory on his head!"  
For forth he goes and visits all his host,  
Bids them good Morrow with a modest smile,  
And calls them brothers, friends, and countrymen.  
Henry V., IV. Chorus.

Before the battle of Pharsalia some of Bassa's soldiers

"were passing away the time in plaies and sportes of all sortes and usuall amongst soldiers, did joyfully beguile their eyee of sleepe.....For amongst them likewise, every man was bent to take his ease and to spend away the time in mirth."

According to the Chorus,

Proud of their numbers and *secure* in soul,  
The confident and over-lusty French  
Do the low-rated English play at dice.

'Henry V.,' IV.

And to the description of the state of Bassa's army this marginal note is attached, "Securitie and negligence of the Turkes."

#### *Sea-sick.*

The word "sea-sick" in Shakespeare's works has a peculiar meaning.

"Such, Philautus, is thy disease, who pining in thine owne follies, chusest rather to perish in love, then to live in wisdome, but whatsoever be the cause, I wish the effect may answer my friendly care; then doubtless you shall neither die being *sea-sick*, or doat being *love-sick*. I would the sea could awel purge thy mind of fond conceits as thy body of grosse humours."—*Euphues and his England.*

*King.* We are described; they'll mock us now downright.

*Dumain.* Let us confess and turn it to a jest.

*Princess.* Amazed, my lord? why looks your highness sad?

*Rosaline.* Help, hold his brows! he'll swoon!

Why look you pale?

*Sea-sick,* I think, *coming* from Muscovy.

'Love's Labour's Lost,' V. ii.

Further on in this passage Biron says,

My love to thee is sound, sans crack or flaw;  
and,

Yet I have a trick  
Of the old rage; bear with me, *I am sick.*

It is evident that Shakespeare here refers to the following passage in '*Euphues and his England*':—

"But beleeve me, Fidus, he taketh as great delight to course a cogitation of love, as you doe to use your time with Honny. In this plight hath he bene ever since his *comming* out of Naples, and so hath it wrought with him (which I had thought impossible) that *pure love* did make him *sea-sick*, insomuch as in all my travale with him, I seemed to every one to beare with me the *picture of a proper man*, but no living person, the more pitie and yet no force."

*Portia.* He is the *picture of a proper man.*

'Merchant of Venice,' I. ii.

Rosaline thinks the king is sea-sick *coming* from Muscovy, and Euphues says, "In this plight hath he bene ever since his *comming* out of Naples," &c., and "pure love did make him *sea-sick.*" Pure love makes Philautus sea-sick, and Biron is sick because he has "a trick of the old rage"—that is, he is in love.

*Autolycus.* I brought the old man and his son *aboard* the prince; told him I heard them talk of a

fardel and I know not what: but he at that time, *over-fond of the shepherd's daughter*, so he then took her to be, who began to be much *sea-sick*, and himself little better, extremity of weather continuing, this mystery remained undiscovered.

'Winter's Tale,' V. ii.

In another part of '*Euphues and his England*' Philautus says,

"Would that I were in Italy, or now in England. I cannot brook these seas, which provoke my stomach sore";

and Euphues replies,

"I cannot tell, Philautus, whether the *sea make thee sick or she that was borne of the sea*; if the first, then thou hast a queasie stomach; if the latter, a wanton desire."

According to Autolycus, to be *over-fond* is to be *sea-sick*, and it was not the sea which made Biron sick, but "she that was borne of the sea," that is, Venus, the mother of love.

It is evident that *sea-sick* in '*Love's Labour's Lost*' and '*The Winter's Tale*' stands for *love-sick*, and I think the adjective has that meaning in '*Romeo and Juliet*,' V. iii.

*Romeo.* Come, bitter conduct, come, unsavoury guide!

Thou desperate pilot, now at once run on  
The dashing rocks thy *sea-sick* weary bark!  
Here's to my love! [Drinks.] O true apothecary!  
Thy drugs are quick. Thus with a kiss I die.

I think Romeo, who was desperately in love, uses the word *sea-sick* in the sense in which it is used in the passages I have quoted from '*Euphues and his England*', where it means *love-sick*.

Shakespeare sometimes imitates Llyl's manner of playing upon words, as in '*Richard II.*,' V. ii., where the Duchess of Aumerle plays upon the word *violets*, using it in its ordinary sense, meaning the flowers of that name,

That strew the green lap of the new-come spring,  
and also in the sense in which it is used in '*Euphues and his England*', where it signifies a lover or sweetheart.

Shakespeare uses *sea-sick* three times. I am not aware that any of the commentators have noticed the peculiar meaning of this adjective in his works. W. L. RUSHTON.

(To be continued.)

THE "COME-OUTERS."—The information in the 'H.E.D.' as to this word is somewhat inadequate, the earliest citation being from Haliburton's '*Human Nature*,' 1855. In 1840 there was an unusual excitement concerning religion in Massachusetts. Many persons of varying shades of opinion were dissatisfied with the churches and societies then and there existing, and "came out." In conjunction with the Second Adventists they

called a convention, and met at Groton, thirty miles from Boston, in August, 1840. There were present townsmen and countrymen, preachers, literary men, farmers, and Cape Cod fishermen. Theodore Parker was there, and Ripley, and Alcott. The "Come-Outers" had no church edifices and no regular ministry, and soon went to pieces, herein exemplifying Sir Thomas Browne's remark about those who are

"naturally indisposed for a community, nor will be ever confined unto the order or economy of one body; and therefore, when they separate from others, they knit but loosely among themselves."

I take my facts from chap. vii. of Frothingham's 'Life of Parker,' and wish I could add an early citation of the use of the word in question. RICHARD H. THORNTON.

Portland, Oregon.

"LA-DI-DA." (See *ante*, p. 299.)—Your reviewer is not far wrong in his surmise. There was an old song, much appreciated in certain circles some thirty or forty years ago, the refrain to which ran nearly as follows:—

The La-di-da with the ladies,  
That is the style that suits  
The glorious name and the matchless fame  
Of Humphry de Wellington Boots.

Roughly the date might be 1865; at any rate, it was much before 1883. The editors of the 'H.E.D.' need make no apology for not being acquainted with this class of literature.

HOLCOMBE INGLEBY.

**THE ORNITHOLOGY OF CAMBRIDGESHIRE.**—We have good authority for saying that "there is not a more fearful wild-fowl than your lion," but as a rule one would not class quadrupeds with birds. It is a little startling to read the following in the rules and regulations of a society which has its headquarters in Cambridge:—

"I. That this Society be called 'The Cambridge-shire Ornithological Society, and consist of Members subscribing 5s., or upwards, per annum. Members subscribing One Guinea per annum shall be eligible as Vice-Presidents of the Society. This Show will be held under the Revised Rules of the Kennel Club.'

"II. That its object be to encourage competition in the breeding of Dogs."

Never a word is said throughout about the bipeds with feathers; the whole goes to the dogs.

ST. SWITHIN.

**PORTELL OR SCREEN.**—From Monkton, in the Isle of Thanet, on 28 October, 1678, the churchwardens appeared in the court of the Archdeacon of Canterbury and stated

"that the parish church of Monkton is seated in a very cold place, and that the door leading into the same doth open into the north side of the said

church, whereby the cold winds did drive into the same, to the annoyance of divers of the parishioners; and to prevent the inconvenience thereof, they or some of them have unadvisedly, and without due order first obtained, caused a portall or screen to be placed in the said church against the said door, and that the said portall is placed without damage or inconvenience to any persons, seats, or pews."

ARTHUR HUSSEY.

Tankerton-on-Sea.

"UTILITARIAN."—In chap. xxxv. of Galt's 'Annals of the Parish' the reverend auto-biographer is represented as recounting his difficulties in 1794 because his people had become separated into the two sections of Government men and Jacobins. This, for the anxious pastor, was nothing short of a calamity. "I told my people," says he, "that I thought they had more sense than to secede from Christianity to become Utilitarians." This is a classic passage, with a certain epoch-making dignity. In a note to chap. ii. of his 'Utilitarianism,' Mill says that he has reason to believe that he was "the first person who brought the word Utilitarian into use. He did not invent it, but adopted it from a passing expression in Mr. Galt's 'Annals of the Parish.'" Mill wrote 'Utilitarianism' in 1854, and it appeared in *Fraser's Magazine* in 1861, and was published as a volume in 1862. It is curious enough to find that a writer of a very different cast from John Stuart Mill seems to have anticipated him in adapting Galt's felicitous term. In book iv. chap. v. of 'Tancred; or, the New Crusade,' 1847, reflecting on the patent difference between Damascus and other cities of old time, Disraeli writes, "You have explained then, says the Utilitarian, the age and flourishing fortunes of Damascus." The employment of the word by Disraeli in this practical sense does not, of course, affect in the least Mill's position as a pioneer in its philosophical application. But the mere sequence in the case is interesting, especially in respect of the form given by Mill to the introductory part of his note.

THOMAS BAYNE.

**TRINITY HALL CHAPEL.** (See *ante*, p. 355.)—Under the title of 'The Bishop of London's Funeral' MR. R. CLARK asks if LORD MELVILLE refers to a certain "Trinity Hall, Aldersgate," as being in London. There can, I think, be no doubt of the fact. In the large-scale maps of London printed for Stow's 'Survey' in 1755 Trinity Court is plainly shown as being the second on the left in Aldersgate Street outside the gate, and in Stow's 'Survey,' 1618, p. 570, describing Aldersgate Ward, the writer says:—

"Then Henry the sixth, in the 24 of his raigne, to the honour of the Trinitie, gave licence to Dame Joan Astley, sometime his nurse, to R. Cawood and T. Smith, to found the same a Fraternitie, perpetually to have a Master and two Custos, with Brethren and Sisters, &c. This Brotherhood was endowed with Lands, more than thirtie pound by the yeare, and was suppressed by Edward the sixt."

Again, in Pennant's 'London Improved,' p. 227, appears the following :—

"Hall of the Holy Trinity.—A few doors above Little Britain, on the site now occupied by Trinity Court in Aldersgate Street, stood an Hospital or Cell, to the priory of Clugny in France, belonging to the brotherhood of The Holy Trinity, founded in 1373. This, in the reign of Henry VI., was changed into a brotherhood of priests, to celebrate divine service in the church of St. Botolph; partly effected by the parishioners, and partly by Joan Astley, nurse to Henry VI. This continued till the dissolution of religious houses by Henry VIII.; and being spared by the fire of London, their hall was within a few years past a non-jurors' chapel; a vestry; a school-room; then Aldersgate Street Coffee House; and last of all we understand it has been hired by Mr. Prince, as a dancing academy."

This seems to place the history and situation of the hall beyond a doubt, as well as to illustrate the fate of the lesser monasteries buildings after the evil days of the dissolution.

WM. NORMAN.  
6, St. James's Place, Plumstead.

**THE POET LAUREATE'S BIRTHPLACE.**—Errors are difficult to eradicate, so the sooner the following correction is made known the better it will be for the thousands who are studying Ruse's 'Helps to "Lyra Heroica"' (Macmillan & Co.). In Mr. Ruse's 'Helps' it is stated that Mr. Alfred Austin is a native of Devonshire. Believing that he was born at Headingley, near Leeds, I have given a biographical notice of him in 'Yorkshire Anthology,' and I have received confirmation of this from the Poet Laureate himself.

J. HORSFALL TURNER.

Idle.

"CARKING CARE."—This is not an uncommon expression, but apparently its exact meaning is unknown to some people. In looking over Mr. Churton Collins's edition of 'The Early Poems of Alfred, Lord Tennyson,' 1900, I came across (p. 34) the following curious note on the line in 'A Dirge':—

Thee nor carketh care nor slander.

"*Carketh*. Here used transitively, 'troubles,' though in Old English it is generally intransitive, meaning to be careful or thoughtful; it is from the Anglo-Saxon *Carian*; it became obsolete in the seventeenth century. The substantive *cark*, trouble or anxiety, is generally in Old English coupled with *care*."

I fear Mr. Collins has not studied his Murray with the attention that work deserves.

Had he done so, he would have ascertained that *cark* and *care* (verb *carian*) have nothing etymologically to do with one another, the former word being Anglo-French and the latter Teutonic. The real meaning of "carking care" is burdensome care, and *to cark* is to load, and thence to harass or vex. The primary meaning is transitive, and it was not used intransitively till a later period. It has hardly yet become obsolete, at least among the minor poets, and in the eighteenth century it was used by Thomson, Richardson, and Berkeley. There seems no necessity in an edition of Tennyson for notes of this kind, but if they are inserted at all, they should be accurate.

Other errors in the book may be due to the printer, such as the consistent misspelling of the name of Edward FitzGerald, the attribution to Browning of 'Fefine at the Fair' (p. 40), and the strange transformation of the late Lord Houghton's name into "Moncton Milne" (p. 250); but they have rather an irritating effect upon the reader.

Sir Henry Wotton used to say, if we may believe Lord Verulam, "that Criticks are like Brushers of Noble-men's cloaths" ('Apophth.,' No. 64, p. 83, ed. 1625). Tennyson, of all writers, should have careful valeting.

W. F. PRIDEAUX.

#### Querries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**CONSOLIDATED INDEXES.**—Will a dozen or so students of genealogy join me in forming a club for the making of what, for want of a better term, I will call "consolidated indexes"? It is quite impossible for an individual, in making a genealogical search, to encompass a tithe of the existing indexes which are likely to assist him, contained as they are in hundreds, if not thousands, of scattered books of various classes, MSS., and records, whose numbers are increasing every year.

My proposal is this: Let a club be formed, and let each member devote himself to names beginning with one particular letter of the alphabet, proceeding to the formation of a "consolidated index" of all names beginning with that letter. Thus one member takes A names, another B names, another C names, and so on to Z. Each copies upon a system, from every index he can lay hands on—small indexes preferred—the names beginning with his especial letter. The system is perfectly

simple, but not easily explained. I will send a specimen sheet, showing the method of arrangement, to any who propose to join. Members would be expected to work upon a uniform plan, and to undertake to examine their respective indexes for names in which other members happened from time to time to be interested. If only fifteen join a start can be made, but there is plenty of scope for ten times that number.

Let me conclude with an extract from a review which appeared in the *Daily Chronicle* of 29 August last:—

"He who makes a good catalogue confers a great boon on his fellow-men, though none but those in charge of [or who use] great libraries can really appreciate the boon; they alone can realize what an enormous mass of information exists on every subject, and can understand how useless it all is until properly catalogued and rendered available to students. We are waking up to the necessity of classification and organization in the world of books. .... On all sides there are signs that the near future will be signalized by the systemizing of the knowledge we already have, rather than by great strides in the direction of further gains."

These remarks apply with peculiar force to genealogical research. I will gladly explain the plan at greater length to any who will address me direct.

GEORGE F. TUDOR SHERWOOD.  
50, Beecroft Road, Brockley, S.E.

MODERN BOOKS: THEIR INCONVENIENCES.—Here are two books soliciting me; Mr. Churton Collins's 'Ephemeris Critica' and Mr. Dutt's 'Highways and Byways in East Anglia.' The latter is, perhaps, the more immediately interesting of the two, but I choose the other because it weighs seven ounces less. The books are almost exactly of the same size (the lighter one has twenty-one pages more than the other), and both are substantially bound in cloth. The difference in weight is enormous, and tells heavily against Mr. Dutt's book, which is positively burdensome. Why should it be so?

May I also ask why the inner margin of books is often so narrow that one has to bend the books backwards till the binding cracks to be able to read them? This is the case with the new edition of Gray's 'Letters' published by Messrs. Bell & Sons, a volume otherwise purely delightful. The wonder is increased by the fact that there is an ample outer margin.

C. C. B.

ILLUSTRATIONS TO 'THE MILL'.—Who illustrated by hand the poem of 'The Mill,' a Moravian tale, written in 1829 by Francis, first Earl of Ellesmere, which figured in the catalogue of T. Wenman Martin, Esq., who

died, I think, in Seymour Street, Portman Square, in the sixties? Can any one tell me how much the poem then fetched, as I am informed it is now very scarce? Mr. W. Martin was a great collector of pictures and engravings, and I have some specimens from his collection.

J. M. S.

ENGLISH ORATORY.—A correspondent writes to me:—

"Can you tell me of any book on English orators and oratory in the last two centuries? I have to write an essay on the causes of the decline of rhetoric since the days of Burke and Sheridan. I suppose it comes chiefly from reporters and newspapers."

Will the Editor, or any one else, kindly respond to this appeal?

JONATHAN BOUCHIER.

[There is 'The World's Best Orations,' 10 vols. (St. Louis and Chicago, Kaiser).]

"ALL ROADS LEAD TO ROME."—Can any reader give me references for the well-known quotation, "All roads lead to Rome"?

W. B. W.

[Juvenal has "Omnia Romæ cum pretio."]

"RYMMYLL."—What is the above word in Barbour's 'Bruce,' xii. 577? I give the context:—

Ther men mycht se ane hard battale,  
And sum defend and sum assale,  
And mony a riall rymmyll ryde  
Be roucht thair [apon] athir syde.

Jamieson gives no clue.

H. P. L.

AMERICANA.—Can any of your readers state if "An Abstract or [sic] the Lawes of New England as they are now established. London, printed for F. Coules and W. Ley at Paules Chain, 1641," 15 pp. small 4to, with frontispiece and "Table of the Chapters," is a rarity? I find it bound up in a volume of seventeenth-century tracts in my possession.

H.

COMTESSE DE SÉGUR.—I shall be glad of particulars of, or information where I can find biographical details of, the life of Madame la Comtesse de Ségur, *née* Rostopchine, who wrote 'Mémoires d'un Ane.'

A. G.

THE SURNAME KEMP.—The surname Kemp is commonly derived from the A.-S. *cempa*, whence we have the words *kemp* and *kempsey* used in old ballads. In early documents the ancestors of the present Kemps are in many instances described as "de Campo," "de Campis," or "atte Camp," with evident reference to their place of abode. On consulting the 'H.E.D.' I find the obsolete

substantive *camp* defined as "martial contest, combat, fight, battle, war." On turning to the corresponding verb I find that a place where contests were wont to be held was called a "camping close" or "camping pightel." The question occurs, Was the substantive *camp* ever transferred from the contest to the place of contest itself? If so, the descriptive phrases which gave rise to the surname Kemp are easily explained. The 'H.E.D.' however, gives no instance of the transferred use here suggested. In any case *campus* would be the Latin equivalent of "camping close"; but how is the form "atte Camp" to be accounted for unless *camp* signified a place of some kind? *Cempa* probably gave rise to the surname Campion through the Latin *campio*. As I am assisting in the production of a work on the history of the Kemp and Kempe families, I shall be glad to have the opinion of competent scholars as to the soundness of the derivation of the name here proposed. Camp is a frequent element in English place-names, such as Castle Camps, Shudy Camps, Camps End, and Camps Green, to which Camp by itself ought to be added. JOHN T. KEMP.

4, Cotham Grove, Bristol.

**THE RAT: ITS FIRST INTRODUCTION INTO EUROPE.** — Was any species of rat known in Europe in the early centuries of our era? The part played by the rat in the spread of plague is recognized on all hands, although its importance is variously estimated. Bubonic plague ravaged Europe in the sixth century, during the reign of Justinian. Is there any evidence of the existence of the rat in Europe before that date? The brown rat is of recent introduction, but, according to the writer in 'Chambers's Encyclopædia,' the presence of the black rat is noticed by Albertus Magnus in the thirteenth century. Was it then a newcomer? A. D.

**ISABEL OF PORTUGAL.** — The death of this princess, third wife to Philip the Good, Duke of Burgundy (d. 1467), is sometimes dated 1471, sometimes 1472. Which year is correct? The day, it is agreed, was 17 December.

C. S. WARD.

Wootton St. Lawrence, Basingstoke.

**IVEAGH, CO. DOWN.** — Turning over a back number of the *Saturday Review* (30 October, 1897), I came across the statement, in an article entitled 'The Guinness Pedigree,' that "Lord Iveagh had about as much idea how to pronounce the title he had chosen as he had the right to claim descent from the ancient Lords." The second part of this does

not concern me, but I am deeply interested in all that relates to the pronunciation of names, and I shall be glad if any Irish or other reader can tell me what is the correct local pronunciation of Iveagh. Is it two syllables or three? Dr. Joyce, 'Irish Names of Places,' second series, 1875, p. 155, gives Uibh-Eachach as the Gaelic orthography.

JAS. PLATT, Jun.

**BOSTON LOCAL RECORDS.** — Some time in the early years of the last century a person entitled to property in Boston, Lincolnshire, as well as at Sutterton, Lincolnshire, could not be found by my grandfather, his heir, and I have been given to understand that the property was taken possession of by the Crown. This person's death has now been traced, and it is not known that he has left any legitimate issue. How can I find records of property in Boston and its vicinity? I was told that a complete register could be had at Spottiswoode's of property held by the Crown, but on application could not get it.

NOTSRAM.

**REV. GEOEGE WILLIS.** — Can any Hampshire reader tell me if this person is buried at Stoke Charity, where he was living (and possibly vicar) in 1823; and if so, will he kindly send me a copy of the inscription on his tombstone? T. CANN HUGHES, F.S.A. Lancaster.

**RAWLINS-WHITE.** — Who was Rawlins-White, who suffered martyrdom at the Reformation? See Burke's 'Landed Gentry,' p. 1241 (1898).

F. RAWLINS

**BEARD OF THE PINNA AND SILK MANUFACTURE.** — Can you tell me if the beard of the *pinna* is still used anywhere to make silk? In the Levant it is now only used medicinally.

W. H. D. ROUSE.

**UNMARRIED LORD MAYORS.** — In 'The Lord Mayors and Sheriffs of London, 1601-25,' Mr. Cokayne informs us that Sir John Leman, Lord Mayor 1616-17, "died unmarried (a very unusual thing for one who had been Lord Mayor)." It would be interesting to know what previous Lord Mayors of London were bachelors during their mayoralty, and whether any of them were subsequently married.

E. C.

**CORNISH DAISY NAMES.** — The common daisy, *Bellis perennis*, in Cornish is *egr*, often rendered *egr Dew*, or the daisy of God. What does *egr* mean? It suggests eye, especially in connexion with the daisy (day's eye, A.-S. *dægeseye*). Another obsolete Cornish name for the small daisy—the derivation of which I

desire—is *gajah*. *Gadgevraws* and *gadjevraus*, apparently derived from *gajah*, were still in use for the ox-eye daisy in 1887, but I cannot trace their meaning.

MEGAN.

SIR THOMAS COOKE, Alderman of Queenhithe 1692 till his death in 1709, was Sheriff of London 1692-3, M.P. for Colchester 1694-5 and 1698-1705, and chairman of the East India Company. He appears to have been a wealthy merchant and goldsmith "at the sign of the Griffin in Change Alley"; was imprisoned in the Tower for nearly twelve months in 1695-6 for refusing to give answers that were deemed satisfactory before a committee of inquiry in respect to 170,000£. said to have been expended by the East India Company in secret service. One of his daughters married Josiah Child, the banker. Is his parentage known? Le Neve describes him as son of "— Cook, a Hattmaker in Lambeth, Surrey," but seems to imply a kinship with a family of the name at Bury St. Edmunds. According to the same authority, his wife was Elizabeth, dau. of — Horne of Exeter, and lived after her husband's death in Salisbury Court, Fleet Street. Sir Charles Cooke, Alderman of Bassishaw, who received knighthood 21 Jan., 1716/7, and was buried at Hackney 11 Jan., 1720/1, is stated to have been a son of Sir Thomas, but he is not enumerated in the family of the latter in Le Neve's 'Knights.'

W. D. PINK.

Lowton, Newton-le-Willows, Lancashire.

SIR WILLIAM HANKFORD.—In the life which the 'Dict. Nat. Biog.' vol. xxiv. p. 293, gives of this Chief Justice of the King's Bench (who died in 1422 or 1423) there is no reference to the account (by B. W. G.) of the Hankford family to be found in the *Gentleman's Magazine*, 1849, pt. ii. pp. 491-3. According to this account, which looks like the outcome of a careful investigation, the Chief Justice was father of Richard Hankford, who died in 1419, and grandfather (through that son) of Sir Richard Hankford, whose youngest daughter became Countess of Ormond and was an ancestress of Queen Elizabeth. In the 'Dictionary,' however, the Chief Justice appears as being (1) probably younger brother of "Sir" Richard Hankford, who "died in 1419-20," and (2) father of Richard Hankford, the father of the above-mentioned countess. Can any reader say which of these two conflicting views is correct?

According to B. W. G. (*loc. cit.*), the Chief Justice was of "Annery," Monkleigh, as well as of Hankford, Bulkworthy, Devon. In Mr. Kirby's 'Winchester Scholars' I find a Richard Hankford, of "Awnare [sic], Devon,"

admitted 1409; left 1412. Probably "Awnare" = "Annery." Was this youth related to the Chief Justice?

H. C.

ASHWOOD FAMILY.—Can any of your readers kindly inform me where I can obtain particulars or pedigree of the Ashwood family? The only one I know of lived at Madeley, in Shropshire, towards the end of the eighteenth century, but I do not find the name in the county history, so conclude the family came from elsewhere.

J. HAMILTON.

Broadwater Down, Tunbridge Wells.

### *Regalia.*

#### HERALDIC: AMERICAN HERALDRY.

(9<sup>th</sup> S. vi. 170; vii. 117.)

At the latter reference your correspondent PENNSYLVANIAN makes the following observations:—

"There is no difference between Americans and Europeans so far as the mere bearing of arms goes, but in the manner in which arms are borne by the two kindred peoples there is a total difference.

"In Great Britain and other parts of Europe the bearing of arms is regulated by special laws; here there are no such laws; hence arms are borne at the individual will of any citizen of the United States. The consequence is, that while some coats are borne in accordance with the laws of heraldry, others are not; but, after all, Americans are not singular in that, as everybody knows."

And your correspondent goes on to say that whilst the national arms of the United States and of the different states and their cities are a matter of distinct legislative enactment, "the existence and recognition of individual or family arms are but matters of custom—a custom, however, too ancient and too firmly implanted in Americans to be eradicated."

I have not seen the earlier reference to this matter, as I have not been able to bring out my previous volumes of 'N. & Q.' to this part of the world, but I should like to ask whether it is the custom for Americans to adopt any armorial bearings they like at random; or do they restrict themselves to those borne by persons owning the same patronymic as themselves, whether derived from an English or a foreign source? Of course I do not refer to those lineally descended from English or foreign "armigeri." America being what she is, I am not surprised at seeing the remarks made by your correspondent, but I do not think that I am compelled to deduce therefrom that the Americans are, as a class, very much worse than their English cousins at the present day, or indeed at any time since the cassa-

tion of the Heralds' Visitations, say, at the end of the seventeenth century.

We know that many Americans are good genealogists—the late Col. Chester, for instance; genealogical societies abound in the States, and I have heard it said that the Heralds' College itself is principally kept going by American clients. If this be so, does it not indicate that the modern American is anxious, so far as he can, to be put on the right track with regard to his aspirations after heraldic insignia? for I do not suppose that the College of Arms would issue an original grant of arms to a foreigner. Am I right in assuming this? My personal knowledge of America is mainly confined to a few of her principal cities. I hope some day to obtain a deeper insight into the inner life and customs of her people, including the very interesting and fervent pursuit by republican citizens of those matters which may be peculiarly considered the outcome of absolute monarchy and feudalism. The wonder to me is to see the American of to-day playing with such a decadent toy!

J. S. UDAL.  
Antigua, W.I.

APPARITION (9th S. vii. 267).—I would refer your correspondent MR. W. H. QUARRELL to 'Phantasms of the Living,' by E. Gurney, F. W. H. Myers, and F. Podmore, vol. i. pp. 151-2, where the conclusion is come to, for reasons which will, I think, convince MR. QUARRELL, that the story is mythical. 'Phantasms of the Living' being out of print, your correspondent may have difficulty in finding a copy to consult; but if he will call any afternoon (except Saturday) between half-past two and half-past five at the rooms of the Society for Psychical Research, 19, Buckingham Street, Adelphi, the assistant secretary will be glad to show him the passage referred to above.

J. G. PIDDINGTON,  
Hon. Sec. Society of Psychical Research.

BROWNE FAMILY (9th S. vii. 389).—See *Miscellanea Genealogica et Heraldica*, vols. iii. and iv., Second Series, at many references in both volumes, as to Browne of Caverswall and Shredicote, Staffordshire, Bentley Hall and Hungry Bentley, Derbyshire, and Greenford, Middlesex. Browne of Caughley Hall, Shropshire, is given at pp. 180 and 181 in vol. iv. already quoted.

REGINALD STEWART BODDINGTON.  
15, Markham Square, Chelsea.

The genealogical memoir referred to will be found in the pages of Dr. Howard's *Miscellanea Genealogica et Heraldica*, to which at

the time it was contributed. If P. H. P. will communicate with me direct, I shall be happy to give him any further information that I can about it.

G. BLACKER MORGAN.

Preston House, near Wingham, Kent.

CAMBRIDGE UNIVERSITY IN THE SEVENTEENTH CENTURY (9th S. vii. 388).—In reply to LAICUS's inquiry with regard to the best authorities to consult on the university in general and St. John's College in particular allow me to recommend the following:—

1. The University of Cambridge from the Earliest Times to the Royal Injunctions of 1535. By James Bass Mullinger, M.A., St. John's College, Cambridge. 2 vols., Cambridge, 1873.

2. *Athenae Cantabrigienses*. By Charles Henry Cooper, F.S.A., and Thompson Cooper. 2 vols., Cambridge, 1858.

3. History of the College of St. John the Evangelist, Cambridge. By Thomas Baker, B.D., ejected Fellow. Edited for the Syndics of the University Press by John E. B. Mayor, M.A., Fellow of St. John's College. 2 vols., Cambridge, 1869.

4. Cambridge Characteristics in the Seventeenth Century. By James Bass Mullinger, B.A., of St. John's College, Cambridge. Lond. and Camb., 1867.

H. B.

MR. R. F. SCOTT, Bursar of the College, is preparing biographical notes of all the members of St. John's College, and if LAICUS will write to him I have no doubt he will give him all the information he has about the members of the college whom LAICUS inquires about.

J. E. FOSTER.

DELAGOA BAY (9th S. vii. 407).—It has often been stated that Delagoa Bay was once "offered to England." It has several times been stated that it was offered to and refused by Mr. Disraeli's Government when Lord Carnarvon was Secretary of State. It was once stated, but immediately contradicted, that it was offered to and refused by Mr. Gladstone. Careful inquiry has failed to produce any evidence of a formal offer at any time. It is possible that before 1878 it may have been supposed by Lord Carnarvon to have been obtainable.

D.

'KATHLEEN MAOURNEEN' (9th S. vii. 388).—The words of this song were written by Mrs. Julia Crawford, a native of Cavan, Ireland, but long resident in Wiltshire. The music of the song was composed by Frederick Nicholls Crouch. The song was published by D'Almaine, Soho Square, about 1840.

W. H. CUMMINGS.

This song appeared in the *Metropolitan Magazine*, London, 1830-40, and was set to music by F. Nicholls Crouch. I have pos-

sessed for the last sixty years a copy of the twelfth edition, published by D'Almaigne, 20, Soho Square, in his series entitled "Irish Songs." David J. O'Donoghue, in his 'Poets of Ireland,' London, 1892, gives Mrs. Crawford's Christian name as Julia. Anne Crawford (1734-1801) was an actress, who married Spranger Barry of the same profession, and at his death took Mr. Crawford, a Dublin manager, for her third husband.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

VANISHING LONDON: CHRIST'S HOSPITAL (9<sup>th</sup> S. vii. 205, 296).—I have looked at my copy of 'The Pictorial Handbook of London' (Bohn, 1854), p. 717, but have failed to find there the expression of an opinion that Christ's Hospital "is all bad." Will MR. THOMAS kindly point out the sentence on which he bases this assertion?

JOHN T. PAGE.

West Haddon, Northamptonshire.

SHIPS OF WAR ON LAND (9<sup>th</sup> S. vii. 147, 235, 296, 354).—Tarbert on Loch Fyne should not be overlooked. It is famous for the achievements of Malcolm, the bare-footed King of Norway, and Robert the Bruce. Pennant in his 'Tour in Scotland' expressed the opinion that it should be considered "the Tarbat of the kingdom," because of the historical prominence of the feats associated with it as a convenient isthmus. In 'The Lord of the Isles,' IV. xii., Scott, with a slight licence in the matter of chronology, describes the pulling of Bruce's galley from the shores of West Loch Tarbert to Loch Fyne, the adventurous patriot being then on the passage from Skye to Arran:—

They held unwonted way;  
Up Tarbat's western lake they bore,  
Then dragged their bark the isthmus o'er,  
As far as Kilmacconnel's shore,  
Upon the eastern bay.

It is interesting to note that at the present time "Tarbert" is the name for the Loch Fyne locality, while "Tarbet" is the term used for a similar position and a hamlet between Loch Long and Loch Lomond.

THOMAS BAYNE.

"Here Robert Bruce held his court, and James II. was also here; the former had his boats carried hither across the narrow isthmus from West Loch Tarbert, in the manner so vividly described by Scott in 'The Lord of the Isles.' The word 'Tarbert,' in fact, means boat-carrying, and is often met with in similar places in Scotland, between two arms of the sea, or between two fresh-water lochs, where these Tarberts were similar to the Canadian 'portages,' the North American 'carrying-places,' and the Grecian 'diolkoi.'"—Once a Week, Third Series, iii. 38 (No. 56, 23 Jan., 1869).

Some years ago I saw a project for carrying ships by rail across one of the American isthmuses.

THOMAS J. JEAKES.

WM. MORRIS AS A MAN OF BUSINESS (9<sup>th</sup> S. vi. 406, 495; vii. 54, 118, 172, 296).—IBAGUÉ runs off the lines, and wilfully imagines an attack where none is either made or intended. Dean Swift is not the only writer whose acts disprove his arguments. If God does not regard on what we dine, the dean would not have submitted to a fast which he disliked. I cannot enter into a controversy unfitted for these pages.

W. C. B.

SIMON FRASER (8<sup>th</sup> S. x. 156, 223; 9<sup>th</sup> S. vi. 157, 338, 433; vii. 16, 51, 75, 115, 192, 232).—It is very "easy to know" what I want in the way of a picture of Simon Fraser. My quest is for an oil or miniature sketch or drawing of the face of Simon Fraser, the eldest son of Lord Lovat who was beheaded. General Fraser commanded the 78th Highlanders at Quebec, and died 1782. There are plenty of engravings of old Lord Lovat, and one of Brigadier-General Simon Fraser, who was killed at Stillwater a day or two before Burgoyne surrendered at Saratoga; and there is an engraving of Col. Lovat, F.R.S. This latter man was a half-brother of General Simon Fraser. I do not believe he was ever painted in oil or engraved. My impression is that there is a miniature somewhere. I hope MR. JULIAN MARSHALL may be able to find it.

J. ROSS ROBERTSON.

ORIENTATION IN INTERMENTS (9<sup>th</sup> S. vi. 167, 276, 335; vii. 195, 338).—In the four new churches I mentioned there are no interments. I am glad R. S. noted this. But in the same district are two important older churches—which do not orientate—beneath which are many bodies resting, viz., St. Marylebone parish church and Holy Trinity, Marylebone. These both lie—so far as one may judge from their weathercocks—N.N.W. by S.E., the altar being at the north end at Holy Trinity and at the south end at St. Marylebone. Both stand in clear spaces and were built long before other structures crowded them into any special point of the compass. It would be interesting to know how the dead lie in the vaults at Holy Trinity; there are five marble tablets on the wall of the aisle to the west which relate to persons buried "in vault beneath."

St. Marylebone has six on the east aisle wall which set forth the same information; two more which say "near this place"; one "in a catacomb under this church." Three tablets at the north end

say "in a vault"; eight on the west aisle wall ditto; one, "by virtue of a Faculty from the Bishop of Winchester" (1817), "beneath this monument"; another "in the east vault" near the altar; one "in the vault of the Earls of Beverley beneath" (1848). When I wrote before I was not thinking of interments, but of MR. ARNOTT's words (9<sup>th</sup> S. vi. 277) that "churches in England have always and by continuous use in the Church of England—from early times, through the Middle Ages, down to the present day—been placed east and west," and his inference as to "the Roman Mission." If anybody will take a walk from Christ Church, Lancaster Gate, along to Holy Trinity, Euston Road, seeking for the true Church by orientation, he will fetch up at the Primitive Methodist Chapel, Seymour Place, which alone, of the many places of worship—so far as I know—in that direct line, orientates properly.

IBAGUÉ.

"COLPEARA" (9<sup>th</sup> S. vii. 249).—I quote the following from 'A Week at the Lizard,' by the Rev. C. A. Johns (London, S.P.C.K., 1848), pp. 64-5:—

"A singular custom exists in the parish of Landewednack, which seems to have reference to a time when the fast of Lent was more rigidly observed than it is at present. On Shrove Tuesday the poor children, from the ages of six to twelve, perambulate the parish begging for *Colperra*, probably an old Cornish word; but whatever be its meaning, they expect to receive eatables or halfpence. As few refuse to give, they collect during the day a tolerable booty in the shape of money, eggs, buns, apples, &c. The custom has existed from time immemorial, but none of the inhabitants are acquainted with its origin. Tradition asserts that the Lizard was at some very remote period colonized by Spanish emigrants. There is still something very Spanish about the features and complexion of many of the inhabitants, and there are one or two names which indicate the same extraction. Possibly the custom alluded to above may have been introduced from the Continent.

"Since writing the above, I have been told that in the parishes of Marystowe and Lamerton, in Devonshire, the children assemble in large parties on the same day, and go from door to door singing:—

Pancake, pancake! a penny for my labour;  
I see by the string there's a good dame within,  
I see by the latch I shall have a good catch;  
Give me a penny, and away I be go."

THOMAS J. JEAKES.

Tower House, New Hampton.

We have the same custom in my little native town of Zerbst, in the Duchy of Anhalt, where the great Catherine II. of Russia was born in 1729. On Ash Wednesday the boys of the lower classes (as to the girls I am not sure) go begging around the place, and it is mostly eggs and cracknels (*Fasen-*

*brezeln, Aschermittwoch Brezeln*) they receive. The cracknels are strung, and the string hangs down from their necks. The children are armed with *Aescherruten*, branches of fir or pine. With them they beat—some only symbolically, but others, less reserved, rather strongly—the people they visit; *sie äschern sie ab*, i.e., cleanse them from their sins. A strange coincidence between the custom observed at the Lizard and that at Zerbst is this: the begging is only done in the forenoon; and the custom does not prevail, so far as my knowledge goes, in the other towns of Anhalt.

DR. G. KRUEGER.

Berlin.

LATIN MOTTO (9<sup>th</sup> S. vi. 469; vii. 12, 312).—Surely "Lustrum sine filiatione" is dog Latin, from *fullinatio*, formed wrongly from *fullonia* (*ars*), and means polish without artificial cleaning. HERBERT A. STRONG.

OLD LONDON TAVERNS (9<sup>th</sup> S. vii. 69, 154, 236).—There was another "Temple Coffee-house," perhaps the predecessor of that in Devereux Court, in the days of Queen Anne in Clifford's Inn Passage. See John Ashton's 'Social Life in the Reign of Queen Anne' (1897), p. 452.

J. HOLDEN MACMICHAEL.

SARGENT FAMILY (9<sup>th</sup> S. vii. 329).—There is a pedigree of this family in Burke's 'History of the Commoners' (vol. iv. p. 123), 1838, then represented by Charlotte Sargent, relict of John Sargent, Esq., of Wool-Lavington. Wool-Lavington is near Petworth in Sussex, and Emily Sargent, the eldest of his surviving daughters, married Samuel Wilberforce, afterwards Bishop of Oxford, and then of Winchester. They are both buried in the churchyard of that parish. The arms of Sargent are given: Arg., a chevron between three dolphins naiant sable. The estate came to Bishop Wilberforce in right of his wife as heir.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.  
I do not know the family in question, but the surname is common enough. There was a tobacconist of the name in the Western Road, Hove, Brighton, 1876-7, and there is a shoemaker so called in Heath Road, Twickenham.

THOMAS J. JEAKES.

"ANYONE," "EVERYONE" (9<sup>th</sup> S. vii. 206, 294, 358).—I cannot assent to C. C. B.'s assertion that "there is less need to distinguish between 'any body' and 'anybody' than between 'any one' and 'anyone.'" There is as wide a difference between *anybody* and *any body* found, say, in the water as between life and death. There are also other obvious

instances in which the same two forms are required for perspicuity. On the other hand, the "practical utility" of the single-word form "anyone" is non-existent. "Any one" is proper for all uses, and the editors of the 'H.E.D.' agree with me (see their articles on 'Any one' and 'Every one'). It is undoubtedly the analogy of "anybody" and "anything" that has led to the form "anyone." The analogy, however, is defective. "One," as I said, is not on all fours with "body," because, while the latter admits of composition with all the *four* particles "any," "every," "some," and "no," only the first *three* appear in union with "one"; hence the abominable inconsistency, in modern print, of "no one" alongside of "anyone." The typographical fadist's formulae are these: "Anyone could do it," "Any one of them could do it," and, speaking *e.g.* of books, "Any one would suit me." The phrase "any one particle" need not be regarded, being pleonastic for "any particle." Why these distinctions of "anyone" for persons indefinitely, and of "any one" for persons definitely and things? And if we are to have "anyone," &c., why not "eachone," as in the olden time?

F. ADAMS.

DETACHED SHEET (3<sup>rd</sup> S. vi. 266; 9<sup>th</sup> S. vii. 11, 295).—The list of the editions of Littleton's dictionary given at the last reference is not complete. I have a copy dated MDCXCHI.

C. B.

"CRONG" (9<sup>th</sup> S. vii. 346).—There is little doubt as to the meaning of this word in the quotations. It is a muck-fork (Halliwell), or dung-fork, having the tines bent at right angles to the haft, to enable the manure to be pulled out over the tail of the cart into small heaps, in a row, which are afterwards spread with a fork. As to the etymology, the word is possibly nothing but a jumble of "crook" and "prong."

H. P. L.

When living in New Zealand in a neighbourhood where the greater number of my fellow-settlers were Scotch, I used to hear this word applied to a four-pronged implement like a potato fork, bent near the joining of the prongs and with a straight handle, used for dragging manure out of a cart.

THOMAS AWDRY.

This would probably be a "dung-hook," an implement standing in the same relation to the dung or pitch fork as the ordinary garden hoe does to the Dutch hoe, *i.e.*, with tines or prongs bent down towards the handle instead of standing away from and nearly in a line with it. "Crong" or "cronge" would probably be the same word as "crank" or

"cranke," and so applicable to anything bent.

THOMAS J. JEAKES.

DUTTON FAMILY (9<sup>th</sup> S. vi. 409, 517; vii. 54, 117, 174, 293).—If M. will kindly look into Ormerod's 'History of Cheshire,' he will find that I was correct in saying that the Duttons of Hatton, who on the extinction of the elder line soon after Poictiers became Duttons of Dutton, bore the fret argent in the second and third quarters of their coat.

It appears upon further research that instead of the Despencers being, as many thought, descended from the Duttons, the Duttons were descended from the Despencers in the female line; and I think there is proof that the fret in the Dutton coat, and also in that of Fouleshurst, had nothing to do with Poictiers, but was borne by these houses earlier. The Duttons would appear to have taken their coat from the Despencers. Mr. Horace Round, in his 'Studies on Peerage and Family History,' says:—

"The clue to the origin of the Despencers is to be sought in the descent of the manor of Arnesby. This manor having escheated to the Crown with the rest of the fief of Peverel of Nottingham, Henry II. bestowed it on Hugh de Beauchamp, and Hugh proceeded to enfeoff there Elyas Dispensator, Radolphus de la Mare, and Hugo Alneto. These three were represented in or about 1212 by Thomas Dispensator, James de Mara, and Hugh de Alneto. Thomas was succeeded in his quarter fee at Erendebi by his younger brother Hugh."

But he left a daughter Muriel, who married Hugh Dutton of Dutton; and what more likely than that he adopted the Despencer coat minus the bend? But how did the Despencers get their arms? Mr. Horace Round again helps. He says:—

"Start on the coat of Mandeville, Quarterly or and gules, which Beauchamp of Bedford adopted as a relation, with the addition of a bend. Then Despencer would take this coat, altering the tincture of the first and fourth quarters, and adding a fret in the second and third for difference. It seems that fret and fretty were sometimes used for differencing."

With respect to the coat Fouleshurst of Barthomley, the fact that the elder branch bore fretty is a proof that this coat is older than the date of the beginning of the Barthomley branch, and so older than Poictiers.

There is not equal proof with respect to the age of the coats of Delves and Hawkstone, but both of these families held under the Audleys before Poictiers. Richard de Delves was constable of the Audley castle of Helegh before Poictiers; and the Hawkstones of Wrinehill, which is within a mile or so of Helegh Castle, held Smallwood under the Audleys early in the fourteenth century.

I find that I was misunderstood in saying that I believed Ralph Sneyd of Keele to be Baron Audley by tenure. I ought perhaps to have said that the Sneyds have held for a long time, I believe, the fief of this barony—in fact, the Castle of Heleigh in the reign of Elizabeth belonged to them. To claim for the Sneyds any right to the peerage of Audley was not, of course, my intention, nor did I think that, strictly speaking, there are any longer barons by tenure; but, as there were several Alditheleys barons by tenure before Nicholas de Alditheley was summoned 1297, and as the Sneyds now hold and have done for a long time the whole or the greater part of the old fief and are really Alditheleys, I thought I might be pardoned for mentioning such uncommon facts.

Some have said that the Alditheleys adopted the arms of the De Verdons of Alton in Staffordshire, their chief lords, interchanging the tinctures for difference. There is no absolute proof of this, although it is not unlikely. They were not descended from the Verdons in the male line, and as yet I have never seen any proof worthy of consideration that they were in the female line. The first Adam de Aldithelega was the son of Gamel the Saxon, Domesday holder of Alditheley. Liulf de Aldredeslega, who, according to the Staffordshire Pipe Roll of 1129, lay under a charge for the murder of Gamel, was not of this family at all, but was called Aldredeslega from Alderley, two miles north of Leek. Nor was the murdered Gamel the Domesday 1086 owner of Alditheley, near Newcastle, but was Gamel of Tettesworth, which is about a mile from Alderley; and the murder, according to tradition, took place in Solomon's Hollow, two miles from Leek on the Leek and Buxton road. How easily antiquaries follow one another in any assumption! One would have thought that any Anglo-Saxon scholar would have seen at a glance that the place-name Aldredeslega was not the same as Aldithelega. The end of each is the same; the beginning of one is a man's name, the beginning of the other is a woman's. In proof of this it may be noticed that Aldredeslega is the Domesday spelling of Alderley in Cheshire, showing that in those early times Alderley, near Leek in Staffordshire, would appear in the Pipe Roll in the form Aldredeslega. Further, the very charge for the murder is peculiar, including as it does ten hawks and ten deerhounds, pointing, I think, to the situation of Alderley and Tettesworth, which were in the Forest of Leek and Macclesfield.

G. SNEYD.  
Chastleton Rectory.

ST. CHRISTOPHER AND LAUGHTER (9<sup>th</sup> S. vii. 247, 356).—In an undated and anonymous booklet published by James Burns, 'St. Christopher: a Painting in Fordholme Church,' will be found the legend very beautifully told for children. My copy is bound up with a number of tracts, mostly by F. W. Faber, and all dated in the thirties and early forties. From the B.M. Catalogue I see that the Ven. John Allen, Archdeacon of Salop, was the author, and that the little work was republished in 1899. In the *Penny Post*, vol. xxx. (1880), pp. 250, 278, there are references to the above and other versions of the legend.

J. P. OWEN.

SIR SIMEON STEWARD (9<sup>th</sup> S. vii. 367).—An account of this poet is given in the 'Dictionary of National Biography.' He was akin to Elizabeth Steward, the mother of Oliver Cromwell, and is supposed to have died about 1629. The son of Sir Mark Steward by his wife Anna, the daughter of Dr. Robert Huick, one of Queen Elizabeth's physicians, he was educated at Trinity Hall, Cambridge, where he lived for many years. The 'D.N.B.' concludes:—

"Inspired, it would appear, by Spenser and Shakespeare, he wrote a graceful poem called 'The Faery King.' This appeared under his name in a volume entitled 'A Description of the King & Queene of Fayries. Their Habit, Fare, their Abode, Pompe, & State' (London, for Richard Harper, 1635, 8vo). Steward's contribution to the volume was reprinted in 'Musarum Deliciae' (1656), and in the rare volume of 'Bibliographical Miscellanies' printed at Oxford in 1813 by Dr. Bliss, who made several MS. notes relating to 'The Faery King' in his copy, now in the B.M. The version he prints was discovered by him among the Rawlinson MSS. in the Bodleian, and differs in numerous points from that in the 'Musarum Deliciae.' Steward's poem reappeared in Mr. A. E. Waite's selection of fairy poems, entitled 'Elfin Music' (London, 1888, 12mo)."

A. R. BAYLEY.

For the author of 'The Faery King' and other poems, references to this knight and his family, see 7<sup>th</sup> S. iii. 326; 8<sup>th</sup> S. v. 169, 194.

EVERARD HOME COLEMAN.  
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BONAPARTE BALLAD (9<sup>th</sup> S. vi. 349; vii. 193, 295).—The late Walter Thornbury, in his 'Criss-Cross Journeys,' published in 1873, gives these stanzas as sung by a Texan ranger on the voyage from Liverpool to New York after a holiday in England. Thornbury says (vol. i. p. 98) :—

"Before I leave Amos.....I must give one of his most curious songs—one to which I attach value; a singular example of the gradual corruption of ballads when orally handed down, and also a curious

exemplification of the tone of feeling with which Napoleon, in his later days, must have been regarded by the French West Indians, to one of whom we may fairly, I think, attribute the authorship of the following strange poem. I should mention that the tune to which it is sung is exceedingly good, and very tender and mournful in its cadence. The corruptions of the text (which I took down from Amos's lips) I have carefully preserved, from their oddity and curiosity. I do not think the song is in print :—

*Napoleon at the Isle of St. Helena.*

Bonaparte's returned from the wars of all fighting,  
He has gone to a place which he'll never take  
delight in :  
He will sit there and tell of the scenes that he has  
seen, O,  
With his heart so full of woe on the Isle of Saint  
Helena.

Louisa she mourns for her husband who's departed,  
She dreams when she sleeps, and she wakes broken-  
hearted :  
Not a friend to console her, even though he might  
have seen her,  
But she mourns when she thinks of the Isle of Saint  
Helena.

No more in Saint Cloud shall we walk in splendour,  
Or go in clouds like the great Sir Alexander.  
The young King of Rome and the Prince of Guiana  
Says he'll bring his father home from the Isle of  
Saint Helena.

*Moral.*

All ye who have wealth, pray beware of ambition,  
Or some decree of fate may soon change your con-  
dition.  
Be ye steadfast and true, for what's to come ye can  
tell ne'er ;  
Perhaps ye may end your days on the Isle of Saint  
Helena.  
The rude rushing waves all round the shore are  
washing,  
The great billows heave, against the wild rocks  
dashing.  
He may look to the moon, of the great Queen Diana,  
But his eyes are on the waves that surround Saint  
Helena.

Thornbury states in the preface that his book, though published in 1873, was written some years before, on the eve of the outbreak of the great Civil War. We may therefore take it that he heard the above song in 1859 or 1860. The differences between this and the version given by MR. PATTERSON at 9<sup>th</sup> S. vi. 349 are very interesting to note.

W. B. H.

ANTHONY FORTESCUE (9<sup>th</sup> S. vii. 327).—Without having made a study of the Fortescue family, or having had an opportunity of seeing Lord Clermont's 'Hist. Fam. Fortescue,' I send one or two items of information which may perhaps help H. C. Sir Adrian Fortescue was twice married. His first wife was Anne (died 1518), daughter of Sir William Stonor, and sister and heir of John Stonor. His second wife was Anne (widow of Sir

Giles Greville), daughter of Sir William Rede. Sir William Stonor at the time of his death was seized of "two parts of the manor of Parkes, and the alternate presentation of the church of Bryghtwell, co. Oxon, held of John Cotysmore." Sir William Rede's grandmother was a daughter of Sir John Cotysmore of Brightwell; thus both of Sir Adrian's wives were connected with that place. Sir Adrian's widow married for her third husband Thomas Parry (a noted Protestant during the reign of Queen Mary, afterwards knighted and made comptroller of her household by Queen Elizabeth), and apparently they resided at Brightwell, for not only does Anthony Fortescue arrive at Winchester from that place in 1549, but in 1558 Thomas Parry (afterwards Sir Thomas Parry, the ambassador), the eldest son of this third marriage, and then aged fourteen, appears as a Winchester scholar from Brightwell. Thus Lord Clermont appears to be correct in his statement that the Winchester scholar who helped to welcome Edward VI. when he visited the college was Sir Adrian's son.

Foster in his 'Alumni Oxon.' says that Anthony Fortescue was made B.C.L. on 30 May, 1559; this would be about six months after the death of Cardinal Pole. According to the 'Dict. Nat. Biog.' Thomas Fortescue, second son of Sir Adrian, in his will dated 1608 speaks of his younger brother Anthony as then living—an abstract of this will is given in the fourth series of Brown's 'Somersetshire Wills'; the will was proved on 11 June, 1611. He is described as of Dinnington, Berks, Esquire; and after desiring to be buried at Welford by his mother, Lady Ann Parry, he mentions his brother Anthony Fortescue, but the context is not given. He also refers to his nephews Sir Francis and Sir William Fortescue, and his niece Lady Margery Poultney, all of whom were children of his elder brother Sir John Fortescue, but no reference is made to any children of his own or of his brother Anthony.

Now as to the conspirator. Dame Constance Pole, of Lordington (widow of Sir Geoffrey Pole), in her will, dated 7 August, 1570, refers to her daughters Katherine Fortescue and Mary Cufawde. She leaves a silver spoon to each of her three grandchildren Anthony Fortescue, John Fortescue, and George Fortescue (this would appear to indicate they were of tender age), and she appoints "my friend Raffe Henslowe" one of the executors of her will. Mary Cufawde did not long survive her mother, and in her will, dated 22 November, 1571, she refers to

"my sister Henslowe," leaves to Anthony Fortescue a ring, and appoints "my brother Raffe Henslowe" supervisor. Her will was proved by "Katherine Henslowe, natural sister of defunct, and Ralph Henslowe, supervisor." From this it would appear that the conspirator was dead, and his widow married to a second husband, before November, 1571; also that Anthony Fortescue of Lordington, mentioned subsequent to that date, was the eldest son of the conspirator.

Ralph Henslowe was lord of the manor of Boarhunt, near Portchester, Hants, and was M.P. for Portsmouth in 1555. He died in 1577, and an unusually fine classic tomb erected to his memory is still to be seen in Boarhunt Church, on which, besides the arms of his own family and those of his first wife (Clare Pound), appear the arms of his second wife Katherine Pole (Per pale or and sable, a saltire engrailed), under the initials "K. P." Katherine Henslowe was living in September, 1598, and is mentioned at that date in the will of her stepson Henry Henslowe, who also refers to "my sister Ellen Fortescue, and her husband Mr. John Fortescue" (parents of George Fortescue, the poet, born about 1578, and Elizabeth, the wife of Sir John Beaumont, Bart.).

ALFRED T. EVERITT.

High Street, Portsmouth.

LIZARD FOLK-LORE (9<sup>th</sup> S. vii. 224).—See 'Vulgar Superstitions,' *Asiatic Journal*, Aug., 1825, vol. xx. pp. 168-74; a very interesting list of forty-seven Indian superstitions, with which are compared some few English ones, with the object of showing that the vulgar English are quite as credulous as their Eastern brethren. The list is quoted from, and in answer to, 'Minor Superstitions of the Hindoos and Mussulmans,' *Asiatic Observer*, October, 1824, and articles 1, 2, 11, and 14 deal with lizards; No. 14 is a 'Bruce and the Spider' story.

THOMAS J. JEAKES.

SURNAMES (9<sup>th</sup> S. vii. 28, 98, 235, 271).—In connexion with the name *Balaam*, I should like to point out the existence through several centuries of an armigerous family *Balam* in the fen district of Cambridgeshire and Norfolk. Some of the family were "sewers" of Wisbech, and one at least (writing from memory) was High Sheriff of his county. They intermarried with many of their contemporary county families, and, like others, failed in the male line. A daughter and coheir of one of the last, Charles *Balam*, of Sawston, co. Cambs, became the wife of Sir Edward Evelyn, Bart., of the elder Long Ditton line, and

was an ancestress of the late Mrs. Gladstone and family. In one of the pedigrees in the *Heralds' Visitations* descent is traced from Walter *Balim*, "who came out of Garnesay." If this was so, a different derivation from *Balam* is suggested. I do not recall the form *Balaam* earlier than the last century. It is not too daring to presume that it preserves the pronunciation of *Balam*.

LIONEL CRESSWELL.

Wood Hall, Calverley, Yorks.

DR. J. A. H. MURRAY says that a high-school girl would have told one of your correspondents "that *Præn* was not and could not have become *Pryne*." I have not a high-school girl among my works of reference, but perhaps one of them who may not be above such teaching will be kind enough to explain why, if *dæg* can become *dy*, *Præn* cannot become *Pryne*. ST. SWITHIN.

SISTERS BEARING THE SAME CHRISTIAN NAME (2<sup>nd</sup> S. v. 307).—The above appears to be the only instance given in 'N. & Q.' under this head. Brothers bearing the same Christian name have been the subject of many articles in the present series. I am indebted to the *Scottish Antiquary*; or, *Northern Notes and Queries*, for April, for the following:—

"Most cases which have come under our notice of two of the same name in one family have been cases of sons, but in the Protocol Book of Sir Alexander Gaw, notary, Strathmiglo, under date 24 November, 1551, is a memorandum that Isabel Scot, elder daughter of George Scot, gave and ceded her right and title, which she had and has, in and to the heritage of Sir John Lam, or to his heirship goods, or to his tenement, toft, &c., to her beloved sister Isobella Scot, younger, failing to her by the decease of the said John L., presbyter."

EVERARD HOME COLEMAN.

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GREAT EXHIBITION (9<sup>th</sup> S. vii. 288).—The price of a gentleman's season ticket for the Exhibition of 1851 was 3*l.* 3*s.*, for a lady's 2*l.* 2*s.*

HENRIETTA COLE.  
96, Philbeach Gardens, S.W.

TITLE OF 'H.E.D.' (9<sup>th</sup> S. vii. 347).—'H.E.D.' is a good title for showing the pre-eminently historical character of the work, yet "Oxford" will keep in perpetual memory the University but for whose liberality "up to its power, yes and beyond its power," the consummate flower of lexicography could not have blossomed for generations.

DR. FITZEDWARD HALL, as he wrote me, had discovered "1,200 new words or new usages of words not in the first volume of 'H.E.D.' which would appear in an appendix." What a lower deep in the lowest deep!

Our loss in him will be less irreparable if a thousand of us pygmies are moved to cast each his two mites into the 'H.E.D.' treasury. No work of Elzevir or Foulis is so immaculate in typography as 'H.E.D.', yet under *Constructive*<sup>4</sup> I note a blunder which would make Daniel Webster turn over in his coffin. That great expounder had affirmed of something, "It has no express warrant in the Constitution." But 'H.E.D.' prints *an* instead of "no," reversing the meaning, as a similar mistake nullified the seventh Commandment in "the Wicked Bible."

DR. HALL did not find *Badger* and *Buckeye* wanting in vol. i., but I look in vain for *Hoosier*, a word of the selfsame class. Why this partiality to Wisconsin and Ohio, and the cold shoulder turned on Indiana, not the youngest or least populous of the three? *Hoosier* was a well-known book title in 1871, and long before in everybody's mouth.

'H.E.D.' aims to show the *earliest* use of words, and for its superiority in that endeavour is worth all it costs. Its earliest date, however, for *caret* is 1725, but in 1588 Shakespeare had used *caret*—no doubt giving it birth into our tongue through Holofernes, the schoolmaster, whom that vocable best befitting. It were idle to seek for *caret* in earlier school-books, for they were Latin. It is a  $\ddot{\alpha}\pi\alpha\zeta\lambda\acute{e}goume\text{v}\omega\text{v}$  in Shakespeare.

Regarding *cigar*, the following shows that weed to have been earlier in popular use than any 'H.E.D.' citation:—

"Bye-Laws of the town of Newburyport, 1785: voted and ordered, that any person who shall be found smoaking any pipe or segar in the streets, lanes, or alleys, or on the wharves of the said town, from and after the second Tuesday of October next, shall forfeit and pay the sum of two shillings for every such offence."

If Mr. Carnegie would place 'H.E.D.' in each of his libraries, every remaining copy would be snapped up in a trice by other libraries, which would see that their last chance of getting the work was vanishing.

JAMES D. BUTLER.

Madison, Wis.

'THE TROTH OF GILBERT à BECKETT' (9<sup>th</sup> S. vii. 349).—MR. WILLIAM NEWALL does not say if this is in verse or prose. If it is verse, may I suggest, without being certain, that he may perhaps find it in 'Lays and Ballads from English History,' by S. M., 12mo [1845], in the London Library Catalogue, 1888? If this is the same book that I remember in my schooldays, I think it contained, besides the ballad in question, ballads on the Black Prince and King John of France, and on Robert the Bruce's heart and Douglas,

This may possibly put MR. NEWALL on the right track. If he cannot easily meet with this book and will let me know, I will try to help him further; but I may be unsuccessful.

JONATHAN BOUCHIER,

Ropley, Alresford, Hants.

On referring to *Fraser's Magazine*, vol. xx. pp. 389, 560, I think your correspondent will find what he is in search of, a tale there entitled 'The Legend of Becket.'

THOS. RAYNER.

Moss Side, Manchester.

CORONATION OF QUEEN VICTORIA (9<sup>th</sup> S. vii. 346).—I have the little book mentioned.

Its title is "Peter Parley's Visit to London during the Coronation of Queen Victoria. Published by Charles Tilt, Fleet Street, 1839," but 1838 appears on the cloth binding. There are 116 pages, with the following page plates: 1. 'The Coronation of Queen Victoria'; 2. 'Her Majesty leaving Buckingham Palace'; 3. 'Marshal Soult's State Carriage'; 4. 'Her Majesty's State Carriage'; 5. 'The Procession approaching Westminster Abbey'; 6. 'Her Majesty leaving her Private Apartments in Westminster Abbey,' with full-length woodcut of the Queen on the title-page, and a curious woodcut of a steam omnibus going at full speed at the end of the book. The plates are plain lithographs, by Madeley, of Wellington Street, Strand, and I do not think they would be printed in colours; perhaps those remembered by MR. PICKFORD were coloured by hand. This book is one which Peter Parley (S. G. Goodrich) includes in his list of spurious imitations of his writings given in Allibone's 'Dictionary.' I have never met with another copy.

W. B. H.

DURATION OF LIFE IN SEEDS (9<sup>th</sup> S. vii. 328).—As a farmer I have observed in autumn young daisy plants germinating in cakes of cattle dung dropped several months before. Grass seeds also pass through cattle uninjured if not chewed. In Aberdeenshire, in well-cultivated land, daisies appear only in old pasture at intervals of six and seven years; and in most cases the seeds from which they spring have lain dormant four and five years, and I believe they lie dormant many years. In old pastures the lines of drains and old ditches that have been filled up can be detected after half a century by the absence of daisies, which were more abundant before the introduction of grass and clover seeds than now. Of course daisies have grown and shed their seed several times on the other parts of the field in the course of the time mentioned. Potash manures favour grasses and clovers,

and thus exclude daisies; and if a ridge of a field were left unmanured when sown out, while the rest of the field was manured, the unmanured ridge could be detected by the abundance of daisies at the proper times many years after. Crows pick up maize cast down for pheasants. It passes through them undigested. I have known seeds of wild mustard lie twenty years dormant under a bank of dry earth.

J. MILNE.

"QUI VIVE?" (9<sup>th</sup> S. vii. 245, 336.)—In Prof. Émile Deschanel's interesting book 'Les Déformations de la Langue Française,' fourth edition, Paris, 1898, I find on p. 116 the following note on the above phrase:—

"Qui vive? transcription du latin *Quis vivus?* donnerait grammaticalement: 'Qui vif?' Quel est le *vivant* qui s'approche? Autrement dit: Qui va là? La prononciation a amolli la finale—peut-être par l'intermédiaire de l'italien: *Chi vivo?*"

It is strange that no correspondent of the French periodical has quoted the learned professor's explanation, which he evidently considers quite satisfactory. The neglect of his countrymen, however, affords me the great pleasure of bringing him and his useful work to the notice of your readers.

JOHN T. CURRY.

RING OF ELIZABETH (9<sup>th</sup> S. vii. 368).—One account of this states that, having been returned to Queen Elizabeth by the Countess of Nottingham on her deathbed, it descended to James I., and was given by him to Sir Thomas Warner, Governor of the West Indies. Thence it passed by inheritance into the possession of Joseph Warner, the Guy's surgeon (1717-1801), and is stated to have remained in the Warner family. This appears to have been a gold thumb-ring, with a heart formed of a rose diamond. The other, containing a sardonyx with a cameo of Elizabeth, was shown at the Tudor Exhibition of 1890, and is said to have descended in unbroken succession from Essex's daughter to its present owner.

GEORGE C. PEACHEY.

In 1858 the ring which your correspondent inquires after was in the possession of Mr. C. W. Warner. It is described as "a slight ring without any device, and has an enamelled hoop set with a pear-shaped diamond" (*Proceedings of the Society of Antiquaries, First Series*, vol. iv. p. 179). EDWARD PEACOCK.

ALLUSION IN WORDSWORTH (9<sup>th</sup> S. vii. 188, 232, 338).—In Lysons's 'Cumberland' it is stated (p. lxvii) that "the family of Curwen," to which the lady addressed by Wordsworth in the lines quoted by F. C. belonged, "were

descended from Ivo de Tailbois, who married Elgiva, daughter of Ethelred, King of England," meaning Ethelred II., who was great-great-grandson of Alfred the Great. Surely this fact, generally accepted, whether genealogically correct or not, is sufficient to explain (as I ventured previously to point out) the poet's reference to Alfred as the "babe's progenitor," without the extended application which MR. BAYNE imports into the passage, and of which it seems hardly capable. The "babe" referred to—not, as MR. BAYNE states, the "grandson," but the granddaughter of the poet—I may add, is still living, and regards the poet's apostrophe as directed exclusively to herself, in which sense it has always been regarded by the poet's family and connexions, of whom the writer of this happens to be one.

JOHN HUTCHINSON.

PAINTED AND ENGRAVED PORTRAITS (9<sup>th</sup> S. vii. 341).—MR. MASON'S list is capable of considerable extension. I would mention the following: J. Russell Smith's 'Catalogue of Twenty Thousand Engraved Portraits,' 1883; the lists of portraits in several of the old magazines which the Index Society published in one or two of their Annual Reports; the list of the portraits (and views) which appeared in the first sixty volumes of the *European Magazine*, published in the December, 1811, number of that magazine. For portraits after Sir Joshua Reynolds there is Dr. E. Hamilton's excellent work, which is described in Graves and Cronin's fine monograph on that artist. For the chief works engraved after Gainsborough and Romney there is Mr. Horne's 'Catalogue'; there is also Daniel's 'Cosway.' Messrs. Myers & Rodgers have issued the first part of a 'Catalogue of Engraved Portraits' which promises to be the most extensive of its kind yet published. I have found it most useful. A list of catalogues of private collections of pictures would be valuable. I have many such catalogues. W. ROBERTS.

COL. THOMAS COOPER (9<sup>th</sup> S. vii. 168, 353).—While not without doubt, I am inclined to think that the Thomas Cooper, alderman, who represented the city of Oxford in the Short Parliament of 1640, was the same person who afterwards became the Cromwellian colonel. When he was appointed to a colonelcy is not recorded, nor apparently the regiment he commanded, but as Col. Thomas Cooper he was elected to the Parliament of 1656 for the Irish boroughs of Down, Antrim, and Armagh, and throughout that Parliament was active on committees. In

1655 he was on military service in Scotland, being in July of that year appointed one of the eight Council in Edinburgh to administer affairs.

W. D. PINK.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Early Age of Greece.* By William Ridgeway, M.A. Vol. I. (Cambridge, University Press.) The views of Prof. Ridgeway concerning the Pelasgian origin of the Mycenaean civilization are well known to scholars. In putting them forth in the *Journal of Hellenic Studies*, the *Journal of the Anthropological Institute*, and elsewhere, he has encountered much opposition, and also received much important support. The questions he discusses and the points he raises are of the highest ethnological and archaeological interest, and it is a distinct gain to scholarship to have a formal exposition of his views and the observations on which they are founded in a work one volume of which, dealing with the monumental, traditional, and linguistic aspects of the subject, is now before us, while the second, treating of institutions and religion, is in the press and is promised for an early date. It is only within the last quarter of a century that an investigation such as is now being carried out became possible. Earlier scholars had, of course, an all but inexhaustible treasure-house in the *Itinerary of Pausanias* and in the writings of Hesiod, Homer, Thucydides, Herodotus, and the four great dramatists. The famous researches of Schliemann lifted, as Prof. Ridgeway says in his opening sentence, a "corner of the veil which had so long enshrouded the older age of Hellas." Since that time discovery has followed discovery, and a partial reconstruction of the world to which are owing the so-called Mycenaean monuments becomes possible. A main purpose of the volume is to explain to what civilization are attributable the remains (for convenience collectively known as Mycenaean) which have been found in abundance on the mainland of Greece, in the Aegean islands, and also in Egypt, Etruria, Sicily, and elsewhere. The opening chapter is devoted to these prehistoric relics and their distribution. They consist mainly—apart from the architectural remains, in themselves of high value and interest—of gold ornaments, of bronze weapons, and of pottery. Archaeologists have long been familiar with the rich stores of ornament and the like discovered in the graves at Mycenæ and elsewhere—stores so rich, indeed, that the majority of scholars accepted the conclusions of Schliemann that in the graves on the Acropolis of Mycenæ had been discovered the remains of Agamemnon, Cassandra, and other victims of Clytemnestra and Aegisthus. Some scholars have naturally doubted such "facile ascription," and Prof. Ridgeway now constitutes himself the mouthpiece of those who find discrepancies between the culture of the Mycenaean age and that depicted in the 'Iliad' and the 'Odyssey.' The question as to what people are responsible for the Mycenaean civilization is one of the most interesting and important in early Greek history. That these were the Achaeans has long been the notion generally accepted. This idea Prof. Ridgeway disputes, showing that the civilization had reached its height before the introduction of iron, and maintaining

that the strongest claim to the authorship is possessed by the Pelasgians. While Homeric culture belongs to the Iron Age, that of the Mycenaean age, as found in Argolis, Attica, Thessaly, and elsewhere, belongs to the Age of Bronze. Except in the shape of finger-rings, one or two of which appear in tombs in the Lower Town at Mycenæ and at Vaphio, assigned to the close of the Mycenaean age, iron is absent from the graves generally at Mycenæ. Those who, because bronze ( $\chi\alpha\lambda\kappa\epsilon\zeta$ ) appears more frequently than iron ( $\epsilon i\delta\eta\rho\omega\zeta$ ), hold the Homeric poems to deal with the Bronze Age, are misled, the terms *chalkeus* and *chalkeion* for blacksmith and forge having survived from the time when the labour subsequently bestowed upon iron had been employed upon bronze and copper. For defensive armour bronze retained its use up to and through the Middle Ages, just as, with regard to such purposes as grinding corn, the Stone Age may still be said to exist. The dress of the Greeks of the Bronze Age was more primitive than that of the Homeric, men in Mycenaean remains (and women also) being represented either as naked or clad only in a loin-cloth or a *chiton*, which seems to have started at the waist. It is difficult, however, to build trustworthy conclusions upon the rude designs extant. This portion of Prof. Ridgeway's book is forcibly argued, and his conclusions, though much is necessarily conjecture, carry great weight. Quite impossible is it to follow the long argument by which Prof. Ridgeway shows that the home (or, as he calls it, the "focus") of the Mycenaean grand style is on the mainland of Greece. Attica had in early days neither great wealth nor political importance. All that could bring wealth, if not security, existed "in the rich plain of Argos, in the fertile alluvium of Copais in Boeotia, and in the rich grass-lands of Thessaly, and in the Troad," and it is assumed that it was probably "under the shelter of the great walls of Tiryns, Mycenæ, and Goula" that the Pelasgian art took its highest form. Whatever may be held concerning Prof. Ridgeway's conclusions, it will be generally conceded that in his efforts to establish them he opens out fields offering high rewards to the students of folk-lore, ethnology, archaeology, anthropology, and kindred subjects, and he has produced a work of thorough and far-seeing erudition. A worker of the same character as Dr. J. G. Frazer, to whom his book is dedicated, he claims the serious consideration of all scholars, and is likely to revolutionize opinion in many respects. We have marked scores of passages for comment. Chapters to be warmly commended to the reader are those on 'Whence came the Achaeans?' and 'Inhumation, Cremation, and the Soul.' In the former Prof. Ridgeway shows himself disposed to believe that the Homeric Achaeans came from the head of the Adriatic and from the great fair-haired communities of Central Europe. Their supposed migrations are traced, and the comparison is made that "the Panjabis may be regarded as occupying much the same kind of position in India as the Macedonians and Aetolians did in the Balkan peninsula." In the chapter on 'Inhumation, Cremation, and the Soul' the fact is shown that, as the dead needed both food and clothing, which militates against the notion that the Pelasgians went about naked, so it was natural that their last home should resemble their earthly habitation. Hence the terra-cotta coffins in which

the dead were deposited take occasionally the shape of dwellings. From whatever point of view it is regarded, this is a memorable work. We shall await with some impatience the second volume, which of course will contain the index, and will also be of highest value to all interested in primitive culture. The mention of this second volume recalls the fact that we still await the concluding volume of Mr. Farnell's 'Cults of the Greek States' (see 8<sup>th</sup> S. ix. 519), a work with which, naturally, the present has something in common. The illustrations to Prof. Ridgeway's work, drawn from various sources, add greatly to its value.

*The Church Towers of Somersetshire.* By E. Piper, R.P.E. Parts XXIII.-XXV. (Bristol, Frost & Reed.)

WITH the appearance of the twenty-fifth part this monumental work on 'The Church Towers of Somersetshire' is completed. We have followed with interested attention the appearance of each successive part, and congratulate the lovers of church architecture upon the result. Both as regards the merits of Miss Piper's etchings and the brief printed descriptions of Mr. John Lloyd Warde Page the same high level of excellence is maintained. In the present instalment the first illustration depicts the church of St. John the Baptist, Wellington, a fine, though by comparison plain, specimen of Somerset Perpendicular, conveying the idea of great solidity and strength. The church contains, at the east end of the north aisle, a tomb assigned to *circa* 1300, with an English inscription: "Richard Personne de Mere of Welinton liggit in grave IHV Crist Godes Sone grawnt him [mercy]," a remarkable instance of the use of English in such a place. The church itself is fifteenth-century. It seems probable that the monument is from the earlier church, traces of which remain. The tall, plain, and symmetrical towers of Norton Fitzwarren, on the plan of Taunton, date back to the time of Richard II. Special attention is drawn here to the quaint and grotesque gargoyles, the designs of which are not, however, easily traced in an etching. Its famous screen, dating from 1509, and symbolizing, it is conjectured, the devastation of the county by a dragon, cannot, of course, be shown in an exterior view. The red sandstone tower of St. Mary's, Bishop's Lydeard, in the valley of the Quantocks, repays close attention. The church has suffered from time and restoration, the latter accomplished in 1850, but the tower occupies still a high place in Somersetshire estimation. Comely, but unadorned, is the tower of St. Decuman's, Watchett, on the extreme west of Somerset, dominating the pleasing little seaport on the Bristol Channel. Unlike most of its fellows, the tower of St. George's, Dunster, springs from the centre of the church, and not from the west end. It is in four stages, each stage slightly smaller than that beneath, so as to present a tapering appearance. The top is embattled, but the general effect is not specially striking. For the last is reserved St. Michael's, Minehead, the dominant situation of which is not its least charm. To this it may be due that the building conveys a slight suggestion of a fortalice.

We congratulate artist and publishers upon the termination of their labours, and the public upon the possession of a work the designs in which are worthy of the noble monuments they present. In

days in which reverence for ecclesiastical monuments is firmly established there is no fear that the Somersetshire towers will be forgotten. It is a matter for rejoicing that those who are prevented by occupation or distance from refreshing their memories by revisiting spots hallowed by associations as well as by beauty may have a souvenir at once pious and artistic such as Miss Piper presents.

*The Cathedral Church of Saint David's.* By Philip A. Robson, A.R.I.B.A. (Bell & Sons.)

Of all the volumes of the admirable "Cathedral Series" of Messrs. Bell & Sons, this is the only one which we have no lurking hope of being able to turn to practical account. In every other case we have dreamed of revisiting the cathedral, book in hand, and reviving associations which are among the most pleasurable in our memory. St. David's we have not seen and shall not see. It is too distant, and opportunities and means of access are too difficult to furnish a chance that we shall gaze on its walls or pace reverently its aisles. We are none the less glad to possess the volume, even though it mock us with the portraiture of joys beyond attainment. Very far from being the worst or the least interesting of the series is the volume. It presents a series of views, chiefly photographic, of the exterior and interior of the cathedral and of spots and objects contained in it or connected with it, and it supplies an animated, and we doubt not faithful, record of a not very eventful history. An excellent idea is conveyed of the richness and massiveness of the interior decoration. The view on p. 25 of a Norman shaft with a carved capital is specially striking. The book constitutes a welcome addition to the series.

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J. B. McG.—

And the night shall be fill'd with music  
is by Longfellow, 'The Day is Done.'

L. J. C. ("I am Sir Oracle").—'Merchant of Venice,' I. i. 94.

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LONDON, SATURDAY, JUNE 8, 1901.

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## Notes.

## ‘THE TRIBAL HIDAGE.’

THE following table is an attempt to arrange the ancient document known as ‘The Tribal Hidage’ in such a manner as to bring out its true meaning, and thus enable it to take its place as one of the earliest extant descriptions of England. This arrangement shows that it is a full description of Mercia, probably during the reign of Wulfhere, though the Mercian supremacy over Southern England lasted till Bede's time (‘H.E.’ v. 23). Northumbria is not included. The various forms of the document are collected in Mr. Birch's ‘Cartularium’ i. 414-16; and the spelling of the English text has been followed, though it appears to err in giving *c* for *t*, just as the Latin texts, by another easy mistake, will give *p* for *w*. The arrangement in two columns is proved to be ancient by the attempted additions (66,100 after Oht gaga and 242,700 at the end), but these figures have been rejected, as well as the interpolation of “West Sexena” before the final 100,000 hides, as the errors of a later time, when the true meaning of the table had been forgotten, and the West Saxons had attained supremacy. It will be seen that the body of

the table (Nos. 22 and 23) gives only 11,000 hides to the West Saxons.

## Mercia and the Subordinate Kingdoms (660-700).

	Hides.	Hides.
1. Myrcna Landes	30,000	22. Hwinca
[Including]		7,000
2. Wocen sætna	7,000	23. Ciltern sætna
3. Westerna	7,000	[These include]
4. Pec sætna	1,200	24. Hendrica
5. Elmed sætna	600	3,000
6. Lindes færona		
with Hæth		
feld land	7,000	25. Uuecung ga
7. Suth Gyrwa	600	1,200
8. North Gyrwa	600	26. Aro sætna
9. East Wixna	300	600
10. West Wixna	600	27. Bilmiga
11. Herstina	600	600
12. Spalda	600	28. Widerigga
13. Wigesta	900	
14. Færpinga	300	[1,200]
15. Herefinna	1,200	
16. Swoerd ora	300	31. East Engle
17. Gifla	300	30,000
18. Hicca	300	32. East Sexena
19. Wihi gar	600	7,000
20. Nox gaga	5,000	33. Cantwarena
21. Oht gaga	2,000	15,000
		34. Suth Sexena
	7,000	7,000
		100,000

NOTE.—The Latin texts end thus: “Suth Sexena 100,000: 200,700” (or 200,800), thus omitting the true hidage of the South Saxons, and giving them the old total. It may be pointed out that the new total cannot be obtained except by regarding (as above) the total of the first column as 30,000 only. The total of the English text (242,700) seems to require the exclusion of 25 to 28.

1. The first column begins with a statement that Mercia had 30,000 hides, and proceeds to give the details.

2. *Wocen sætna*.—These have been identified with the people of Woking. In this case we should have to understand by it the whole of Surrey, or an even larger area. In 666 the abbey of Chertsey was endowed by Frithwald, King of Surrey, who is described as an under-king of Wulfhere of Mercia. Yet Surrey never became a part of Mercia, but belonged to the West Saxons, and the *Wocen sætna* should have been included in the second column of the table. This objection to the identification with Woking is strengthened on observing the form. Comparing it with *Pec sætna* and others, it seems clear that “Wocen” must be the name of a place, not of a tribe.

The natural course for any one compiling such a table as this would be to start from the central or dominant tribe, and this is probably what was done. Bede's statement that the North Mercians had 7,000 hides at first appears to give the clue; but he places them north of the Trent (‘H.E.’ iii. 24), and it will be found that the *Wocen sætna*'s territory was to a great extent south of it. The

Latin texts provide the alternative readings Porcensem and Portensem, and thus we arrive at Worcester *sætna* or Worton *sætna* as the possible original. In East Leicestershire is Wartnaby, which appears as Worcnodibie in Domesday Book. The prefix gives the form required. But if Worton or Worcester was the old name for Central England, one would have expected more abundant traces of it, in spite of the changes wrought by the Danish devastations and settlements. Is it not possible that Worton is the English pronunciation of the tribal name called Coritani by the Romans? Compare Watling and Catyeuchlani.

3. *Westerna*.—Having given the central people, the compiler takes a circular tour, west, north, east, and south. The western peoples here recorded without details would include the Mercian conquests from the West Saxons, Welsh, and Northumbrians, from Gloucestershire to Lancashire, more especially the tribes west of the Severn (Hecani, &c.).

4. *Pec sætna*.—The 1,200 hides assigned to these tribes would include not merely the Peak district of North Derbyshire, but probably parts of the adjacent country.

5. *Elmed sætna*.—The village of Barwick-in-Elmet, near Leeds, fixes the position. It was in the same district that Penda was slain in 655, when he was beginning a campaign against the Northumbrians: a proof this was on the northern boundary of Mercia. Councils were usually held on the borders of the states concerned, as, for example, St. Augustine's conference with the British Churches in 603, or the Council of Hertford in 673, and the Field of the Cloth of Gold in later times, so that the council by the Nidd (705), at which St. Wilfrid was restored to his northern bishopric, probably took place on a borderland. Kemble quotes from Asser (Alfred, anno 867) a passage which calls the Yorkshire Ouse the Humber, showing the boundary of North-humria.

6. The very large district assigned to the people of Lindsey and Hatfield seems to require that we should include most of the modern Nottinghamshire in it. In King Penda's time all this was Mercian territory, but the Northumbrians made great conquests after his death, Oswy becoming supreme for a time. Under Wulfhere, however, the Mercians "recovered their liberty and their lands," and this king was able to give St. Chad land for a monastery at Barrow-on-Humber, and at the same time Lindsey received a bishop under Lichfield (Bede, iii. 24; iv. 3, 12); but before the death of Wulfhere (675) the Northumbrians again overran

the northern part of Mercia, the Bishop of Lindsey became subject to York, and Nottingham also became a part of this great diocese. As the diocesan boundaries became fixed soon after the Council of Hertford, it seems clear that about 700 the Mercians had lost their northern dependencies, such as Elmed and Hæthfeldland, at least for a time. Hence it is probable this table must be dated before the death of Wulfhere.

7 and 8. The Gyrvias are several times mentioned by Bede. They occupied the Fenland and its western shores in Lincolnshire, Northamptonshire, and Cambridgeshire, Peterborough being in their country (Bede, iv. 6). The Suth Gyrvias are placed first, and were probably the more important. There is no need to suppose that these tribes occupied compact blocks of territory; they may have had a number of detached settlements.

9 and 10. *East and West Wirna*.—This name does not seem to have survived, but from its position in the table these tribes may have occupied the Oundle district, east and west of the Nene. This, however, is conjecture. There is a Wicken in South Northamptonshire. Exning (formerly Ixning), the birthplace of St. Etheldreda, is another probable site.

11. *Herstina*.—This name has been restored from one of the Latin copies; the 600 hides are wanted to complete the 30,000. The position seems fixed by the hundred of Hurstingstone in East Huntingdon (D.B. Herstingestan). South Cambridgeshire may be included.

12. Spalda seems to point to Spalding in South Lincolnshire; there are also Spaldwick, near Huntingdon, and Spalford on the Trent, north of Newark (D.B. Spalling, Spaldeuc, and Spaldesford). From its position in the table it may be inferred that the second of these was then the headquarters of the tribe.

13. Wigesta is preserved in the hundred of Wixamtree in East Bedfordshire (D.B. Wichestanston). The Mercian part of Hertfordshire may have been included in the 900 hides they held.

14. *Færpinga*.—In the manuscripts this name occurs in the second column, but a marginal note is affixed stating that "Færpinga is in Middle England." It has therefore been transferred to this column, and completes the total of 30,000. Its position is unknown. Bede (iii. 21) states that Diuma, one of St. Chad's predecessors, "died among the Midland Angles in the country called Feppingum." If this be the same district, we may have a clue to its position in the fact that Charlbury in Oxfordshire (in a

detached portion of Banbury hundred) was associated with a "St. Dionia," who is supposed to be the same as Diuma (Stanton's 'Menology,' p. 742).

15. *Hereinna*.—There are two Harvingtons in Worcestershire, one near Kidderminster and another near Evesham. The latter is called Herferthun in *Domesday Book*, but the former may indicate the position of this tribe.

16. *Sweord ora*.—Here we seem to pass from Mercia proper to a district in Hampshire which the kings of the Mercians held in their own hands. We are told that Wulfhere gave the Isle of Wight and the country of the Moonwara to his godson Ethelwealch, King of Sussex, when the latter was baptized in Mercia in 661. The West Saxons conquered the Isle of Wight in 686. The name *Sweord ora* may be preserved in Swarraton, near Winchester.

17. *Gifu*.—Another reading is *Eyfla*. *Domesday Book* gives an *Effelle* in Hampshire, and *Ivelton* (*Everton?*) occurs later among some names belonging to the Hurst Castle district (3 Edward III. in Cal. Inq. p.m., ii. 27). There are now a *Weevil*, near Gosport, and a *Wivelrod*, near Alton.

18. *Hicca*.—One alternative reading *Wicca* may point to *Wickham* (D.B. *Wicheham*) on the river *Titchfield*, but another, *Huta*, is better; it is allied with *Ytene*, the New Forest district.

19. *Wiht gara*, the inhabitants of the Isle of Wight.—According to Bede (iv. 16) these should have 1,200 hides; perhaps 17 to 19 will explain this apparent discrepancy—600 hides in the island and 600 on the mainland.

20 and 21.—The 30,000 hides of Mercia having been completed, what is the meaning of these divisions: *Nox gaga* (or *Hex gaga*) and *Oht gaga*, with 7,000 hides between them? Probably they were administrative districts like the later counties, and the 5,000 hides assigned to the former remind us of Bede's South Mercians (iii. 24); but his classification may refer to a later period (731). From their position one would imagine them to be groupings of the smaller tribes, but the hidage of these cannot be arranged in two sums of 5,000 and 2,000. More reasonably it may be supposed that they show a division of the *Wocen sætna*. The cleavage between the Mercian dioceses of Lichfield and Leicester (Lincoln) by a line running northwards from Oxfordshire shows that there was some such separation in the political grouping at the time the diocesan limits were arranged.

22. The second table—of the kingdoms

subject to the Mercians—begins with the *Hwinca*. Replacing the *c* by *t*, we have their position fixed by *Winchester* (*Wintanceaster*), and perhaps *Wintney* (*Winteney*, 35 Edward III.).

23. The *Ciltern sætna* are fixed by *Chiltern* in Wiltshire and the Chiltern Hills. In their 4,000 hides we are probably meant to include the West Saxons of Somerset, Dorset, most of Wiltshire, East Berkshire, and perhaps South Oxfordshire and South Buckinghamshire. Down to modern times three detached portions of South Wiltshire were to be found in East Berkshire.

It is tempting to notice that 23 and 24 make up 7,000 hides, the total for the *Hwinca*. Apart from other inconveniences, however, it will be found that this solution spoils the total. Regarding these as details, and 25 to 30 as independent tribes or districts, we should have a total of 100,200. It is better to take the *Hwinca* and *Ciltern sætna* together as the whole West Saxon people, and the names that follow as subdivisions, but no exhaustive list is given as in the first column.

24. *Hendrica*.—Again changing *c* to *t*, we have the *Hundreds*, near Wantage (D.B. *Henret*), as the locality. The 3,000 hides of the Latin text have been preferred to the 3,500 of the English, not only as being smaller, but as supplying the key to the four districts which follow. They were apparently subdivisions of the *Hendrica*.

25. *U necung ga*.—Once more preferring *t* to *c*, we find here an early form of *Wantage*, the old name of Wantage. The large district assigned to it probably occupied not only the northern half of Berkshire, but a large part of North Wiltshire, as well as the *Bampton* district of Oxfordshire. It included, therefore, the Vale of the White Horse. Two detached portions of Berkshire were in recent times in Oxfordshire.

26. *Aro sætna*.—Probably the dwellers along the river Arrow in Warwickshire and their neighbours. This is Mr. Birch's identification. There are, however, both *Harwell* and *Harrowdown* in North Berkshire.

27. *Bilmiga*.—The Latin form *Birmiga* seems to point to *Burmington* and *Birmingham* in Warwickshire. The old boundary of the diocese of Worcester would include 26 and 27.

The name *Færpinga* (our 14) occurs in the MSS. between the two last named. If it were, as suggested, in the Banbury or Coventry region, it would, of course, be physically adjacent, and this would supply a reason for its being apparently misplaced.

28. *Widerigga*.—This seems to be fixed by Witheridge Hill in South Oxfordshire, which may have been the southern boundary of the district, or even its centre.

If this interpretation be accepted, we shall have an explanation of two historical facts. St. Birin, in his endeavour to convert the West Saxons, had his see at Dorchester on the Thames, *i.e.*, very conveniently for the Hendrica district, the river serving as a waterway. Then in 648 Kenwalk, on his restoration to the West Saxon kingship, gave Cuthred, his kinsman, 3,000 hides of land by Ashdown, *i.e.*, this very district. A little later (661) Wulfhere of Mercia defeated Kenwalk, and laid the country waste as far as Ashdown. This seems to have been the beginning of the extension of the Mercian boundary to the Thames. If the diocesan boundaries were fixed, as is usually stated, soon after the Synod of Hertford (673), the annexation of Warwickshire and Oxfordshire must have been complete about that time; and the translation of the relics of St. Birin to Winchester in 688 would be an acknowledgment, in deference to "accomplished facts," that the West Saxon bishop had ceased to exercise any authority north and east of the Thames. On the other hand, we find it recorded that so late as 733 Ethelbald, King of the Mercians, "conquered Somerton," in North Oxfordshire. The annexed districts may, of course, have been allowed some self-government, and then they may have aimed at independence. St. Frideswide's father was under-king in Oxford c. 700.

It may be noted that the 3,000 hides given to Cuthred are sometimes called the "third part" of the West Saxon domains. We may exhibit this as follows: Hwinca (proper), 4,000; Hendrica (under-kingdom), 3,000; Ciltern *sætna*, 4,000. That only 11,000 hides should be assigned to Wessex is another proof of early date; *e.g.*, before the complete conquest of Somerset by Ina.

29 and 30.—The East and West Willa were no doubt the people of South Wiltshire and a subdivision of the Ciltern *sætna*. A little later we find the diocese arranged so that Winchester had the Hwinca proper—Hampshire and Surrey—together with the Isle of Wight; and Sherborne and Ramsbury the Ciltern *sætna* and what Mercian conquests had left of Hendrica.

31 to 34.—These names need no explanation.

It may be observed in concluding that while the hidage of East Anglia and Kent gives one hide to about seventy statute acres, that of Mercia and Wessex gives one hide to about four hundred statute acres. J. B.

#### RICHARD ESTCOTT DE LANCESTON.

CLOSE upon six-and-twenty years ago there appeared in 'N. & Q.' (5<sup>th</sup> S. iv. 127) a query from D. C. E., under the heading 'Earls of Suffolk,' which I do not think has ever been answered, but which mentioned an incidental point that I think worthy of revival. The question related to an old MS. book, which "appears to end abruptly in Charles I.'s reign, as if it was compiled at that time," and which purported to contain

"the Armes of all those w<sup>ch</sup> came In w<sup>th</sup> W<sup>m</sup> the Conqueror and by him Created, and the Armes of all the nobles w<sup>ch</sup> Every King has mad In his seaveral times."

My own interest in the matter is the added statement that

"a fly-leaf has the name of its once owner written on it as follows:—

'Richard Estcott,  
De Launceston';"

and the suggestion of a doubt whether it was not a modern forgery got up for sale. On the face of it, I do not see why this doubt was raised, for Richard Estcott, of Launceston, and its Parliamentary representative in the early days of Charles I., was a very likely person to have compiled or possessed such a work as is described.

This Richard Estcott was the son of another Richard, of Launceston (who was mayor of that borough more than once), and he matriculated at Exeter College, Oxford, on 3 July, 1612, at the age of sixteen. Becoming a barrister at Lincoln's Inn in 1620, he was elected to Parliament as "Richard Estcott, Esq., of Lincoln's Inn, London," and was one of the members for Newport (the sister borough to Launceston), in January, 1624, having for his colleague Sir John Eliot, who then commenced his active patriotic life. A year later Estcott was again returned to the House of Commons, but this time for Launceston and in company with Beville Grenville, Eliot's personal and political friend, who had previously sat for Cornwall; and they were re-elected in 1626. From this time he disappears from sight, though Foster in his 'Alumni Oxonienses' says he died about 1641-2. As bearing upon the likelihood of his having compiled or possessed such a document as is noted, two points are to be regarded as significant: one that his uncle John Estcott (who suffered grievously for a free criticism of the Parliament in 1642) was Deputy-Herald for Devon and Cornwall; the other that, according to Dugdale, "Rich. Escote, of Lincoln's Inn," possessed one of the cartularies of the dissolved Priory of Launceston. He was there-

fore interested in records of the past. Anything else that could be furnished about him would specially interest the present writer.

ALFRED F. ROBBINS.

**CO-OPERATIVE TRADING.**—The first Congress of the Co-operative Union held in the new century deserves a note. The meetings commenced on the 27th of May, at Middlesbrough, when Mr. Joseph Warwick (the President) mentioned some interesting facts as to the growth of the movement. The Union was started in 1844, when twenty-eight men combined together; their capital (which they pooled) was 28*l.* Their trade in the first year was 710*l.* At the close of last year there were in the United Kingdom 1,464 distributing societies, having a membership of 1,709,371, with share capital of 20,586,231*l.*, doing a trade of over fifty millions and handing back to the members 7,747,338*l.*, showing a net saving on the spending power of the consumer of 15 per cent. N. S. S.

**SYDENHAM WELLS PARK.**—The dedication of this park to public use for ever is of interest to the antiquary. The name, as readers of '*N. & Q.*' will remember, commemorates some mineral springs discovered in 1640, and referred to by Evelyn in his '*Diary*'. Sydenham is also associated with the poet Campbell; there he passed the happiest years of his life, and remained until he became editor of the *New Monthly*. A. N. Q.

**ST. BARNABAS'S DAY, 11 JUNE.**—May I be allowed to say, with reference to a reply under the heading '*Suffolk Name for Ladybird*', *ante*, p. 396, that St. Barnabas's Day is the day on which the sun in his upward course in the zodiac attains such a height that there is no absolute darkness in the midnight sky? The old saying as preserved in this part of England is

Barnaby bright,  
All day and no night.

The longest day and summer solstice fall on 22 June, when summer begins.

JOHN P. STILWELL.

Hilfield, Yateley, Hants.

**"MEALIES."**—This word came into prominence, according to the '*Encyclopædic Dictionary*', from being used in newspapers in connexion with the Zulu war of 1879. Its derivation is given incorrectly not only in the '*Encyclopædic*', which assumes it to be from English *meal*, but even in the '*Century Dictionary*', which calls it South African. It is a Portuguese term, no more originally

South African than *assegai* or *kraal*. It is not South African in even the broadest sense, as, although now exclusively associated with the Cape, it was in the seventeenth century current in West Africa, which means that we must have obtained it independently from the Portuguese before we became familiar with the Cape Dutch (ultimately Portuguese) *milje*, pronounced *mealie*. In an anonymous work called '*The Golden Coast*' (1665) I find on p. 14 a reference to "milly," and on p. 76 "their bread is of *millia* or *mais*." Bosman's '*Guinea*' (1705) distinguishes between "greater *milhio*" and "lesser *milhio*," which are evidently identical with the "*grosse milie*" and "*kleine milie*" of Müller's '*Gold-Cust*' (1673). The French equivalents were "*gros mil*" and "*petit mil*."

JAS. PLATT, Jun.

**HULL SAYING.**—About twenty-five years ago a popular saying in the Hull dialect was "Ah'll travis ther," or sometimes in better English it was put "I will travis thee." This saying had almost gone out of use, and has just been mentioned in the local papers on the death of the respected local stipendiary magistrate Mr. Twiss, who tempered justice with mercy. His predecessor Mr. Travis was noted for his severe sentences; hence the threat of punishment, which carried terror to not a few in the chief town on the Humber. Some years since, I remember, when Sir Albert K. Rollit, M.P., was President of the Hull Literary and Philosophical Society, he lectured on '*Word Phrases*', &c., and the greatest hit he made in his admirable address was "Ah'll travis ther." His memory was, and I suppose is still, well stored with local lore.

WILLIAM ANDREWS.

Royal Institution, Hull.

**"COOST."**—When Duncan Gray, according to his veracious historian, went a-courtin' "on blythe Yule-night," the reception he got at the outset of his experiment was not particularly encouraging. On the contrary, Maggie, the young lady whose good opinion he desired to win, "coost her head fu' heich," and Duncan no doubt felt considerably disconcerted. Grappling with the trying situation, in his "*Golden Treasury*" volume of '*English Lyrics*' (p. 364, ed. 1898) the late Mr. Palgrave annotated "coost" as *carried*, which gives a very imperfect idea of what actually occurred. Maggie cast or tossed her head, not merely assuming dignified pride, as suggested by Prof. Palgrave's gloss, but indicating supreme contempt. The word is the same as that which occurs in the description of the ghostly dance in "*Auld Kirk Alloway*," when the fun grew so fast and

furious, and the heat so great, that "ilka carlin," miraculously perspiring, "coost her duddies to the wark." The same form is found in 'The Boatie Rows,' although Ewen's spelling differs from that of Burns:—

I cuist my lines in Largo bay.

In reference to Burns as represented in the "Golden Treasury" volume, it may be permissible to add here that, even with the warning given in his note, it is a pity that Prof. Palgrave included the two stanzas added by John Hamilton to the exquisite lyric "O' a' the airts the wind can blaw." They are good in themselves, but they form an excrescence on the song. Besides, they are apt to be read as an integral part of the whole, while the unobtrusive little sentence regarding them, in the note at the end of the volume, is altogether unnoticed. THOMAS BAYNE.

TELEGRAPHY: ITS INVENTION.—The Abbé Barthélémy seems to have had a prevision of the practical use to be made of electricity in sending messages. Writing to Madame du Deffand in 1772, he observes:—

"It is said that with two timepieces, the hands of which are magnetic, it is enough to move one of these hands to make the other take the same direction, so that by causing one to strike twelve the other will strike the same hour. Let us suppose that artificial magnets were improved to the point that their virtue could communicate itself from here to Paris; you have one of these timepieces, we another of them; instead of hours we find the letters of the alphabet on the dial. Every day at a certain hour we turn the hand, and M. Wiard [Madame du Deffand's secretary] puts together the letters and reads..... This idea pleases me immensely. It would soon be corrupted by applying it to spying in armies and in politics, but it would be very agreeable in commerce and in friendship."—"Correspondance Complète de M<sup>me</sup> du Deffand avec la Duchesse de Choiseul, l'Abbé Barthélémy et M. Craufurt, publiée avec une introduction par M. le Marquis de Sainte-Aulaire," tome ii. p. 224.

M. P.

"FAIR" AND MAKING "FAIR."—The desire of girls budding into womanhood is to become fair, and things are done in secret with the object of producing the desired effect. This folk-lore is no doubt of very ancient descent, and contributors may be able to give some details of interest. Some eat chalk, munch rice, abstain from meat, and others burn pieces of tea-cake black through and eat them for the same purpose. It is somewhat curious that white and black substances are believed to produce the same effect.

THOS. RATCLIFFE.

Worksop.

THE WILLIAM BLACK BEACON. — Many readers of 'N. & Q.' will be interested in the

following lines, which were written by Lord Archibald Campbell, brother of the Duke of Argyll, on the occasion of the lighting for the first time, on the afternoon of Monday, 13 May, of the light in the beacon tower erected at Duart Point, Mull, as a memorial of William Black, who was an ardent lover of the Western Highlands of Scotland. Lord Archibald Campbell has, by the way, written a good deal of verse. I wonder if many readers of 'N. & Q.' are familiar with his lines in the Scottish vernacular addressed to Andrew Lang. Here is the little poem written for the Black memorial and dedicated to the daughters of the novelist:—

#### IN SILENCE ALL.

Here, 'mid the splendour of the dying day,  
We consecrate this light, in love's own way,  
In silence all.

It is in silence that the day is born;  
It is in silence that the day, well worn,  
Sinks into night.  
Is't not in silence that deep love is born?  
It is in silence that deep grief is borne—  
In silence all.

JOHN GRIGOR.

105, Choumert Road, Peckham.

COL. ARCHIBALD STRACHAN.—In the 'Dictionary of National Biography' (lv. 9) the date of Col. Strachan's death is given vaguely as 1651. It took place in November, 1652, as the following extract from a newspaper proves. A letter dated Leith, 13 November, 1652, says:—

"The great champion of the Kirk, Col. Straghen, was this day buried, dying excommunicate (because he came in to the English). Few Scots came to his burial, but many English went, so that it may be said, hee lived a Scot, but buried by English."—*Several Proceedings in Parliament*, 18-25 Nov., 1652.

C. H. FIRTH.

DAMASK LINEN: ST. GEORGE.—On 30 April last, the octave of St. George's Day, I officiated at a village wedding in my Worcestershire parish. In the afternoon, according to a not uncustomary invitation, I went to the cottage of the bride's family — a timbered, thatched, and whitewashed cottage — where a dozen of us sat down to tea and more than filled the room. We did not sit at ease, for the ancient stone floor was very uneven. The tea-table was covered with a cloth which had belonged to the bride's great-grandmother. I borrowed it the next day, in order to make a closer examination. It is of coarse linen, measures about 6 ft. by 7 ft., and is slightly fringed at the ends. In the midst of walls, gates, domes, and cross-bearing towers, of a somewhat Byzantine type, appear first

St. George, an armed knight on horseback, holding in his right hand an upright sword, and with his left thrusting his lance into the open jaws of a dragon; over his head, RITER S. GEORGE; secondly, a lady in seventeenth-century costume, standing near an open gateway and a palm-like tree, and holding a dog by a cord; by her side, DES KONIGES TOCHTER. These devices occur twelve times, and face the upper and under surfaces of the cloth alternately; the whole surrounded by a flower border. Similar designs have been mentioned in 1<sup>st</sup> S. ii. 199; iii. 13, 229; iv. 446; 3<sup>rd</sup> S. iv. 473, 528; 8<sup>th</sup> S. vi. 227, 286, 496.

W. C. B.

**BANQUET OF SPRING ONIONS.**—A curious custom is annually observed at Bourne, Lincolnshire. They have what is called a "White Bread Meadow," and this was let on 19 April for the year. The rent goes to provide the householders in Westgate Ward with loaves of white bread, in accordance with the request of the founder of the charity. After the distribution there was an audit of the accounts, and the company were regaled with bread, cheese, and spring onions. This custom has not been recorded in 'N. & Q.'

EVERARD HOME COLEMAN.  
71, Brecknock Road.**Queries.**

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**SOMERVILLE'S 'CHACE.'**—I am told that about the middle of the eighteenth century some misguided person was so disgusted with the blank verse of this poem—while satisfied enough with the matter of it—that he translated it into heroic couplets! I should much like to have particulars of this *tour de force*. My informant saw the book on a bookstall, but thought at the time he did not want it.

ROBT. J. WHITWELL.

Oxford.

**ENGLISH REPRESENTATIVE AT THE FUNERAL OF ALEXANDER I.**—You will greatly oblige me by saying which duke was sent to Russia to represent King George IV. on the occasion of the funeral of the Emperor Alexander I. in 1826.

J. M. S.

**SIR HENRY GOODYERE.**—In the 'Worthies of Warwickshire' the author, the Rev. F. L. Colvile, says that he could not ascertain the date of the death of Sir Henry Goodyere, of

Polesworth, but that it occurred "certainly before 1627." He was appointed a trustee of Rugby School in 1602, and again in 1614. Can any reader send me the exact date of his death?

A. T. MICHELL.

Rugby.

**REV. JAMES CHARTRES.**—Any biographical details concerning the above will be welcome. He died at Warboys, Hunts, 1 September, 1823. He was Fellow of King's College, Cambridge; head master of Atherstone Free Grammar School for thirty years; vicar of Godmanchester; and held the vicarage of West Haddon from 1784 to 1823.

JOHN T. PAGE.

West Haddon, Northamptonshire.

**JOHN GARRATT, LORD MAYOR OF LONDON.**—Can any reader of 'N. & Q.' favour me with the date of death of John Garratt, Lord Mayor of London 1824-5? He was alderman of Bridge (Without) Ward 1821-31, and his name appears in the Commission of Lieutenancy for London in the 'Royal Kalendar' up to 1861 inclusive, which suggests that he must have died either in that year or late in 1860, but I can find no notice or record of his death.

B.

**VALIA AS A FEMALE NAME.**—Kindly give me the origin and meaning of the woman's name Valia (or Vahlia, I am not sure of the spelling). I believe it is either a Russian or Polish name.

MAJOR.

**"THEN" = THAN.**—At what date did the comparative conjunction "then" finally become "than"? On p. 268 of "The Original of all Plots in Christendom, &c., by W. Saywell, D.D., Master of Jesus College in Cambridge (London, 1680)," one finds: "But they had other notions of a General Council, about the beginning of the Reformation.....then they have had since." In all other places in this volume "than" is used, and in this it may be a misprint. I have read a copy of this book in which the following misprints have been marked in an apparently seventeenth-century handwriting: p. 52, "same" read *sound*; p. 66, "Pius" read *Sixtus*, "state" read *date*; p. 119, "your" read *uppon*; p. 123, "having" read *have*; p. 136, "Religion" read *rely on*; p. 187, "Alivani" read *Almain*; p. 190, "Augustine" read *Augustane*; p. 225, "Satisfaction" read *Sanctification*; p. 406, "Socinians" read *Simonians*; p. 411, "Fifth" read *First*.

E. S. DODGSON.

**"SAWNEY."**—In the opening chapter of 'Tancred' Curzon Street is described as

ceasing to be a thoroughfare, in the time of the tale, "after a long, straggling, sawney course." In chap. v. Lady Hampshire is said to have spoken "in her sawney voice of factitious enthusiasm, as if she pitied the lot of all those who were not about to sleep in wet sheets." What is the precise signification of "sawney"? The dictionaries immediately available do not help, except to the extent of giving a similar form as a variant of "Sawny," the national nickname for a Scotsman. The meanings offered in Halliwell seem inappropriate to either of the usages cited.

THOMAS BAYNE.

**MOLINE FAMILY.**—There is a letter signed Francis Moline in a pamphlet relating to the execution of a Capt. Burley in the Civil War. The letter is dated 4 February, 1647, from Carisbrooke Castle. Is anything more known of this Francis Moline or any of the same name? I am also very anxious to get into communication with a family of the same name in France with whom an ancestor of mine had correspondence in 1767—the Molines of St. Yon. I see from the British Museum Catalogue that a General Alexandre Pierre Moline de Saint Yon published a book on the Counts of Toulouse in 1860. Can any one tell me how I can find out the present address of this family?

REGINALD HAINES.

Uppingham.

**SKULLS ON TOMBSTONES.**—In churchyards in Aberdeenshire, and perhaps elsewhere, skulls carved on tombstones have sometimes a projection like a mushroom growing as it were out of the ear on the side most exposed to view. What does it represent?

JOHN MILNE.

108, Clifton Road, Aberdeen.

**LOUIS XVI.: ACCOUNT OF HIS DEATH.**—At Sotheby's a little while ago was sold an autograph letter from Sanson, the executioner, to the editor of a newspaper in Paris. The letter is dated 20 February, 1793, or less than a month after the execution of Louis XVI., and gives a minute account of the last moments of the king and the words used by him upon the scaffold. Sanson was not only an eye-witness, but also a most important actor in a scene which must have been still vividly in his recollection as he wrote, yet the account does not coincide in all points with other accounts to which we are accustomed. He takes some pains to contradict a report, probably circulated at the time, that the king struggled violently and had to be bound by force. "L'espace de

petit débat qui si fit au pied de l'échafaud" was due to his dislike to taking off his coat or having his hands tied, and his wish to be permitted to cut his hair off himself. Sanson also implies that the king was not at any time allowed to address the people, as he wished to do, and that when it was explained to him that "la chose étoit impossible," he permitted himself to be led to the guillotine. It was here, and to those standing around him—not to the people—that he made his speech. The words also are not the same as are given in other accounts. The letter concludes with an admission that "il a soutenu tout cela avec un sang froid et une fermetté que nous a tous étonnés." Is this letter known to historians? I need not point out that the account varies from that given by Carlyle, Bertrand-Moleville, Cléry, De Conches, &c. Some years ago your correspondent Dr. CHANCE gave some interesting notes from the 'Mémoires des Sansons,' a work not often met with; in it there may be something on the subject.

CHARLES L. LINDSAY.

[DR. CHANCE'S note at 8<sup>th</sup> S. x. 249 dealt with Sanson's interview with Louis, when the king suggested an improvement in the construction of the guillotine. DR. CHANCE also had a note on the history of the guillotine in 8<sup>th</sup> S. xi. 22, but neither article describes the king's execution.]

**FILLINGHAM FAMILY.**—I desire to ascertain all that is to be known about the Fillingham family. They were, I understand, at one time resident in Lincolnshire. What was the origin of the name? Where can any record respecting them be best found, &c.?

G. FILLINGHAM.

16, East Parade, Leeds.

**DR. BARRY.**—In 'The Journal of Mrs. Fenton' (Arnold), which is an interesting chronicle of European society in India, Mauritius, and Tasmania in 1826-30, a reference to this curious figure in military history crops up. Can any reader state if he (or she) is the only such instance known among English commissioned officers? Dr. Barry was in 1829 the military "superintending surgeon" at Port Louis, and the author, who was on friendly terms with him, states that an extraordinary mystery then surrounded him, and that he was said to be a woman. Mrs. Fenton writes that she had been informed of this, when in India a year or two previously, by a nurse who, sent by a patient in urgent need, had entered the doctor's room unceremoniously, and had seen that the doctor was not of the sex which he professed to be. The nurse, thus obtaining by accident the doctor's secret, had excited

his enmity and had been pursued by his dislike, the result being that she lost her employment and was driven from Cape Town, where the incident occurred. I believe his Dr. Barry to be identical with the military surgeon who is mentioned by one or two other writers as having a long career in the army, and having died many years after 1830 in London, when his secret was discovered. Can any reader supply references?

W. H. QUARRELL.

[The 'D.N.B.' states that Dr. James Barry entered the army as a hospital assistant 5 July, 1813; became inspector-general 7 Dec., 1858; and died in London 25 July, 1865, the fact that the doctor was a woman not being discovered till after death.]

ERNEST BUSSY.—Amongst my poetic and other extracts I have, in one of my manuscript books, a little poem entitled 'Chant des Amours,' by Ernest Bussy, "a Swiss poet," as I have noted. It consists of four five-line tanzas, and, like Mr. Alfred Austin's poem 'The Golden Year,' it goes through the four seasons, only it does not end so painfully as Mr. Austin's pathetic lyric. Can any one tell me anything about Ernest Bussy? What else has he written? Here is the first verse of Bussy's 'Chant':—

Dans les soirs d'Avril où toute fleur pousse,  
Où le cœur s'emplit de pensées d'amour,  
Parle-lui très bas d'une voix très douce.  
Dans les soirs d'Avril où toute fleur pousse  
Hâte-toi d'aimer! Le printemps est court.

JONATHAN BOUCHIER.

"BETWEEN THE DEVIL AND THE DEEP SEA."  
—Origin and earliest references for this phrase are asked.

G.

SCHILLER, PHILOSOPHER.—Will some kind reader inform me if there are any French translations of the works of this philosopher, especially of his most valuable contribution to the philosophy of evolution called 'Riddles of the Sphinx'? He was a professor of the Cornell University and an M.A. (Oxon.) in 1894. Is he still alive? Who have been his critics?

TYRONE.

DUAL NUMBER IN PROVINCIAL GERMAN.—In the *Fliegende Blätter*, vol. cvii. p. 216, a peasant speaking to his two sons is made to say, "Schö' war's, Buab'n, brav habt *Enka Sach' g'macht!*" Is *enka* (= *enker*) a late survival of the dual possessive, meaning "your" comp. Early English *inker*)? What is the dialect represented, and are any other dual forms still in use?

E. B.

ARISTOTLE ON A FLY.—In a sermon of Dr. South I read, "Life is so high a perfection of being that in this respect the least fly or

mite is a more noble being than a star." This memorable observation I long ago heard to be as old as Aristotle, and yet I have not met with it in his works. I shall therefore feel very grateful to any Aristotelian reader of 'N. & Q.' who will enlighten my ignorance in this regard. Where is it?

JAMES D. BUTLER.

Madison, Wis.

GEORGE COOPER, of Clarendon Park, Wilts, next brother to the first Earl of Shaftesbury. Is it known when he died? He was alive in 1677. His only surviving son died unmarried in 1727; but he left six daughters, of whom the eldest was wife of William Hanham, of Wimborne, Dorset, ancestor of the present baronet.

W. D. PINK.

### Glycines.

#### GREEK PRONUNCIATION.

(9<sup>th</sup> S. vii. 146, 351.)

I AM surprised that there seems still so much difference of opinion on the pronunciation of Latin and Greek. Surely, when French, Italians, and Germans agree as to the pronunciation of the vowels *a* ("ah"), *e* ("eh"), *i* (as in "oblique"), it is absurdly insular in us to set up Queen Elizabeth's Protestant prejudices in defence of an English pronunciation which is only semi-English, for English *fit* is the short of "feet," *is* of "ease." Our short *a* in "Ann" is somewhat peculiar, differing slightly in quality from the *a* in "father," but in the infinite gradations of the vowel scale this goes for little. To my ear Italian *o* in *Roma* is a diphthong = English *o* in "home" = French *au* in "chaux" = French *ø* in "le nôtre" = English *ow* in "show," i.e., *ø* of "not" followed by and combined with *w* of "Llwellyn." Here then Italian, and to some extent French, vary the quality of a vowel between long and short, or in lengthening add another sound, as we do in lengthening *i*, adding an *a* sound and getting the diphthong *ai*, as "ice" = *aic*, *sit*, *site*, &c.

It is probably impossible to say certainly whether Cicero pronounced the *o* in *nobilis* as the French sound the *o* in *noble*, i.e., nearly like English *aw* in "caw," or as the Italians sound the *o* in *Roma*.

As absolute certainty is unattainable, is it not legitimate to teach such a pronunciation as shall be uniform, letting each sign stand for one sound only? Thus I would pronounce the diphthong *æ* in *Cæsar* like the *ai* in German *Kaiser*, though it cannot be gainsaid that at some time Latinists pronounced it like the *e* in *fête*.

*U* or *v* perhaps presents the greatest difficulty. Can any scholar say when Italian *v* superseded an older Roman *w*? That the *i* of the first syllable of *silva* is short by nature is proved by Hor., Od. I. 23, 1-4 :—

Vitas hinnuleo me similia Chloë,  
Querentis pavidam montibus avis  
Matrem, non sine vano  
Aurarum, et siliae metu.

Now if *u* or *v* is always to be sounded as *u* in "pull" or *w* in "well," how can *silvae* be a spondee any more than *adhuc*?

As for Greek pronunciation, apart from the accentual marks I should say that the reasons for doubt are few. The vowels must be sounded as in Italian, with perhaps the exception that *o* may have stood for the French *o* in *noble*; *ε* may have been = *η*, as the pass. ind. pres. second sing. *τύπτη* or *τύπτε* seems to indicate; *αι* undoubtedly was sounded as *ai* in "aisle"; *οι* as in all languages; *ευ* and *ην* perhaps = English *yoo*, as in "neuter," or as *ew* in Ewelme.

I think it possible that if teachers began early enough they might get their pupils to sound accented syllables with a slightly higher musical intonation without stress or loudness. Failing that, I think they should be taught to sound the accents as in modern Greek, i.e., with additional stress or loudness on the syllables marked. This latter method has given us St. Heléna and Sophia.

T. WILSON.

Harpden.

How can we be sure what was the "Roman fashion" of pronouncing Latin? Take, for instance, the ancient Roman town Reate, now Rieti. Why may we not say that the Romans pronounced the word as English schoolboys used to be taught to pronounce it, but that modern Italians, in order to preserve the sound, have been obliged to change all the vowels?

SHERBORNE.

WHITGIFT'S HOSPITAL, CROYDON (9<sup>th</sup> S. vi. 341, 383, 402, 423, 479, 513; vii. 178, 256, 358).—When MR. ARNOTT voluntarily places himself in the position of a disputant, it hardly becomes him to regret, or express sorrow, that the person he would call to book does not accept his dictum, lacks faith in the authorities he quotes, or demurs to his assertions. If any one has cause to express concern over the subject, it is myself, because MR. ARNOTT initiated the discussion, and now apparently is unable, from some cause, to carry his case to a legitimate issue. At one of the references given it will be found MR. ARNOTT expressed *as his opinion* that it was "undesirable that the explanation on the 'Admonition to Parlia-

ment' should be allowed to rest as if there was any real doubt with regard to the authorship." In this I acquiesced, and gave him facts and circumstances calculated to throw a new light on the matter, if not to dispel any doubt in his mind as to who was the author of the 'Admonitions.'

Now MR. ARNOTT contents himself with futile regret, without any attempt to show just cause for his pain of mind, but satisfies his argumentative acumen by naming "three more authorities." It would not do to enter upon the question as to what MR. ARNOTT really means when he uses the term "authorities"; too often authorities (so called) are simply compilers, who take for granted what previous writers have set down, without an attempt to verify their assertions.

I am entitled to ask, Has MR. ARNOTT taken any steps to prove the authenticity of the "authorities" he has given? I might also ask if MR. ARNOTT has ever seen 'An Admonition to Parliament'? Has he taken the trouble to compare the style of writing of the two 'Admonitions'? Has he read any of Whitgift's statements respecting them? However, I now propose to probe the subject a little deeper than MR. ARNOTT apparently has, with the simple desire that those interested in the matter may be led to examine for themselves, and thus set at rest an Elizabethan ecclesiastical point.

The 'Admonition to Parliament' in the British Museum is indexed under T. Cartwright, and is a small 12mo book, dated outside 1572, but wants a title-page. The book consists principally of two parts, the first headed on each page 'An Admonition to Parliament,' the second part being headed on each page 'A Second Admonition to Parliament.' At the end of the first part, and between it and the 'Second Admonition,' is a page and a half, titled "To the Christian Reader," and opening thus: "I have thought good, in this latter end of our booke, for sundry considerations, to certify you (beloved brethren) of the reasons that have moved us who are the Authors of these treatises to kepe backe our names....." Now who is the I which I have italicized? It could not be Field and Wilcox. The "we" in the body of the matter referred to might be explained by a desire to confuse the reader, or on the editorial basis.

Between the page and a half quoted from and the 'Second Admonition' are four leaves, the first being titled "To the Godly Readers, Grace and Peace from God," &c., and reading: "The Treatise ensuing(christian reader) being purposely meant as the tytle pretendeth to be, a seconde Admonition to the Parliament," &c.

It goes on to say, "It is feared few will read it, but it will be critisised by those who do not read it"; and this is emphasized by "whereof we have had too much experience in the former 'Admonitions.'" Now if any doubt existed as to the meaning of the first personal pronoun, and the introduction of "we" in the body of the reasons for the absence of an author's name, it is clearly removed by the "we" italicized by myself, because the second 'Admonition' here spoken of is admitted by MR. ARNOTT to be, and unquestionably was, the production of Cartwright.

Let me now turn to Archbishop Whitgift's answer to 'An Admonition' (1572, p. 141), from which it appears that when he had ended the answer, a new edition of the same 'Admonition' was received by him, for he writes, "After I had ended this confutation of the 'Admonition,' there comes to my hande a newe edition of the same, wherein some things be added, some detracted and some altered, I thought good here briefly to set downe and examine....." Here we have evidence that more than one edition of 'An Admonition' was published. In the same book, 1572, under the heading "An answer to the seconde parte of the libell called 'An Admonition to Parliament,'" p. 146, is the following: "You complayne much of unbrotherley and uncharitable entreating of you, of removing you from your offices and places, &c." This can only apply to Cartwright. In Whitgift's 'Defense of the Answer to the Admonition' (1574, p. 38) he writes:—

"You deny that you saye, there is no lawful or no ordinarye calling of Ministers in England, which is strange to mee, for whereunto then tendeth all that which is wryten in your booke touching the election and calling of Ministers, or that which is written in the fyrist 'Admonition.'"

If Cartwright did not pen the *first* 'Admonition,' or was in no way responsible for it, why should Whitgift here, in his criticism of the *second*, complain to Cartwright of the *first*? Is it not clear evidence of the fact that Whitgift was perfectly acquainted with who was accountable for all the 'Admonitions'?

Again, Cartwright wrote an 'Epistle dedicated to the Church of England,' and in 'An Answer' to it (p. 1), Whitgift writes, "I doubt whether you meane good faith or no, when you would make us beleeve that you take us for heathen, for surely that doth not appeare either by the *first* or *2* 'Admonition,' or by this your booke." I submit to the impartial reader that here alone is incontrovertible evidence that Cartwright wrote or inspired all the 'Admo-

nitions'; and to tell me that certain "authorities" say the opposite is merely stamping them as either unreliable or uninformed persons—persons who have not investigated the matter thoroughly.

There cannot be a shadow of doubt that Whitgift was kept well informed of every movement and action of Cartwright's; and if further proof of this was wanting, we have it on p. 807 (1574):—

"But to satisfye your desire that would so gladly know what a libell is, I will tell you in few words, an infamous libell is that, that is written in verse or prose, to ye infamy and slander of any man to ye which the author dare not set his name. This is an infamous libell and it most aptly agreeth to ye booke called 'An Admonition to ye Parliament.'"

Here we have "a home thrust"—no "stab in the dark," but an unmistakable pointing to Cartwright's libel in publishing the first 'Admonition to Parliament,' for it *could not refer to the second*, which was known to be by Cartwright.

Then with respect to the diction of both 'Admonitions,' the similarity is so marked that it could hardly be doubted they were inspired by the same individual; and if this is not plain to the casual reader, it was evidently quite patent to the archbishop, as shown by an extract from his 'Defense of the Answer to the Admonition' (p. 38):—

"Bothe the 'Admonitions' saye (that it is scarce come to the outwarde face of a Church ryghtly reformed), and the seconde 'Admonition' addeth (that the truthe in thyss Churche dothe in a manner but peape oute from behynde the screeene)."

And further on Whitgift writes: "I omitte to recite the particular phrases of the fyrste 'Admonition' and your modest speaches in this booke."

More need not, I opine, be produced to satisfy an unbiased mind, and yet I cannot refrain from adding a quotation from Whitgift's 'Defense of the Answer to the Admonition' (1574, p. 280). Here we have Cartwright's words, "that the two Treatises called 'The Admonition' were written by diverse persons, the one not knowing the other's doings." To which Archbishop Whitgift replies:—

"It cannot be true, for both the partes have one title, they bee in one volume, they were printed in one letter, at one tyme by one and the same pryrnter, and came abroade together, neyther were they ever separated that I knowe or can understande. Moreover this bewrayeth all, and condemmeth you, the one that hath no conscience in wryting untruths, that in the beginning of the 'Admonition' mention is made of both of these treatises in these words. Two treatyses you have here ensuyng (beloved in Christe), whyche yee must read, &c."

To me it is clear, from my personal investi-

gation, that those who assert Cartwright is not responsible for 'An Admonition to Parliament' did not take sufficient trouble to examine with care the evidence I now adduce, if they ever examined it at all.

MR. ARNOTT at the last reference names the 'Dictionary of National Biography' as one of the "three more authorities." I am tempted to ask if he actually consulted it. If he did he could not avoid noting, as I have, the extraordinary manner in which the article under the letter W is at variance with, if it does not contradict, that under the letter C. In the first we are informed, "Field and Wilcox were held responsible for it [An Admonition to Parliament] by the authorities, because they made an attempt to present it to Parliament" (the italics are my own), and we are informed they were committed to Newgate, 7 July, 1572. It will be observed that they were not charged with being the authors. Under the latter letter it is stated 'An Admonition to Parliament' "was the work of two clergymen, Field and Wilcox." So much for the lucidity of the 'Dictionary of National Biography.' Although I was convinced both 'Admonitions' give evidence, in style, manner of expression, and thought, of having their birth in the same person, yet I have not rested on that alone, but have offered evidence which it will, I think, be difficult to overturn. Nevertheless I am open to correction and conviction when more satisfactory proof is adduced.

ALFRED CHAS. JONAS.

AGE OF ENTRY AT INNS OF COURT (9<sup>th</sup> S. vi. 107, 195, 278, 333; vii. 17).—It may be beyond the intended scope of the original query, but the following extracts from Sir Thos. Elyot's 'Governour,' 1531 (ed. H. H. S. Crofts, 1883), seem to touch on the matter from a slightly different point of view—the social—and are much earlier than the quotation at the first reference, which was from 1593, and about Wentworth :—

"Wherfore lete men replie as they list, but, in myne opinion, men be wonderfullly diseyued nowe a dayes, (I dare nat saye with the persuasion of auarice,) that do put their children at the age of XIII or XV yeres to the studie of the lawes of the realme of Englande" (l.c., i. 132).

"Than children at XIII or XV yeres olde, in whiche tyme springeth couraige, set all in pleasure, and pleasure is in nothyng that is nat facile or elegaunt, beyng brought to the most difficulte and graue lernyng whiche hath no thinge illecebrouse or delicate to tickyll their tender wyttes and allure them to studie (onles it be lucre, whiche a gentilly witte lytle estemeth,) the more parte, vainquisshed with tediousnesse, do guye them to gamyng and other (as I mought saye) idle busynesse nowe called *pastymes*; or els if they be in any wyse thereto

constrayned, they apprehendyng a piece therof, as if they beyng longe in a derke dungeon onely dyd se by the light of a candell, than if after XX or XXX yeres studie they happen to come amouge wyse men, hering maters commented of concerning a publike weale or outward affaires betwene princes, they no lasse be astonied than if commynge out of a darke house at noone dayes they were sodaynly striken in the eyen with a bright sonne beame." But I speke nat this in reproche of lawyers....." (l.c., 136-7).

"But to resorte unto lawyars. I thinke verily if children were broughte uppe as I have written, and continually were retayned in the right studie of very philosophy until they passed the age of XXI yeres, and then set to the lawes of this realme (being ones brought to a more certayne and compendious studie, and either in englishe, latine, or good french, written in a more cleane and elegant stile) undoubtedly they shuld become men of so excellent wisedome that throughout all the worlde shulde be founden in no commune weale more noble counsaylours....." (l.c., 141-3).

There is, of course, no proof in this, but it must have been customary to put lads to the law in these early days, or Elyot would not have said so much about it. I would recommend to your first correspondent a reading of the volumes quoted. S. L. PETTY.

Ulverston.

DUKE OF NORMANDY (9<sup>th</sup> S. vii. 329).—The Kings of England from William I to Henry III. used the titles of King of England and Duke of Normandy. Normandy was invaded by Philip, King of France, in 1203, and conquered by him the next year. It was formally resigned by King John in 1206, but reclaimed by Henry III. in 1223. Edward I gave up all claim to the duchy, and changed the titles to King of England, Lord of Ireland, and Duke of Aquitaine, which were used by his son Edward II. Edward III. claimed the crown of France; the titles were again altered to King of England and France (the dukedoms of Normandy and Aquitaine would merge in this title), and Lord of Ireland, and these were continued to Henry VII. During the reigns from Henry VIII. to Queen Elizabeth the title of Lord of Ireland ceased, and King and Queen takes its place. The Stuart dynasty added Scotland. From George I. to George III. they were styled King of Great Britain, France, and Ireland, Duke of Brunswick, Lunenburg, &c., but on 1 January, 1801, the title of King of France was dropped.

JOHN RADCLIFFE.

ARMS OF SCOTLAND (9<sup>th</sup> S. vii. 368).—Sir J. Balfour Paul (Lyon) says, in his 'Heraldry in Relation to Scottish History and Art,' that the enactment of 1471 was never carried into effect, and that he knows of no instance of

the royal Scottish arms either at, or after, 1471 without the tressure. Lyon thinks that the traditional French origin of the Scottish double tressure "is very pretty, but it is not history."

GEORGE ANGUS.

St. Andrews, N.B.

"SHIMMOZZEL" (9<sup>th</sup> S. vi. 266, 371; vii. 10, 130).—The Berlin slang boasts the same beautiful word under the form of *der Schlamassel*. Low women designate as such a man without means or unwilling to be liberal. It is not necessary to have recourse to the German *schlecht* for the explanation of its first element, but the word may be fully accounted for from the Hebrew. It is compounded out of *shē*=he (who), *lo*=not, *masōl* (pron. *māzōl*)=luck: שְׁלָמֹול. Thus it would signify literally "who (has) no luck."

DR. G. KRUEGER.

Berlin.

JOHN COE AND FAMILY (9<sup>th</sup> S. vii. 348).—A case of Coe v. Brond appears in the Suffolk Chancery Proceedings in the time of James I. Henry Coe contributed at St. Matthew's, Ipswich, to the relief of the captives at Algiers, on 21 October, 1680. William and Charles Coe appear on the Subsidy Roll of West Row, Suffolk, 15 Charles I. The name of Coe will be found on the tombstones at the churches of St. Margaret, Ipswich, Creeting St. Peter, and Hessett, all in the county of Suffolk. *East Anglian*, vols. iv. vi., new series.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"FOULRICE": "LOCK ELM": "CHINCHERER" (9<sup>th</sup> S. vii. 229, 353).—"Foulrice" would be "foul smelling" twig or shoot, of which "foulrush" would be a very apt rendering, for the twigs or shoots are very rush or reed like in growth. Loudon in his 'Arboretum et Fruticetum Britannicum,' ii. 1010, calls it "*C. sanguinea*, L. The blood-red-leaved, or common, dogwood [sic]," adding a number of synonyms with their derivations, e.g., "*Virga sanguinea* is literally the bloody twig, alluding to the colour of the shoots, though they are not nearly so red as those of *Cornus alba*." "Lock elm" is not given by Loudon (iii. 1376-7), nor any other synonym; but it may have been one of the plants used in witchcraft to open locks and reveal hidden treasure (see Dyer, 'Folk-lore of Plants,' 51, 82, 196-7). I think I have noticed a specimen during the last quarter of a century at the south-west corner of Hospital Bridge, Twickenham, between the Hanworth Road and the cemetery.

THOMAS J. JEAKES.

Tower House, New Hampton.

"ROUEN" AND "SUCCEDANEUM" (9<sup>th</sup> S. vii. 149, 214, 258, 316).—At the third reference MR. WILSON carries back the date of "rouen" to 1534. It is, however, of much higher antiquity; for not only does it appear with the spelling "raweyne" in the 'Promptorium Parvulorum' of 1440, as MR. MAYHEW observed at the second reference, but there is evidence in the following quotation from Raine's 'English Miscellanies' (publications of Surtees Soc., lxxxv. 85) that it was current in the fourteenth century: "Aftermath.....In the Durham Surveys, sec. xiv., the Latin word for it is *Rewaynum*. Cf. [Publ.] S[urt]. S[oc]. xxxii. 170, 201, 212, 242." *Rewaynum* is, of course, *rewayn(e)* latinized. Let me briefly advert to the etymology. The derivation from Middle English "row," rough, proposed in the 'Encyclopaedic Dictionary,' is ridiculous. The word is identical with French *regain*, and, like "reward," has filtered into our language through a French dialect, *w* for hard *g* being common in the north-east of France. Littré notes as Picard forms *reguin* and *rouain*, and from Moisy's 'Glossaire Anglo-Normand' I learn that *revouin* is the Norman word for our "rowen" (art. 'Revouins'). The etymology is discussed more fully, if diversely, in the dictionaries of Littré, Scheler, and Hatzfeld, the last named being the latest authority.

In connexion with my reply at the last reference, it may interest MR. WILSON to learn that the Old French term for "ruen cheese" was *fromage de gaain*, the primitive form of (*re)gain* being, says Hatzfeld, *gaïm*, *guaim* (with which may be compared Ital. *guaiame*), while Scheler adduces *gain* and *wain* as its O. Fr. representatives. For examples see Godefroy, art. 'Gaain.'

F. ADAMS.

"Aftermath," or second mowing, was not used by New England farmers in the last century. "Rowen" was their term, derived doubtless from those eastern counties where their forefathers lived. Nor has "rowen" been yet displaced.

JAMES D. BUTLER.

Madison, Wis.

VAN DER MEULEN AND HUCHTENBURG (9<sup>th</sup> S. vii. 87, 117).—My best thanks are due to the correspondent who kindly called my attention to Van der Meulen's pictures at Versailles. A visit there enabled me to identify the subject of my picture. H.

ST. GILES'S CHURCH, NORTHAMPTON (9<sup>th</sup> S. vii. 367).—"Down to 1489 the mayor and burgesses of Northampton met in St. Giles's Church, and did their municipal business there," is true in a sense—a newspaper sense—and the authority may be found in 'The

Records of the Borough of Northampton, published in two volumes in 1898 by order of the Corporation. In the first volume, edited by Mr. C. A. Markham, is a transcript (with translation where the original is not in English) of the most precious of Northampton's archives, its 'Liber Custumarum.' There are a number of ordinances (by-laws) made "att the comon semble Holden in the Chirche of Seynt Giles Thabbot," at "colloquium genale tent in ecclia Sci Egidij," or at "congregationem hitam in Ecclia pdict." In the second volume Dr. Cox says:—

"There can be no doubt that, from about 1300, when the town was enlarged and St. Giles included in the new walls, the *colloquium generale* or *congregatio* of the townsmen (in English the general assembly of the commonality) was summoned from time to time, for nearly two centuries, to hold its meetings in the body of that large church .... Every male of working age was expected to be present at the town assembly. At Sandwich, for instance, on the first Monday in December, the town serjeant sounded the common horn for a general assembly, and made the following cry at the fourteen accustomed places:—'Every man of twelve years or more, go to St. Clement's church, there our commonalty hath need. Haste, haste.'"

Contemporaneously with the meetings at St. Giles's Church, "municipal business" was also transacted at the Guildhall by the mayor, bailiffs, and a few select burgesses. The common assemblies were abolished by the Act of 1489, which substituted for the commonality forty-eight of the most discreet and best-disposed townsmen. K.

**JEAN LE MANIQUE** (9<sup>th</sup> S. vii. 367).—Jean le Maingre, Sire de Bouicault, was son of another Jean le Maingre (also a distinguished marshal of France) by his first wife, Florie or Fleurie de Linières, Dame d'Estableau et de la Bretinière et du Breuildoné, en Provence, daughter of Godemar, Seigneur de Linières. He was born at Tours in 1364, and made his first campaign under Duguesclin. He performed prodigies of valour at the battle of Rosbec, and became a marshal at twenty-five years of age. He was made prisoner at Agincourt and taken to England, where he died in 1421. His body was interred at Tours in the chapel of his family, behind the choir of the church at St. Martin. In his epitaph he was called "Grand Connétable de l'Empereur et de l'Empire de Constantinople." His memoirs are in existence, and they tell us that he was a poet and composed "rondeaux, ballades, et virelays." He married in 1393 Antoinette de Beaufort, Comtesse de Beaufort et Vicomtesse de Turenne, only daughter of Raymond, Vicomte de Turenne, et de Marie d'Auvergne. She died in 1416,

leaving all her estates to her husband for his life. They had one son Jean, who died before his mother.

CONSTANCE RUSSELL.

Swallowfield.

"PAMINA AND TAMINO" (9<sup>th</sup> S. vii. 367).—Two names which occur in the Terpsichore of Goethe's 'Hermann und Dorothea.' F. M. desires to know who these worthies were. I think he will find that they were the two lovers who figure in Mozart's 'Il Flauto Magico'

PATRICK MAXWELL.

Bath.

Pamina and Tamino are the names of two lovers in Mozart's 'Zauberflöte,' which was composed in 1791. 'Hermann und Dorothea' was written six or seven years later. Doubtless Minna and her family laughed at Hermann because he knew nothing about the latest operas.

E. MEIN.

[Many replies are acknowledged.]

**SHAKESPEARE QUERIES** (9<sup>th</sup> S. vii. 388).—The suggestion that to Delia Bacon was granted a faculty sanctioning inspection of Shakespeare's grave has no support afforded it in Nathaniel Hawthorne's account of that monomaniac (see 'Recollections of a Gifted Woman' in Hawthorne's 'Our Old Home'). He represents that she was very considerately treated by the vicar of Stratford, and that the enterprise in which she engaged was abandoned by her because "her own convictions began to falter."

F. JARRATT.

Barnstaple.

**DR. FORBES WATSON** (9<sup>th</sup> S. vii. 247, 354).—I thank J. P. B. for his information, but he has confused two different men. The Forbes Watson for whom I inquired died before his 'Flowers and Gardens' was published in 1872. Since sending my query I have found out all about him that I want to know, and a new edition of the book will shortly be published by Mr. Lane of the Bodley Head.

H. N. ELLACOMBE.

**MALT AND HOP SUBSTITUTES** (9<sup>th</sup> S. vii. 215, 296).—The herb called the "ground-ivy" was generally used for preserving ale before the introduction of hops. In Sweden, at least in the fifteenth century, hops seem not to have been very common, for at that time sweet gale (*Myrica gale*) was employed for beer, and so generally that King Christopher, in 1440, confirmed the old law that those who collected this plant before a certain period, on any common or on another person's land, should be subjected to a fine. Another wild plant in Germany called post, and by botanists *Ledum palustre* was in old

times used for beer by poor people, but it occasioned violent headaches (see 'Linnæi Amoenitat. Acad.', vol. viii. 270). This plant was in Beckmann's time still extensively used in the northern parts of Germany for imparting a bitter flavour to beer, although, owing to its deleterious nature, it is strictly forbidden by the laws (see Beckmann's 'Hist. of Inventions,' Bohn, 1846, vol. i. p. 308 and vol. ii. p. 385). J. HOLDEN MACMICHAEL.

Wimbledon Park Road.

"CALLARDS" (9<sup>th</sup> S. vii. 350).—I have no opportunity of consulting the 'English Dialect Dictionary,' but I presume that *callard*, of which the etymology is sought by Q. V., is an altered form of *collard*, a phonetic corruption of *colewort*, which, says Dr. Murray (*s.v.* 'Collard'), is dialectal, and also current in the United States. As, however, both *caul* and *cole* exist in our language, the spelling *callard* is perhaps referable to *caulwort*, a hypothetical variant of *cawlewort* (for which last word see the 'H.E.D.').

F. ADAMS.

[In the 'E.D.D.' "callards" only appears in the plural.]

BURNHAM FAMILY (9<sup>th</sup> S. vii. 287).—A branch of this family was settled in West Haddon in the seventeenth century. There are many entries of the name in the early parish registers, but the family long ago died out. Thomas Burnham's name is carved over the south porch of the church, and also appears on the third bell as co-churchwarden with Thomas Parnell in 1682. His grave-stone is in the churchyard, near the south entrance to the church; I have deciphered the inscription as follows:—

(Here)  
(lie)th the  
Body (of Thomas)  
Burnham  
Husband of Ann  
Burnham he departed  
this Life the 9<sup>th</sup> of  
October 1694.

The register records that "Thomas Burnham ye husband of Ann Burnham was bury'd October 10," 1694. JOHN T. PAGE.

West Haddon, Northamptonshire.

"SIBYL OR SYBIL" (9<sup>th</sup> S. vii. 200, 317).—It is singular that in this connexion Sybil Grey of 'Marmion,' 1808, should have been overlooked. The inscription over the stone basin, with its diamond-sparkling water, is this:—

Drink, weary pilgrim, drink, and pray  
For the kind soul of Sybil Grey,  
Who built this cross and well.

See 'Marmion,' VI. xxx. It is interesting to

note that Lockhart ('Life of Scott,' iii. 12, ed. 1837), when telling the story of the Flodden Boniface who asked Scott for a motto from the poem to put upon his sign-board, uses the spelling "Sibyl." This is the interesting narrative:—

"Scott opened the book at the death scene of the hero, and his eye was immediately caught by the 'inscription' in black letter—

Drink, weary pilgrim, drink, and pray  
For the kind soul of Sybil Grey, &c.

'Well, my friend,' said he, 'what more would you have? You need but strike out one letter in the first of these lines, and make your painter-man, the next time he comes this way, print between the jolly tankard and your own name,

Drink, weary pilgrim, drink, and PAY.'

Scott was delighted to find, on his return, that this suggestion had been adopted, and for aught I know the romantic legend may still be visible."

THOMAS BAYNE.

In 'Marmion' are the lines:—

Drink, weary pilgrim, drink, and pray  
For the kind soul of Sybil Grey.

And there is always the same spelling of the name in the poem. But when Scott is referring to the prophetess he spells the name otherwise: "The task of the sibyl was accomplished, or her wool was expended" ('Guy Mannering,' chap. iv.). E. YARDLEY.

[A writer with a good classical education, such as Lockhart or George Eliot, will probably spell "Sibyl"; one who knows little Latin, or is so casual about it as Scott, "Sybil."]

TRANSVAAL DUTCH (9<sup>th</sup> S. vii. 287).—The *Daily Mail* had a list of fifty-five such words soon after the beginning of the Boer war. This I preserved, but failed to affix the date.

J. HOLDEN MACMICHAEL.

RALEIGH'S SIGNATURE (9<sup>th</sup> S. vii. 7, 158, 191).—The nephew and namesake of Sir Walter was Dean of Wells, and chaplain in ordinary to Charles I. His sermons were published in 1679, thirty-three years after his murder. The headline is 'Reliquiae Raleighanae.' The writer of the preface says:—

"He was second son of Sir Carew Raleigh, a Gentleman of an ancient family in Devonshire; descended, as appears by a Genealogy [sic] I have in my hands, from John de Raleigh, a great man in the time of William the Conqueror, who Knighted him in the 2<sup>d</sup> year of his Reign."

RICHARD H. THORNTON.

Portland, Oregon.

COUNTY ABBEYS (9<sup>th</sup> S. vii. 327).—The Saint Osies mentioned in this query is St. Osyth's Priory, Essex. The village of St. Osyth, its venerable church, picturesque aspect, fine gatehouse and ruins in the priory

grounds, form the one archaeological excursion for the Clacton trippers. The principal work relating to the priory is "Some Account of St. Osyth's Priory, Essex,.....compiled by John Watney, Jun., F.S.A." This was privately printed in 1871, but can be seen in public libraries. Mr. C. R. B. Barrett's 'St. Osyth' was published by Lawrence & Bullen in 1893, price 3d. It is well written and fully illustrated. I. C. GOULD.

CARLYLE ON "MOSTLY FOOLS" (9<sup>th</sup> S. vii. 108, 359).—With regard to Carlyle's dictum, I find in the October number of the *New Monthly Magazine*, 1832, the following, under the heading of 'Hints to Physicians':—

"The great majority of mankind are fools—that large portion you are to live by; therefore mystify your patients. When you talk to them let it be in King Cambyses' vein. The ears of the million are easily captivated; when once their senses are confounded, they have naturally a religious veneration for everything they do not understand. In brief, in all your dealings with men, remember that you have to do with folks who are 'semel et simul insanibiles omnes.'"

Written, of course, anterior to Carlyle's remark, but worthy of that cynic, who appears somewhat of a plagiarist.

R. HARDSTAFF.

Cannot this saying receive its quietus from 'N. & Q.'? To those who are grateful for the wit and humour of Carlyle it is annoying to find so much attention paid to one foolish remark. A fool is one whose intellect is below the average, and people can no more be "mostly fools" than mostly tall.

J. J. F.

LINES ON A SKULL (9<sup>th</sup> S. vii. 348).—The authorship of this poem has received more than usual attention in these pages; see 2<sup>nd</sup> S. vii. 359, x. 459; 4<sup>th</sup> S. x. 60; 7<sup>th</sup> S. vi. 469, vii. 14, xii. 481; 8<sup>th</sup> S. i. 96, ii. 193. It seems to be claimed by a Mrs. Niven and by William Wrightson, and has appeared at full in many anthologies and in 'N. & Q.'

W. C. B.

LADY PURBECK AND HER SON (9<sup>th</sup> S. vii. 389).—Lady Purbeck was Frances, daughter of the celebrated Chief Justice Sir Edward Coke by his second wife Elizabeth, daughter of Thomas, Earl of Exeter. She married first Sir John Villiers (brother of George, Duke of Buckingham), who was created Viscount Purbeck. She eloped from him in 1621 with Sir Robert Howard, K.B., fifth son of Thomas, Earl of Norfolk; assumed the name of Wright, and gave birth privately at Somerset House in 1624 to a son, who was baptised at Cripplegate under the name of

Robert Wright. She was sentenced (Archbishop Laud passing the sentence) to do penance in a white sheet at the Savoy Church, but evaded this punishment by concealing herself. Her son Robert married Elizabeth, daughter of Sir John Danvers, and took the name of Danvers. Their son Robert claimed the earldom of Buckingham, but the House of Lords decided against him upon the ground of his father's illegitimacy. Lady Purbeck died in 1657. The last of her male descendants died in 1774 without issue.

CONSTANCE RUSSELL.

Swallowfield, Reading.

"TAPPING" AND "TIPPING" (9<sup>th</sup> S. vii. 105, 191, 337).

11 June, 1829.—"Dined at Power's, and off again to the Charter House in the evening, to deliver up our young Carthusian into the hands of the old matron. Sent for Sidney Smith's son, the only boy whose father I thought I knew, to introduce Tom to him. Brought with him a son of Sir James Montgomery, who is also on the foundation, while the matron sent for the boy that was to be Tom's monitor. After talking to them a little, gave Smith a sovereign and a half to divide between the three."

12 June.—"Dined Fielding's; no one but Lord Auckland. In telling Lady Elizabeth about the scene at the Charter House last night, mentioned a conversation I had once, on the subject of 'tipping,' with Lord Holland.... 'I remember once,' (said Lord Holland) 'refusing a pound which a man whom I used sometimes to go to see at Windsor offered me; but the man, thinking that I had only refused it because the sum was so small, offered me five pounds, and, egad, that I couldn't withstand.'—"Diary of Thomas Moore," edited by Lord John Russell.

J. LEYNE.

Dublin.

"According to common report, the waiters at the Waldorf-Astoria Hotel, which is a daily rendezvous of brokers after the official closing of business, receive valuable 'tips' with regard to the stock markets in lieu of fees. Mr. Oscar Tscherkey, the *maitre d'hôtel*, has admitted that extensive *bond side* purchases of stocks have been made by waiters, and that one of them, by an investment in Atchison Railroad shares, recently netted 55,000 dollars in four hours. He was similarly fortunate with regard to the shares of the Steel Corporation. Tscherkey told an interviewer that speculation in margins is interdicted, but waiters are allowed to buy outright."—*Daily Graphic*, 14 May, p. 10, col. 3.

THOMAS J. JEAKES.

TROUBADOUR AND DAISY (9<sup>th</sup> S. vii. 389).—Daisies are mentioned in the troubadour romance 'Aucassin and Nicolette' (*circa temp. Louis VII.*?):—

"Et les flors des margerites qu'ele ronpoit as ortex de ses piés, qui li gissoient sur le menuisse de pié par deseure, estoient droites noires avers ses vides et ses ganbes, tant par estoit blance la mœchete."

Thus translated by the Rev. F. W. Bourdillon :

" And the daisy blossoms which she broke off with the toes of her feet, which lay fallen over on the bend of her foot, were right black against her feet and her legs, so very white was the maiden."

Mr. Graham R. Tomson, in his 'Ballade of Nicolete,' alludes to this :—

And dainty daisies, dark beside  
The fair white feet of Nicolete.

JONATHAN BOUCHIER.

Would the courtly troubadour look so low as the humble, scentless daisy, if even as the scented violet? The rose and the lily would of course be in his line of vision; and the laurel, the myrtle, and the orange.

THOMAS J. JEAKES.

COCKADE OF HOUSE OF SAXONY (9<sup>th</sup> S. vii. 149).—Your correspondent CYCLOPS asks, What is the colour of the cockade of the House of Saxony? The answer is contained in the following words, which I take from that monumental work by the late Dr. John Woodward, 'Heraldry, English and Foreign' (second edition, 1826), vol. ii. p. 376 :—

"The cockades in use by those in State employment in Germany are composed of a circular centre with one or more external rings—the principal are as follow, beginning with the central disc :....  
*Saxony* : White, green, white."

But whilst I am on the subject of the Saxony cockade may I crave the Editor's permission to enlarge a little upon cockades in general and their kindred subject, liveries, as illustrated by Dr. Woodward?

It is true that the subject has been discussed from time to time, and at some length, in the pages of 'N. & Q.'; and, if I remember rightly, by myself too. But this was at a period prior to the appearance of Dr. Woodward's great work, and nowhere in that work does he write better or more trenchantly than on this same subject. Moreover, Dr. Woodward's volumes are expensive, and, maybe, not within the reach of every reader of 'N. & Q.'; and it is surely convenient that all that can fairly be said on the subject should be brought together within a small compass. I would refer your readers to vol. ii. chap. xii., from which I take the following lines :—

"In the Middle Ages it was customary for the kings and great nobles to distribute robes on days of great ceremony to the nobles of their court, and to their special attendants.

"The robes thus delivered acquired the name of *livrées*, and were often of the special colours affected by the donors; these were not always identical with the tinctures of their armorial bearings. Thus the livery-colours of the Plantagenets, before the division, are said to have been scarlet and white, those of the House of York were blue and murrey. The Lancastrian princes favoured white and blue; the

Tudors green and white. In later times the Stuart livery, like the present Royal livery, was scarlet and gold, and in both cases were the colours derived from their arms. Louis Philippe, King of the French, used the same; under the Empire the Imperial liveries were of green and gold.

"Ancient liveries were often signs of factions, and when they were discontinued in their original form, a scarf was substituted.....

"Later the use of liveries was confined to servitors and dependants; but even as late as the seventeenth century it was a common practice for gentlemen of good birth and estate to accept and wear, and even to assume without solicitation upon state occasions, the livery of an influential kinsman or neighbour in testimony of respect."

"At the present day the use of liveries is regulated by custom, and by custom alone; but the general use both at home and abroad is to make them have some relation to the armorial bearings of the wearer.....

"In England the use has been stated over and over again in heraldic works, and especially in our useful periodical *Notes and Queries*, and is briefly as follows: The colours used should depend on the tinctures of the arms. Of these the two principal usually appear in the wreath which supports the crest. The tincture of the field determines the colour of the coat, subject to needful modification, while that of the principal charge similarly decides the colour of the facings and linings. Thus a person bearing the arms Azure, a cross argent, would also probably use a livery of blue, with silver lace, buttons, and facings.....

"When either gold or scarlet appear as the field, the former is modified into a darkish drab, and the latter into marone or claret.....

"Another matter.....which has often occasioned serious disputations and heart-burnings is the 'right' to put a cockade in a servant's hat. Here again, as in the case of liveries, there is, and can be, no question of legal right.

"The cockade originated simply in the knot of ribbons, or strings, by which the broad flaps of the seventeenth-century round hat were 'cocked,' or drawn up to the brim in fine weather, and thus originated the three-cornered hat, as well as the cocked hat of later times.

"There was nothing specially military about the usage, as the ignorant assert.

"The same strings survive in the loops of the hats of bishops, and other ecclesiastical dignitaries, in Great Britain; in the strings of the hats worn by French *curés* and Spanish and Italian *padres*; and in the cords which are still seen on the hats of some livery servants! However, it naturally became the custom for military men to 'cock' their hats with the livery colour of the prince they served, and as the Hanoverian colour was the convenient one of black, the 'black cockade' became associated in the minds of the people with military uniform.....

"When the old use of the strings was forgotten, the knot in the form of a rosette of ribbon survived, just as did the buttons on the backs of our coats, which were intended to fasten back the flaps in riding or marching. (Our right to use these, whatever our station, has not yet been called in question !)

"The use of the cockade by their livery servants has been supposed to be limited to officers in the army and navy, militia and volunteers; to members of the Royal Household, and to those (e.g., Deputy-Lieutenants) who hold the Sovereign's Commission. But this by custom, and by custom only. To be consistent those who insist on the use of cockades as a matter of right and privilege should wear them themselves...."

"The cockade without the stiff projecting comb at the top is often used by the servants of naval officers; the distinction is a modern invention of the tailors, &c. The stiff leather cockades probably originated in the water-proof coverings of the silken ones."

"These are mere matters of modern custom, and only the 'ignorant and foolish' exalt them into matters of right! No amount of assertion can make them so in reality!"

J. S. UDAL.

Antigua, W.I.

**ARBUTHNOTT** (9<sup>th</sup> S. vii. 368).—The earliest known form of this word is Aberbothennoto, and it appears to be so written in a decree of the Synod of Perth in 1202 in a dispute about the church lands of Arbuthnot. In course of time this gradually changed to Aberbutthenot, Arburthnot, Ardburthnot, Arbuthnott, until there was evolved the present form of Arbuthnot. See 'The Retours' and Martine's 'Divi.' In 1632 the name of Sir Robert of that ilk is spelt with both one and two 't's. Subsequently in 1656 his son, as a viscount, has his name spelt Arbuthnet, and the next holder of the title likewise. The particular spelling of the name is a pure matter of fancy, as is that of the Kerrs of Lothian and the Kers of Roxburgh, or the ducal Argyll and the county Argyle. As to the derivation of the word, with "Aber" we are all familiar. "Buthnot" is not clear, particularly as there is no stream there of that name now. It may have been lost *a non utendo*. There is no record, as there is no tradition, to tell us. J. L. ANDERSON.

Edinburgh.

There can be no doubt that originally there was but one *t*. The name, of course, is territorial. In the twelfth century it was spelt Abirbothennothe=Gael. *abhir-bothan-neithe*, "confluence at the booth of Neithe's stream." In 1355 Philip de Abirbuthnot owned the lands of Abirbuthnot—the two spellings being in one deed. Thirty years later the thanage of Aberbuthnot was in the hands of the Earl of Sutherland. About the time of the Reformation a member of the principal family wrote a history of it, entitled 'Origines et Incrementi Arbuthnotice Familiae Descriptio Historica.' There are other proofs that of old time one *t* only was used, and it may be taken that the name

is more correct without the ex crescens *t* of later use. WALTER M. GRAHAM EASTON.

This family and place name occurs in many forms in early documents, as Aberbuthnacht, Abirbuthnot, Arbuthnat-net-not, and as frequently with the double *t*, so the modern form of spelling with one *t* at the end is probably as correct as the modern form with two *t*'s. J. G. WALLACE-JAMES.

Haddington.

AUTHORS OF QUOTATIONS WANTED (9<sup>th</sup> S. vii. 369).—

I saw a Judas, &c.

The lines, as given, suffer from wantonly introduced words which can be eliminated. Mr. Wills clearly took them from Hazlitt. They occur in prose in a letter or essay—I think a letter. He says of some picture that the conventional Judas is wrong; then practically as follows: "I saw a Judas once, he was eating in a hotel: a regular-featured man, with delicacy of feature, a small mouth and clear blue eyes!" The words were quoted in an *Academy* article on Hazlitt about last November or December. C. S. OAKLEY.

(9<sup>th</sup> S. vii. 388.)

'Tis might half slumb'ring on its own right arm.  
Keats, 'Sleep and Poetry,' l. 237.  
This is said of poesy. C. C. B.

### MISCELLANEOUS.

#### NOTES ON BOOKS, &c.

**German Book-plates.** By Karl Emich, Count zu Leiningen-Westerburg. Translated by G. Ravencroft Dennis. (Bell & Sons.)

In England, as in Germany, the Count of Leiningen-Westerburg, a member of a princely house closely connected with our royal line, has been known as an indefatigable collector of *ex-libris* and as an authority on heraldic subjects generally. There are few who have been connected with the study of book-plates who have not had proof of his erudition and been the recipients of his generously imparted knowledge. His latest contribution to the subject he loves consists of a history of German and Austrian *ex-libris*, which serves as a companion volume to the series of works on English, French, and American book-plates which have been issued by the same publishers. This work is the largest, the most ambitious, and in many respects the best of the series. Originally begun by Dr. H. Pallmann, of Munich, who through stress of other work found himself compelled to suspend his labours, it has been taken in hand and completed by the Count, who fortunately has been able, without going far outside his own collection—which numbers ten thousand German plates out of a supposed total of eleven thousand, apart from those of other countries—to carry it to completion. In Germany the practice of employing book-plates seems to have begun, and the most ambitious and elaborate plates in existence are of German origin. In Germany also the observance of heraldic rules has been scrupulous, and the work before us,

apart from its other claims, furnishes the student with a guide to the differences between English and German heraldry. In the main these are small. In France, whence heraldry is supposed to have sprung, its fundamental laws have of late been neglected. In England and Germany the beauty of heraldic representation had for a time declined, but in both countries the last quarter of a century has witnessed a return to earlier styles. Among the points in which the heraldry of the two countries differs it will serve to cite one. In Germany the logical rule is observed that a crest cannot exist alone, and must not be represented without the helmet and lambrequin. It is, indeed, supposed to be screwed to the helmet, as in practice was the case. It is the exclusive custom of England, on the other hand, to place the crest, "with wreath, directly on the shield, or even floating in the air above it." More than two hundred plates, many of them of highest interest and rarity, and covering the period between the fifteenth and twentieth centuries, are given in the volume. Some of these are in colours. Among the designers whose works are reproduced are artists such as Albrecht Dürer, Hans Holbein, Lucas Cranach, Hans Burgkmair, and Hans Baldung Grün. Our author speaks of the earliest *ex-libris* as a mark of possession being in the British Museum and being some 3,300 years old—a sufficiently respectable antiquity. It is a light blue piece of pottery, with an inscription in dark blue showing that it belonged to the library of Amenophis III. about 1400 B.C. A full bibliography, a subject index, and much information of interest to students and collectors are included in a book the appeal of which will meet with a ready response from those for whom it is intended.

*The Alfred Jewel: an Historical Essay.* By John Earle, M.A. (Oxford, Clarendon Press.)

KNOWLEDGE concerning the Alfred Jewel is not a general possession. Since its discovery in 1693, and its subsequent lodgment in the Ashmolean Museum, one of the treasures of which it is, this gem has been the subject of much discussion among archaeologists, and its origin and significance have constituted a crux. During fifty years' study Prof. Earle, who has been in the habit of lecturing upon it, has contemplated it with increasing wonder and curiosity. The result of his conclusions concerning it he gives in a handsome and most scholarly volume, issued, with numerous and excellent illustrations, from the Clarendon Press. A difficult volume it is upon which to pass an opinion. A mere account of the jewel itself, its discovery, and the speculations to which it has given rise cannot be furnished within a reasonable compass. In confuting the views of his predecessors, and supplying his own interpretation, Prof. Earle explores many fields, archaeological and philological; and the conclusions at which he arrives will be authoritative only to those who can follow closely a skilfully woven argument and can appreciate the firmly held balance of probabilities. In order to say anything at all in the space at our disposal, we must assume on the part of the reader some knowledge of a jewel which, as Prof. Earle indicates, would cast lustre upon any collection. His first conclusion is that the epigraph or legend round the sloping sides, which we cannot attempt to reproduce, runs "Aelfred mec heht gewyrean" ("Alfred me ordered make"), and refers to our royal Alfred, not to some other bearer of the name; that the beautiful workman-

ship is not Byzantine or further East, but a product of these islands; and that the work is not, as has been supposed, an amulet, a pendant to a collar of state, the top or handle of a stylus, a decorated umbilicus, a military standard, the tip of a sceptre, or (as Bishop Clifford conceived) the costly handle of a pointing stave or *baculus cantorum*, but a jewel from the kingly helmet or *cynehelm* of Alfred. Its discovery near the Isle of Athelney and its preservation in Fairfield House give rise to the theory that the jewel was buried by Alfred in the period of his greatest straits from Dane and Welshman, and that, through the obliteration of markings or other causes, it was not recovered by the monarch or again seen until it was found in 1693. The value of these and other conjectures must be decided by those competent to form an opinion. We can but express our admiration for the erudition displayed not only in the conduct of the main argument, but in dealing with separate portions. Take, for instance, the disquisition on 'The Boar's Head' in chap. vi., an apparent boar's head which is, as it seems to us, distinctly wrought into the composition of the work, and the illustrations from early literature, notably from 'Beowulf,' of its significance. In the explanation of the symbolism of the entire gem Prof. Earle shows much ingenuity, though we are unable to pronounce an opinion upon his reading. Very interesting is the historical treatment. In short, in whatever light it is regarded, the work is calculated to delight the soul of the antiquary. The illustrations to the volume, some of them in gold and colours, have much beauty and interest, and a folded map of Athelney will be of service to the student.

In the *Fortnightly* Mr. Arthur Symons descends into the fray between Mr. Churton Collins and the "English bards and Scotch reviewers" whom he has assailed. On whose side is the descending deity we are not quite sure, since he seems to administer his blows with admirable impartiality upon Greek and Trojan alike. But the blows themselves are doughty, and some among those who have to be removed on stretchers or left on the field took no part in the fray, but might almost be regarded as helpless bystanders. 'A Censor of Critics' is the title Mr. Symons bestows on his article, with some of the conclusions of which we agree. Writing on 'The Conditions of Franco-British Peace,' the Baron Pierre de Couvertin gives good advice, but is anything rather than reassuring in view. To read his article beside 'A Fool's Paradise,' by Col. Willoughby Verner, with which we are forbidden to deal, will give thoughtful Englishmen a *mauvais quart d'heure*. Mr. Courtney's 'Sonnet of Revolt' is a bid for a fuller life. 'Eros in French Fiction and Fact' is by the author of 'An Englishman in Paris.' This is smartly written, and tells brightly some fairly familiar truths. Some additions to M. Jusserand's 'Shakespeare in France' might be obtained from the narrative how 'Othello' has been treated or received when produced in Paris. Mr. Heathcote Statham writes on 'The Salon and the Royal Academy.' In the comparison between the two exhibitions England comes off better than we expected. There is a greater proportion of good pictures at the Academy than at the Salon, but the same heights are not reached.—To the majority of readers of the *Nineteenth Century* the most interesting and the most consoling article will be that of Mr. Andrew Carnegie on 'British Pessimism.'

with which the number opens. Not at all the sort of matter is it with which we are prepared or expected to deal, but in days in which pessimism is in the air it is pleasant to find so outspoken an utterance. Side by side with this it is edifying to peruse the 'Impressions of America' formed by Mr. Frederic Harrison in the course of a visit he paid to Chicago in order to deliver the annual address in commemoration of George Washington. One of the points on which he dwells is the fact that he is older than the city in which he spoke; that at the period of his own birth Chicago, as he learnt, was a village in a swamp with one hundred inhabitants. The point he seems to have noticed with most discontent was that from men of great cultivation and humanity he heard such sweeping condemnation of the negro race, and such cool indifference to the sensational reports of lynching which appear frequently in the public prints. The Viceroy of India sends an interesting account of 'The Queen Victoria Memorial Hall in India.' Lord Cowper furnishes a vigorous translation of some of the more important scenes in 'L'Aiglon' of M. Edmond Rostand, produced on Monday last by Madame Bernhardt and M. Coquelin at Her Majesty's. Mr. Vernon Harcourt writes on 'The Next Coronation,' Mr. Atherley-Jones on 'The House of Commons,' and Mr. Walter Frewen Lord on 'Our Offers to surrender Gibraltar.' The number indeed overflows with matter of interest and importance, though papers on literary subjects are not conspicuous among the contents.— In the *Pall Mall* Mr. William Archer and Mr. Stephen Phillips, in a "real conversation," are in happy accord in their censure of critics. They are unfortunately discreet, or even enigmatical, in utterance, and fail to explain who or what are the objects of their severest censure. Mr. Archer replies, in answer to a complaint of his interlocutor, "When hostility to the higher drama is in question there can be no doubt what paper you have in mind." Personally we have not the slightest idea what paper is meant. So sad it is to be "not in the swim." We are bound to say that the complaining strikes us as a little unworthy. 'Feeding Time at the Zoo' has but one fault: it is much too short. Mr. Wedmore writes on Chardin, and recommends to the connoisseur the purchase of prints still to be obtained at moderate prices. The article has some excellent reproductions of Chardin's works. 'An Unpublished Chapter in the Life of Robert Louis Stevenson' is both interesting and saddening. It depicts Stevenson in the period of hardest stress. 'How the Welsh Water comes to Birmingham' may be read with much interest, as may 'The Voyage of the Polar Star,' by H. R. H. the Duke of the Abruzzi. The whole constitutes an admirable number.— No. V. of 'A Londoner's Log-Book,' in the *Cornhill*, is a clever and humorous piece of writing. The Rev. W. Hutton gives 'Some Memorials of George Crabbe.' A very favourable estimate is formed of the poet. We scarcely understand the criticism that "Crabbe was generations more modern than Scott." Dr. Fitchett continues his spirited 'Tale of the Great Mutiny,' and writes of Lucknow and Sir Henry Lawrence. We are sorry to find in the *Cornhill* a paper on 'Rook Shooting.' A sonnet by Mr. William Watson entitled 'Melancholia,' No. V. of 'The Blackstick Papers,' and 'A Child of the Eighteenth Century' are all noteworthy.— In *Longman's* No. VII. (the last, so far as we can judge) of 'The Women of the Salons' depicts

the lovely Madame Récamier. 'In the Woods at Sunrise' is a quite excellent sketch by Mr. Fred Whishaw. Mr. R. R. C. Gregory writes sensibly on 'The Mission of Mr. Rider Haggard, and Rural Education.' Among other subjects Mr. Lang, in 'At the Sign of the Ship,' deals with Mr. H. B. Irving's 'Studies of French Criminals.'— In the *Gentleman's* the most interesting articles are on folk-lore. 'Some Further Folk-rhymes,' by Mr. Arthur L. Salmon, are acceptable. Mr. Salmon, however, speaks too slightly concerning the verses. Rimes such as those concerning Tweed and Till embody admirably rustic imaginings. 'Fish-lore,' by Miss Finch, is very readable. Mr. W. Andrews writes agreeably concerning Tutbury, one of the most picturesque and interesting of our smaller English towns. 'A Forgotten English Worthy,' by the Hon. George A. Sinclair, deals with Lord Cutts, characterized by Thackeray as "the bravest and most beloved officer in the British Army." Miss Georgiana Hill writes on 'Hugh Elliot: the Soldier Diplomatist.'— The cover of the *Idler* gives a striking portrait of Dr. W. G. Grace, which is reproduced at the head of his article on 'Cricket Reform.' 'A Prisoner among Filipinos' is concluded.

As a *Pall Mall Magazine Extra* has been issued *Pictures of 1901*, a series of reproductions of the principal pictures on view at the Royal Academy and the New Gallery. It is admirably executed, and constitutes a marvellous shillingworth.

MESSRS. CHATTO & WINDUS have recently issued No. XXVII. of their *Academy Notes for 1901*. It is included in the "Henry Blackburn's Art Handbooks," and constitutes a pleasing and attractive souvenir of the exhibition.

### NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:—

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

JOHN PICKFORD.—

I do love these ancient ruins.

Webster, 'The Duchess of Malfy.'

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

# THE ATHENÆUM

JOURNAL OF ENGLISH AND FOREIGN LITERATURE, SCIENCE,

THE FINE ARTS, MUSIC, AND

THE DRAMA.

*The ATHENÆUM* for June 1 contains Articles on

- THE LAST YEARS of QUEEN ELIZABETH.
- CALENDAR of the INNER TEMPLE RECORDS.
- THE WORKS of NOVALIS.
- MR. HOWELLS and his FRIENDS.
- MR. BODLEY'S 'FRANCE' in FRENCH.
- NEW NOVELS.—The Seal of Silence; Forest Folk; My Heart and Late; Derwent's Horse; A Daughter of the Veldt; The Good Red Earth; Black Mary.
- CHINA.
- SCHOOL-BOOKS.
- OUR LIBRARY TABLE—LIST of NEW BOOKS.
- ENGLISH LITERATURE and AMERICAN PROFESSORS; LANDOR and his EDITORS; HUCHOWN; SALE; BRAZILIAN NAMES of MONKEYS; "MANEKIUS."
- ALSO—
- SCIENCE.—Aitken's Road Making and Maintenance; Societies; Meetings Next Week; Gossip.
- FINE ARTS.—Bow, Chelsea, and Derby Porcelain; Drawings at the British Museum; Acquisitions at the National Gallery; Mr. Conder's Water-Colours; Salons of 1901; Gossip.
- MUSIC.—Royal Italian Opera; Philharmonic Concert; Mr. Bauer's Pianoforte Recital; Gossip; Performances Next Week.
- DRAMA.—'Mariana'; 'Bianchette'; Library Table; Gossip.

*The ATHENÆUM* for May 25 contains Articles on

- THE MAN in the IRON MASK.
- THE EVOLUTION of the ENGLISH BIBLE.
- THE LIFE of MRS. LYNN LINTON.
- SIR WALTER BESANT on EAST LONDON.
- A NEW STUDY of BOLINGBROKE.
- A GERMAN PHILOSOPIHER'S IDEAL of HUMANITY.
- TWO TRANSLATIONS from ITALIAN POETS
- NEW NOVELS.—The Wardens of the Marches; On Peter's Island; Northcote's Creek; Ashfield and All; Cather's The Strange Pilgrimage of Mr. Verschoyle; Prince Rupert the Buccaneer; Ray's Daughter; The Gamblers; Plato's Handmaiden; A Patched-up Amir.
- CANADA and the UNITED STATES.
- EDUCATIONAL LITERATURE.
- MILITARY BOOKS.
- OUR LIBRARY TABLE—LIST of NEW BOOKS.
- GENERAL GORDON; THE EARLY ENGLISH TEXT SOCIETY; "DORMANCY"; GOWER'S 'MIROUR de l'OMME'; THE JESUITS in ENGLAND; SALE
- ALSO—
- LITERARY GOSSIP.
- SCIENCE.—Anthropological Notes; Miss Christian MacLagan; Societies; Meetings Next Week; Gossip.
- FINE ARTS.—The Royal Academy; Mr. John's Drawings at Meers' Carfax's; The Raisin Engravings; sales; Gossip.
- MUSIC.—Royal Italian Opera; Mr. Tovey's Recital; Philharmonic Concert; The Joachim Quartet; Mr. Bauer's Pianoforte Recital; Gossip; Performances Next Week.
- DRAMA.—'The Secret Orchard'; Gossip.

*The ATHENÆUM* for May 25 contains Articles on

- ST. JOHN'S COLLEGE, CAMBRIDGE.
- AUSTRALASIA OLD and NEW.
- AN ELIZABETHAN PURVEYANCE.
- SCHUYLER'S ESSAYS.
- THE HISTORY of BOBB.
- NEW NOVELS.—Jack Raymond; My Son Richard; A Sore Temptation; A Vanished Rival; Hawdust; Monsieur Beauchaire; The Treasure of Captain Scarlett; The Burden of an Honour.
- FRENCH HISTORY.
- TWO BOOKS of ABYSSINIA.
- THEOLOGICAL LITERATURE.
- OUR LIBRARY TABLE—LIST of NEW BOOKS.
- ENGLISH LITERATURE and AMERICAN PROFESSORS; CRITICA CRITICIZED; SALES.
- ALSO—
- LITERARY GOSSIP.
- SCIENCE.—Dr. Alchin's Manual of Medicine; Societies; Meetings Next Week; Gossip.
- FINE ARTS.—Library Table; The Royal Academy; Notes from Rome; The Salons of 1901; The Guildhall Catalogue; Sales; Gossip.
- MUSIC.—Royal Italian Opera; Richter Concert; Recital by Señor Sarasate and Madame Marx; Purcell's 'Fairy Queen'; Gossip; Performances Next Week.
- DRAMA.—'The Sacrament of Judas'; "Villorxa" in 'Timon of Athens'; Gossip.

*The ATHENÆUM* for May 11 contains Articles on

- MORE NOTES from a DIARY.
- THE NEW ENGLISH DICTIONARY.
- AN EARLY VOYAGE to JAPAN.
- DEMOSTHENES on the CROWN RE-EDITED.
- AN ITALIAN on the FRENCH REVOLUTION.
- NEW NOVELS.—The Heritage; Among the Tyrranies; The Sentence of the Court; Thangled Trinities; Claudia Pole; The Cardinal's Bane; The Black Wolf's Breed; Love the Laggard; As the Twig is Bent; Travail.
- BIBLIOGRAPHICAL LITERATURE.
- OUR LIBRARY TABLE—LIST of NEW BOOKS.
- THE EDWARDIAN LIBRARY; THE EARLY ENGLISH TEXT SOCIETY; CURDS and "CROWDY"; THE FRANCIS SALE.
- ALSO—
- LITERARY GOSSIP.
- SCIENCE.—The North Americans of Yesterday; Societies; Meetings Next Week; Gossip.
- FINE ARTS.—The Royal Academy; Telemaco Signorini; The Guildhall Catalogue; Sales; Gossip.
- MUSIC.—London Musical Festival; The Joachim Quartet; Library Table; H. F. Frost; Gossip; Performances Next Week.
- DRAMA.—'Beau Austin'; 'Macaire'; 'A Woman in the Case'; Gossip.

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## NOTES AND QUERIES.

[P. S. VII. JUNE 8, 1891.]

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# NOTES AND QUERIES:

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## Notes.

## ‘THE BURIAL OF SIR JOHN MOORE.’

ADMIRERS of the Rev. Charles Wolfe, B.A., must have often regretted that no attempt has ever been made to offer a formal statement of the evidence adducible on behalf of his frequently disputed claim to the authorship of the immortal poem ‘The Burial of Sir John Moore.’ To supply this deficiency is the object of the present lucubration, which is based entirely upon research among original sources. The evidence gathered may be thus presented.

I. Wolfe’s own testimony to his authorship of the poem.—On 26 April, 1841, Dr. John Anster read before the Royal Irish Academy a letter bearing on its surface the postmark 6 September, 1816, written in the handwriting and signed with the signature of Wolfe, and duly addressed to Mr. John Taylor, a college friend of his and of Mr. Luby, brother of Dr. Luby, sometime Vice-Provost of Trinity College, Dublin, who had discovered it among the papers left by the said brother on his decease. On 24 May, 1841, this letter was presented by Dr. Luby through Dr. Anster to the afore-named Academy, and a facsimile thereof was reproduced in the *Proceedings* of the Academy for the year 1841, No. 29.

The letter thus read and presented is on a single folded sheet of paper, 9 in. by 7½ in. in size. The under side contains the following :

“I have completed ‘The Burial of Sir John Moore,’ and will here inflict it upon you; you have no one but yourself to blame for praising the two Stanzas that I told you so much.”

The first seven stanzas of the poem then follow, and extend to the bottom of the page. On turning to the upper side of the sheet, we find at the top :—

“Pray write soon; you may direct as usual to college, and it will follow me to the country. Give my love to Armstrong, and believe me, my dear John, ever yours, Charles Wolfe.

“I again say Remember [two words illegible] is to be drawn among them. You will pardon me for being particular about my message from that quarter.”

Then lengthwise, in centre of sheet, stands the address : “John Taylor, Esq., at the Reverend H. Armstrong’s, Clonoulty, Cashell,” and just above it the postmark, 6 September, 1816, whilst in lines breadthwise, and parallel with those at the top of the page, the last stanza of the poem is given at the bottom.

In the above-quoted letter we have Wolfe’s own assertion that he wrote the poem, and that Mr. John Taylor knew from him it had been begun.

II. Mr. John Sidney Taylor’s evidence.—In a long letter in the *Morning Chronicle*, 29 October, 1824, addressed from 1, Garden Court, Middle Temple, and dated 27 October, 1824, Mr. Taylor says :—

“He [Wolfe] was one of my earliest and dearest friends. We were contemporaries of equal standing in the University of Dublin. Similarity of pursuits created intimacy. Though sometimes competitors for the same academic honours, [nothing] impaired our sense of mutual esteem. Wolfe was equally distinguished in the severe sciences and in polite literature. Emulation, I believe, led him to excel in the former, but the latter had all his intellectual affection. I well recollect the expression of mingled diffidence and enthusiasm with which he communicated to me his tribute to the memory of Sir John Moore. He had then written but the first and last verses, and had no intention of adding any others. The thought was inspired while reading an account of the death of the Marcellus of Corunna in some periodical work; the approbation which these two verses received from the few fellow-students to whom he showed them, among whom were the Rev. S. O’Sullivan, now vicar of St. Catherine’s, Dublin, the Rev. M. Dickinson, and, I believe, Mr. Grierson, of the Irish Bar, and one or two more, induced him to extend the design and finish the ode in the *form*, though not exactly *wor(l)d* as it came into Lord Byron’s hands. When he showed it to me completed, which I think was some time in the year 1814, I did not take a copy of it, but the verses impressed themselves indelibly on my recollection. I heard a few years afterwards, when we separated for different pursuits in life, that a copy of them,

without the participation of Wolfe, had got into an Irish newspaper, whence they were copied into a magazine. I did not see them published until they reappeared within the last year in the *Devizes Gazette* under the title of 'The Dead Soldier.'

In the letter just quoted—a copy of which exists in the British Museum—Mr. Taylor distinctly states from his own personal knowledge that Wolfe wrote the poem in question; that it at first consisted of only two stanzas, as Wolfe himself mentions in the letter previously cited; and that its completion was due to the praise bestowed upon the aforesaid stanzas by enthusiastic friends to whom they were shown—one of these being the Rev. S. O'Sullivan.

### III. The Rev. Samuel O'Sullivan's evidence:

"I think it was about the summer of 1814 or 1815 (I cannot at the moment say for certainty which), I was sitting in my college rooms. I then occupied the floor of No. 28, and reading in the 'Edinburgh Annual Register,' in which a very striking and beautiful account is given of the burial of Sir John Moore, Wolfe came in, and (as you know my custom was) I made him listen to me as I read the passage which he heard with deep and sensible emotion. We were both loud and ardent in our commendation of it, and after some little time I proposed to our friend to take a walk into the country. He consented, and we bent our way to Simson's nursery, a place about half-way between Dublin and the Rock. During our stroll Wolfe was unusually meditative and silent, and I remember having been provoked a little by meeting with no response or sympathy to my frequent bursts of admiration about the country and the scenery, in which on other occasions he used so cordially to join. But he atoned for his apparent dulness and insensibility on his return, when he repeated for me the first and last verses of his beautiful ode. I expressed a rapturous approbation, with which he seemed greatly pleased. My brother (Rev. Mortimer O'Sullivan) was present when this took place, and was also greatly delighted. These were the only verses which our dear friend at first contemplated; but moved, as he said, by my approbation, his mind worked on the subject after he left me, and in the morning he came over to me with the other verses by which the poem was completed."

In this letter—quoted in a note on p. 23 of the eighth edition of Wolfe's 'Remains,' 1842—the Rev. S. O'Sullivan distinctly states from his own personal knowledge that the ode was written by Wolfe; that it at first consisted of only two stanzas; and that its completion was due to the approbation these received on recital. In the fundamental points here mentioned all three witnesses hitherto adduced perfectly agree; the non-essential points on which they differ, namely, the number of the parties whose admiration led the poet to finish his task, and the length of time intervening between its beginning and end, may well be accounted for by forgetfulness or a difference in the sense of self-importance, and

do not in any wise detract from the value of the other part of their testimony, but rather tend to confirm it by manifesting the absence of collusion.

Besides O'Sullivan's evidence, as given by himself directly and at first hand in the letter just quoted, there exists, in a letter by Sir William Hamilton to A. De Morgan, dated 2 September, 1852, a report of O'Sullivan's testimony as given by him to the writer. Sir William says:—

"Dr. Samuel O'Sullivan, who knew a vast deal about Irish life and society in a now past generation, often told me that he was with Wolfe during a part of the time when poetical afflatus was upon him in connection with the subject of the ode."

See 'Life of Sir W. Hamilton,' by R. P. Graves, Dublin University Press Series, vol. iii. p. 411.

**IV. The Rev. Mark Perrin's evidence.**—This testimony, given in a letter, is of two kinds: first, as in the case of Sir William Hamilton, it is merely a report of O'Sullivan's evidence as given by him to the writer personally; secondly, it testifies to Wolfe's having admitted to the writer in person his authorship of the poem, which the said writer had ascribed to him and had had printed with his initials. The letter containing the evidence is signed Mark Perrin, Preb. of Taghsaxon, Diocese of Tuam, Blackrock, Dublin, 1877, and it appeared in the Dublin *Daily Express*, Friday, 22 August, 1879. The editor of the journal states at the top of the letter that it was "written by request for the *New Zealand Tablet* a few weeks before the death of the writer in March, 1877."

Mr. Perrin's statement is as follows:—

"One morning in the year 1816 I was with my friend Samuel O'Sullivan at his rooms, No. 26 Trinity College, when he produced a written paper, saying, 'Here are some pretty verses of Charles Wolfe's. He was here a few evenings since, and I read to him from the "Edinburgh Annual Register" a graphic account of the burial of Sir John Moore, which we both agreed must have been written by Walter Scott. Wolfe was greatly moved, and remained for a good while silent and thoughtful. His mood was altogether changed from that boyish tone and flow of spirits which make his presence so delightful wherever he is. At last he brightened again and said, "I have been trying to give a rhythmical colouring to that beautiful picture. Just hear how it runs"; and he poured forth rich fragments of these verses which he presented to me on the following day in their perfect form.' O'Sullivan allowed me to take a copy, which in the spring of the following year, when I served the curacy of Rathfriland in the county of Down, I gave to Mr. Steward, the editor of the *Newry Telegraph*, and he published the verses in his paper with the author's initials 'C. W.' subscribed. Not a little disturbed was Wolfe when Dr. Davenport, his college tutor, showed him the provincial journal and

challenged him by those letters to be the author. He looked upon the thing as an 'unconsidered trifle,' not worthy to be flaunted before the public eye."

The reader is asked to notice that the direct testimony of the Rev. Mark Perrin as derived from his own personal experience begins here:—

"When I acknowledged that I had been the means of bringing him out in that way he was displeased. 'You should not,' he said, 'have put my initials to those verses without knowing whether I should like my name to be identified with them.' I own it was an unpardonable liberty which I had taken, and cannot even now justify it. But seeing that by that happy 'accident' I was the means of disclosing a flower which might else have remained for ever unseen, the offence will be as readily condoned by readers of the present day as it was pardoned by him who had such cause to be offended. His wrath did not last long. Indeed, whatever his provocation may have been, I believe he never let the sun go down upon that troublesome passion. And finally, when Maturin, the author of 'Bertram,' then in the sunshine of his popularity, proclaimed at the Dublin Library his admiration of his verses, he became quite reconciled to the exposure."

In conclusion, it may be remarked that the foregoing evidence satisfactorily proves that the ode in question was written by Wolfe, and that he wrote it under circumstances clearly showing the casual and thoroughly spontaneous character of its production. That this course was habitual with him the following quotations from his 'Remains,' edited by Archdeacon Russell, a college friend, will suffice to show:—

"He [Wolfe] was so much struck by the grand national Spanish air 'Viva el Rey Fernando' the first time he heard it played by a friend, that he immediately commenced singing it over and over again until he produced an English song admirably suited to the tune."—P. 36, fourth edition.

Regarding his exquisite song to the air 'Gramachree,'

"He was asked whether he had any real incident in view or had witnessed any immediate occurrence which might have prompted these lines. His reply was, 'He had not; but that he had sung the air over and over till he burst into a flood of tears, in which mood he composed the words.'"—P. 43.

As respects his impulsive mental habits, we are told:—

"Whenever in the company of his friends anything occurred in his reading, or to his memory, which powerfully affected his imagination, he usually started from his seat, flung aside his chair, and paced about the room, giving vent to his admiration in repeated exclamations of delight and in gestures of the most animated rapture."—P. 35.

In proof of Wolfe's Shakespearean disregard for his literary fame Russell tells us:—

"His native modesty and the fastidious judgment which he exercised over all his own compositions led him often to undervalue what even his most

judicious friends approved and admired.....It [the Moore ode] remained for a long time unclaimed and other poems in the meantime appeared, falsely purporting to be written by the same unknown hand, which the author would not take the pains to disavow."—Pp. 16, 26.

Probably Wolfe's indifference, like Spinoza's mildness, originated largely from the insidious languor of consumption. C. C. Dove.

Birkdale.

[At 2<sup>nd</sup> S. i. 158 DR. W. J. FITZPATRICK gave a transcript of the poem from Currick's *Morning Post* for 1815 (no day or month mentioned), in which it was signed with the initials "W. C." Wolfe's own letter was also transcribed from the original, the last paragraph being given by DR. FITZPATRICK thus: "I again say, remember Constantia's character is to be drawn among the rest. You will pardon me for being particular about any message from *that quarter*." The extract from the 'Edinburgh Annual Register' was printed 8<sup>th</sup> S. viii. 145. See also 8<sup>th</sup> S. viii. 178, 235, 253, 331, 418. The 'D.N.B.' in its account of Wolfe (vol. lxii. p. 295) says that the lines *originally* appeared in the *Newry Telegraph* of 19 April, 1817; but 1815 was the date given at the first reference by DR. FITZPATRICK, who stated that he referred to his file of Currick's *Morning Post* for that year and "found the poem after a little delay."]

#### ECCLESIASTICAL "PECULIARS."

(Concluded from p. 423.)

I MAY proceed to set down some particulars, gleaned from many sources, concerning a few of the peculiars, interesting either in themselves or as throwing light on the system and its working.

*Battle*.—Early in the twelfth century the abbot and monks, having built a parish church, obtained from the Bishop of Chichester a confirmation:—

"ut sicut Ecclesia S. Martini de Bello [Battle Abbey], et Capella quoque S<sup>o</sup> Marie de eadem vill libera et quieta sit in perpetuum de omnibus consuetudinibus, et forisfacturis episcopatibus.....Presbyter vero illius capellæ synodus ad episcopatia tantum præcepta audienda audeat, nec ibidem pro aliquâ culpâ judicium subeat."

In the year 1171 Walter, a deacon, being chosen by the monastic body to be "capellanus" of the church, was presented to the bishop "ex jure patronatus.....a quo personatum ecclesie curamque animarum suscepit." What would now be called institution, one thinks; yet it is curious to read in 'Clergyman's Law' (by W. Watson, 1701) that

"though the Bishop of Chichester doth admit the Dean of Battel.....and doth commit to him the cure and jurisdiction of that church, yet the Patron thereof is to *institute* and *induct* the Dean; and the Patrons accordingly have given the Deans Institution and Induction for some hundreds of years."

So jealously through the centuries did the patrons, first monks and then laymen, guard

their privilege, and so closely did the bishops clutch their little scrap of authority. But, howsoever it may have been as to this point, it is certain that the dean was always independent of the bishop. As in the case of Hawarden before mentioned, he held his own court ; he "invited" the bishop for a confirmation ; and, as I am informed by the present dean, the late Bishop Durnford was the first who held a confirmation at Battle without signing his name, in a book kept for the purpose, to the acknowledgment that he came by invitation, claiming no right to be there. It may be added, as a little point of interest, that the title of dean is at least as old as the fifteenth century, a monumental brass recording "Decanus gratus Robertus Clerc vocatus."

*Bocking and Hadleigh.*—Both deans seem to have been practically independent, having also a quasi-episcopal jurisdiction over certain neighbouring parishes. They were indeed ultimately subject to the Archbishop of Canterbury ; but as I learn from a 'History of Hadleigh,' by the Rev. Hugh Pigott, "it was not thought etiquette for the archbishops to visit." However, the parish book of Hadleigh records that in 1761 Archbishop Secker held a visitation and confirmation, first at Bocking and two days afterwards at Hadleigh ; and, says the Hadleigh dean, "Dr. Sayer, Rector of Bocking and joint Dean or Commissary with me for that place, being absent on the Continent, I attended at Bocking in his place." There is some little interest in the fraternity of these twin deaneries.

*Middleham*, Yorkshire.—This deanery was a pious foundation of Crook-back Richard. In 1478, at the instance of the Duke of Gloucester, Edward IV. authorized the foundation of "quoddam collegium apud Middleham de Decano et sex Capellanis," &c. Richard, however, seems not to have carried out his purpose of endowment ; after his death the "college" came to nothing, but the title was retained until 1850.

*Wolverhampton.*—Collegiate church, with its dean, having a large number of dependent chapelries. Edward IV. annexed the deanery to that of Windsor ; and so, with some little change in the time of Edward VI. and Mary, the deans of Windsor were deans of Wolverhampton, till the title was abolished in 1846, up to which time there were also seven titular canons, who, however, seem to have had no practical connexion with the place. Shaw ('History of Staffordshire') says of it : "A Royal Peculiar, subject to no earthly power [!] but the King of England, and under it to the perpetual visitation of

the Keeper of the Great Seal for the time being." It may be presumed that the Lord Chancellor regularly appointed a commissary for visitation.

*Bibury*, Gloucestershire, with jurisdiction over Aldesworth, Barnsley, and Winson. It had been a peculiar belonging to Osney Abbey, the rights of which were taken over by the impropriator. Rudder, 'History of Gloucestershire,' 1779, says :—

"What the rights were has been disputed ever since the foundation of the See of Gloucester ; but it was agreed between Dr. Benson, late Bishop of Gloucester, and Mrs. Warneford, then Lady of the Manor, to lay all evidence relating to it before the Dean of Arches, and abide by his award ; which award was made in May, 1741. But the agreement became void at the death of that Prelate ; and the matters in controversy are in the same state as before. The Lord of the Manor doth not allow to the Bishop a right of visitation : he appoints his own Official and Chancellor."

So no doubt the haggle went on to the end—the bishop vainly "claiming" (as above mentioned) a right of jurisdiction.

*Dorchester*, Oxon.—The abbey held jurisdiction over a group of nearly twelve parishes, mainly skirting the Thames, from Toot Baldon, N.W., to Nettlebed, S.E., which right was inherited by the impropriators. I have been enabled to inspect the visitation book, which is in the Bodleian Library. The first record which I make out from the villainous scriveners' handwriting of the period is in 1581 :—

"Acta in Ecclesiâ Parochiali de Dorchester, coram venerabili [the "worshipful"] viro Thoma Glasier Legum Doct. peculariis et exempta jurisdictionis de Dorchester per Edmundum Fettiplace [holder of the abbey] legitimè constituto."

For the year 1589 the entry is headed "Visitacio Ep'alis" (episcopal) ; but as it was held "coram V. Viro J. Drewrie, LL.D." the entry must be a slip of the registrar. To the visitation were summoned the clergy and churchwardens (*custodes*) of the several parishes ; also from each parish, at least in the earlier years, two or three "jurati," by which are meant, I believe, "jurymen" sworn to give testimony of knowledge as to fact in respect of any questions which might arise as to their own place or neighbourhood. Among the acts I find, in 1721, "Officium Judicis promotum" against Sarah Orpwood, the mother of a base-born child. She was adjudged to do public penance in Clifton (Hampden) Church, and to bring the certificate thereof (signed, no doubt, by the clergyman and churchwardens) to the next "curia" or court-leet. In 1741 similar proceedings were taken against Mary Wallis. Being summoned and not appearing, she was

excommunicated. By this time, it may be, such promotion of the office of judge drew near to be a *brutum fulmen*, so that she might defy both summons and excommunication. When we recall the open, unblushing vice of kings and great ones, we may even marvel that men tolerated such persecution of humbler folk. The later visitations seem to have been mainly occupied with squabbles over pew rights. The last recorded court was in 1836, before Geo. Scobell, D.D., official

*Masham*, Yorkshire.—I extract the following from Whitaker's 'Yorkshire':—

"Roger de Molbrai in the year 1145 founded a Priory of Black Canons at Newburgh, on which he bestowed the churches of Masham and Kirkby Mallessart.....With the monks of Newburgh, however, these united churches did not long continue; but there exists not a vestige of the transaction by which they were alienated. All which we know is that an. 1258 the Rectory Manor of Masham-cum-Kirkby Malzard was become the corps of a Prebend in the Cathedral of York."

The right of a peculiar was attached. It is a sample both of the generation and of the alienation of peculiars.

*Temple*, Cornwall.—This little phantom of a village has a unique history. The place, originally, of a preceptory of the Knights Templar, on the suppression of the order it became a royal peculiar, exempt from all episcopal jurisdiction or appeal to Canterbury. If we may believe the accounts given of it, the place was a sort of southern Gretna Green. Lysons ('Hist. of Cornwall') reports thus:—

"Hals says that by ancient right and prescription the vicar or curate or *parish clerk* of Temple for the time being legally married all persons applying to them, according to the canons of the Church of England, without bans or licence.....which was good and valid in law."

When Bishop Alley denounced the "speluncæ latronum," he may well have had this place in his mind. But the authority is somewhat suspect. William Hals (*ob.* 1738) gathered materials for a history of Cornwall, a part of which was published twelve years after his death. He seems also to have left many notes not published, from which the statement may have come. But I cannot find it in the published work. He says this:—

"Temple, lying in a wild wastrel, where 'many a bad marriage bargain is slubbered up,' and grass widows with their fatlings put to lie in and nurse here."

Herein he partly quotes from Carew ('Hist. of Cornwall,' 1602), who speaks of

"Temple, a place exempt from the Bishops jurisdiction, as one appertaining to the Templars, but not so from disorder; for if common report com-

municate with truth, many a bad mariage bargaine is there yerely slubbred up."

How much of this evil report was true it is impossible to say, for the village dwindled to nothing, the church fell to ruin, and the registers were lost in the eighteenth century. We must suppose some ground of truth in it, though even Carew only speaks of "common report." Hals's mention of grass widows may indicate that women guilty of unchaste conduct fled hither for refuge, where they would be safe from prosecution in an archdeacon's court.

*Thorney Abbey*.—After the suppression it became a peculiar belonging to the Russell family. Prior to 1852 the Duke of Bedford was ordinary, and absolute owner of church and churchyard. The minister was his chaplain, having (as is the case to-day) no endowment, but a salary. Neither he nor the churchwarden attended episcopal visitations. The duke appointed a commissary to hold court, failing whom the minister might act as surrogate. For nearly a century (1637-1727) a colony of Frenchmen and Walloons in the place, being by law required to attend divine worship, also had a minister appointed by the Earl of Bedford; and the Bishop of Ely in 1839 exercised one act of authority, granting a faculty and consent regulating divine service. By an Order in Council (1852) much of this exclusive right was done away, while one or two privileges were retained, according to which Thorney is still in some sort a peculiar.

*Hornchurch*, with Romford, Essex, a peculiar belonging to New College, Oxford. Henry II. made a grant of the church and a small estate to the Hospital of SS. Nicholas and Bernard in Savoy (the famous hospice). The brethren sold the property to William of Wykeham, by whom it was appropriated to his college. The right of exemption was set up—it does not appear how—and always maintained; and until the abolition of peculiars a commissary conducted visitations, even in the nineteenth century citing all schoolmasters, apothecaries, and midwives to exhibit their licences. (From a forthcoming history of New College by Messrs. Rashdall and Rait.)

It will be seen finally, and perhaps noted as an omission, that I have said nothing about Westminster Abbey, the Chapels Royal, or the independence of cathedral chapters. This did not form part of my purpose. In what I have said I have always endeavoured to follow authorities. In conjecture I may sometimes have been mistaken. I may have said too little and too much. But I hope that I have recorded something of worth for

students in respect of this old and half-forgotten piece of history. C. B. MOUNT.

**ST. GEORGE AND THE DRAGON.**—Some time ago (9<sup>th</sup> S. vi. 441) I gave reasons for believing that the myth of Perseus and Andromeda was a lunar eclipse myth, which had migrated from Babylonia to Hellas—Perseus being Bel Merodach, the personification of light, and Andromeda the full moon about to be swallowed up by Tiamat, the black power which is approaching.

There has been another still more remarkable translation: from Greek myth to Christian hagiology. Like Perseus, St. George comes through the air flying with his winged sandals, armed with a gold-hilted falchion, and slays the black dragon about to devour a white-skinned maiden who is bound to a rock on the seashore. The representation of the patron saint of England on the noblest of our coins varies from the 'Legenda Aurea' by omitting the virgin and by mounting St. George on horseback.

That the supreme sun-god of ancient Babylon should have developed into the patron saint of modern England is no less remarkable than that we should be able to trace the two-headed eagle of three European empires to the two-headed symbol of the double Hittite empire, which we find sculptured on the rocks of Cappadocia; or that we may trace the reason why we have twelve pence in the shilling and twelve figures on our watches to the duodecimal notation of the Babylonians, who reckoned in *sari* and *sossi*, instead of decimal by tens and hundreds.

ISAAC TAYLOR.

**VOLTAIRE'S CHURCH.**—The papers of the Convention in the French national archives contain the following curious letter, signed by Wagnière, the mayor, and other inhabitants of Ferney-Voltaire, and bearing date 17 frimaire, year 2 (7 December, 1793):—

"Citizen president, the commune of Ferney-Voltaire sends the widow's mite to the representatives of the French nation. We hope that you will not judge of our zeal by the meagreness of the plate which was in the ex-church of this place, which the late Voltaire, the founder of this colony, rebuilt and dedicated *au Dieu seul*, but which he did not choose to enrich. To supplement this meagreness, the citizens here have presented 1,269 livres in *assignats*, six silver medals of various sizes, two pairs of silver buckles, and a small gold coin, which we enclose. The *curé* of Ferney has voluntarily handed to us his ordination diploma, with a request to burn it, which we did two days ago in our brave *sans culotte* club. We have closed the ex-church and removed the crosses, &c. Love of country, submission to the decrees of the repre-

sentatives of the people and to morality—behold the religion which will be preached in the colony founded by him who was one of the first to say,—

Nos prêtres ne sont pas ce qu'un vain peuple pense;  
Notre crédulité fait leur seule puissance.

Vive la nation! Vive la république! Vive la montagne!"

What would Voltaire have thought could he have foreseen this desecration of the church in which he once preached?

J. G. ALGER.

Paris.

**MICHAEL BRUCE AND BURNS.**—The oft-quoted lines of Burns in his 'Address to a Mouse,'

The best-laid schemes o' mice and men  
Gang aft a-gley,

bear a resemblance to those of Michael Bruce in 'The Musiad,' a minor epic fragment:—

But evil fortune had decreed  
(The foe of mice as well as men)  
The royal mouse at last should bleed;  
Should fall—ne'er to arise again.

As the poems of Bruce, the author of the 'Ode to the Cuckoo' and 'Elegy written in Spring'—two of the finest lyrics in the English language—were published after his death in 1770 (long before those of Burns), the latter may have taken the idea from reading them.

A. G. REID.

Auchterarder.

**A FEMALE WORKER IN IRON.**—It seems worth recording that in the *Builder's Journal* for 24 April is an advertisement by Mrs. Starkie Gardner, who, giving her address in London, informs the public that, assisted by a talented staff (male or female not mentioned), she is prepared to carry out all kinds of "hand-hammered" metal work. What will ladies fly at next?

HARRY HEMS.

Fair Park, Exeter.

**SIMON BURTON, M.D., DIED 1744.**—The statement in the life of this physician in the 'Dict. Nat. Biog.', vol. viii. p. 16, that he "was educated at Rugby and at New College, Oxford," is true, but incomplete. He went to Rugby School in 1696, but left in or before 1702, when he became a Winchester scholar, having been elected as founder's kin. Similarly, his brother John Burton, who was head master of Winchester 1724-1766, went to school first at Rugby (1698) and then at Winchester (1705), where he also was scholar as founder's kin. The brothers claimed kinship with William of Wykeham through their mother Judith Bohun or Boun. Their uncle Ralph Bohun, author of 'A Discourse concerning the Origine and Proper-

ties of Wind....' (Oxford, 1671) and a prebendary of Salisbury (1701), obtained recognition of his own claim in 1655.

H. C.

**A LADLE.**—An old and not yet obsolete mode of taking a collection in a Scotch church is by means of a ladle—a small wooden box at the end of a straight wooden shaft, about four and a half feet long, the top of the box being sufficiently open to receive contributions of money. For all special collections this was the usual mode in the chief churches of Edinburgh when I was a boy at school there, fifty years ago; but it has gradually gone out of fashion, and is not often to be seen nowadays.

For ordinary Sunday collections the general custom has been to have a metal plate or basin on a small table at the church entrance, superintended by an elder—a mode which was often called the *brod*. When ladles are used they are handed round the congregation by elders, after the sermon or after the last psalm, and the common Scotch phrase to "lift" the collection may have come from this custom.

The recently published section, L—Lap, of the 'Oxford English Dictionary' does not mention this sense of the word "ladle."

W. S.

**SAMPLERS.**—It may be well to record in 'N. & Q.' that an early instance of the word "sampler" occurs in Richard Johnson's 'Crowne-Garland of Goulden Roses,' 1612. It is in the heading of a poem entitled "A Short and Sweet Sonnet made by one of the maides of honor of Queene Elizabeth, which she sowed uppon a sampler in red silke" (Percy Society reprint, p. 32). The late Miss Peacock contributed a paper on samplers to the *Antiquary* in 1898, and another to the *Architectural Review* in 1900. There is also a paper on the same subject by Mr. H. A. Lediard, M.D., in the *Journal of the Royal Archaeological Institute* for September, 1900.

ASTARTE.

**SCOTTISH DEATH SUPERSTITION.**—If the body be still warm when put in the coffin another death will occur in the same family within the year. A friend living in Devonshire informs me that on the occasion of a death taking place in a house where she was present lately, and where the body had to be put in the coffin as soon as possible, a Scotch servant of the deceased was much alarmed, and remonstrated, giving this superstition as a reason. I could not find out what part of Scotland the old servant came from.

IBAGUÉ.

### Querries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**MOTTO ON SUNDIAL.**—Could you kindly give me any information concerning the following matter? In this old hotel during restoration an ancient sundial has been discovered on the ceiling of one of the rooms, above a window facing south. The inscription, which is somewhat obliterated, seems to read thus: ...IEM AVTEM HORAM ET VIRAM. The last word may be *Vinam*, *Ilam*, or *Illum*. I am told this is not the "Carpe diem" quotation from Horace. Representations of rays of sunlight emerge from the dial. There is an idea here that this sundial was put up by a Bishop of Winchester, but I cannot verify this statement.

THOMAS BUBB.

Bush Hotel, Farnham, Surrey.

[We fail to find any motto corresponding to that you send in the enlarged edition of Mrs. Gatty's 'Book of Sundials.' We cannot reproduce your design.]

**HAMMER-PONDS: FRESH-WATER MUSSELS AND PEARLS.**—I find that some of the picturesque Sussex hammer-ponds abound with large beautiful fresh-water mussels, which may possibly contain pearls. I should gratefully appreciate the favour of references—

1. As to the best up-to-date literature and information anent these Sussex artificial hammer-ponds, formerly used to work the wheels connected with the machinery to set in motion the forge hammers, or to work the furnace bellows for the iron industry.

2. As to the chief inland waters, in Sussex and elsewhere, where these large fresh-water mussels are discovered.

3. As to whether any of these fresh-water mussels contain pearls.

4. As to foreign fresh-water inland pearl farms, like those of China, Siam, &c.

J. LAWRENCE HAMILTON, M.R.C.S.

**NAPOLEON AND A COAT OF MAIL.**—I should be grateful if any of your readers could tell me in what history or memoir I could find the following story about Napoleon the Great. Napoleon ordered a coat of mail to be made for him, to wear underneath his tunic, as he was afraid of being assassinated. When the armourer brought the coat Napoleon made him put it on, and, standing a few paces off, shot at the man from various

directions, until he had fully satisfied himself that the armour was bullet-proof. The man was quite unhurt.

EMBER.

DOWAGER PEERESS.—I wish to know whether the present custom by which a dowager peeress retains her title on marrying a commoner or a peer of lower rank than that of her deceased husband is a recent one or of long standing. Are there many exceptions of late years? There are, I believe, cases in which the widows of baronets and knights have retained their title on marrying, but I fancy that these have been comparatively few.

R.

LEADBEATER MS.—‘An Answer to the Dissenters’ Pleas for Separation, or an abstract on the abridgement of the London Cases,’ is the title of a volume of MS. now in my possession. It is beautifully written, and contains over 100 pages (24mo); on the flyleaf is written, “E Libris Johani Leadbeater, 1752.” The Leadbeaters were Lancashire people. Was this book ever printed, and who was the author?

HENRY FISHWICK.

SIR RICHARD VERNEY.—Can any reader send me the date of the death of that Sir Richard Verney, Knt., of Compton Murdac, who was living in 1614, and a trustee in that year of Rugby School?

A. T. MICHELL.  
Rugby.

JOHN SCOTT, CITIZEN AND SALTER.—Is anything known of John Scott, citizen and salter of London, born about 1644? He was a brother of Daniel Scott, the father of Dr. Daniel Scott, LL.D. He held lands called “Caines” in Great Hallingbury, co. Essex.

DANIEL.

“GENTLIER.”—Recently I saw it stated, as the opinion of a well-known poet and critic, that the following couplet of Tennyson was the “most euphonious” within the range of English poetry:—

Music that gentlier on the spirit lies  
Than tir'd eyelids upon tir'd eyes.

Without disputing the justice of this dictum, about which, however, there may well be a difference of opinion, may I venture to ask whether the lines are as grammatical as they are said to be harmonious? Is there any precedent in the English language for the use of the form “gentlier” as a comparative adverb?

JOHN HUTCHINSON.

Middle Temple Library.

PHILLIPPO.—We have in the county of Norfolk a family called Phillipo, rather large in extent, and having the right to bear

arms. They came to England after the revocation of the Edict of Nantes. It is believed that they originated from the Moors of Spain. What is the meaning of this name? Does the root *hippo* mentioned in ‘Words and Places’ bear upon the etymology of this name?

R. T. H.

FLAG OF EAST INDIA COMPANY.—Can you tell me why the East India Company’s flag during the eighteenth century happened to bear exactly thirteen stripes? As the flag of the American colonies was originally the same as that of the East India Company, excepting that the canton bore the British union of that day instead of the cross of St. George, it is reasonable to suppose that the flag used during the siege of Boston was suggested by that of the East India Company. Is there any evidence tending to prove this?

C. E. D.

CAPE GUARDAFUL.—Will some one kindly inform me if within the last few years a lighthouse has been erected at this place?

W. CROOKE.

Langton House, Charlton Kings.

THOMPSONS OF YORK.—Can any of your readers supply a list of the members of Parliament for York during the eighteenth century who bore the name of Thompson? I want also the names of the children and grandchildren of Edward Thompson, who married Arabella Dunch, 6 February, 1725. He was four times M.P. for York.

MRS. SLACK.

Diss, Norfolk.

THE TERMINATION “-ITIS.”—Can any learned reader help me to an etymological explanation of the termination *-itis* in such words as bronchitis, gastritis, &c.? Of course everybody knows that it means—or, rather, is employed to mean—inflammation, irritation, &c. But why? Liddell and Scott have nothing bearing upon it, so far as I can find, nor can I there find any root, or other etymological factor, which throws any light upon the subject. I find *ἰτης*, *ἰτητικός*, and *ἰταρός*, all connected with *εἴμι*, and all bearing shades of meaning more or less twistable into that attributed to *-itis*; but they do not help much, and I do not think that the latter termination has anything to do with *εἴμι*. It seems to have been adopted by Hippocrates, and continued by subsequent medical writers; but again I ask, Why? What warrant had Hippocrates, or anybody else, for reading into these four letters the sense of inflammation? I do not say that they had no warrant for doing so; all I seek to know is what that warrant was.

I am not, indeed, in a position to affirm that Hippocrates read that meaning into this termination. I possess neither copy nor crib of him ; but I believe that modern medical men do employ it in that sense, and, as before said, I want to know the reason—the etymological reason—for their doing so.

PATRICK MAXWELL.

Bath.

[We imagine that the termination *-itis* was at first colourless and adjectival, and became specialized later to the meaning of inflammation. Thus, *gas-tritis* would originally mean a disease concerned with the *gaster*. The omission of the substantive (*vóσος*) in such a phrase occurs in classical Greek like that of Sophocles. See article *-itis* in 'H.E.D.]

**PRISONERS OF WAR IN OUR LITERATURE.**—Has any list been attempted to be made of the mention of prisoners of war in our literature? One might have thought that, writing with the memory of the great French war still active all round them, Thackeray and Dickens would have touched the theme; but, while the former gave us an echo of the *émigrés* in 'The Newcomes,' he did not deal with the prisoners of war who were for so long in England at the beginning of the nineteenth century—many of them officers on parole who lived with private families. Dickens, I believe, has only one mention of these latter, and that a singular one, in 'Nicholas Nickleby' (chap. xvi.). Nicholas, it may be recalled, had agreed to "teach French to the little Kenwigs for five shillings a week," and their great-uncle, Mr. Lillywick, the water-rate collector, wished to know of him whether he considered French "a cheerful language."

"Yes," replied Nicholas, "I should say it was, certainly." "It's very much changed since my time, then," said the collector, "very much." "Was it a dismal one in your time?" asked Nicholas, scarcely able to repress a smile. "Very," replied Mr. Lillywick, with some vehemence of manner. "It's the war time that I speak of; the last war. It may be a cheerful language. I should be sorry to contradict anybody; but I can only say that I've heard the French prisoners, who were natives, and ought to know how to speak it, talking in such a dismal manner, that it made one miserable to hear them. Ay, that I have, fifty times, sir—fifty times!"

Unfortunately, this flow of reminiscence was cut short, because "Mr. Lillywick was waxing so cross that Mrs. Kenwig thought it expedient to motion to Nicholas not to say anything"; but I should be glad of any further references of the kind.

ALFRED F. ROBBINS.

**A GAME OF BATTLEDORE.**—In a notice of Mr. C. S. Roundell's 'Village School Reader,'

which appeared in the *Grantham Journal* a week or two ago, the critic gives his readers a thrilling peep into a schoolroom of sixty or seventy years ago :—

"The old schoolroom was twelve feet square, and the education was reading, writing, grammar, and arithmetic, the master presiding over the crammed-up covey of boys, who learned what he had to teach, or the contrary, and left school at the option of their parents. The master, in the writer's case, was cruel, and it was a blow and a word from him, his administration of punishment being, to the refractory, by a thick cane; he revelled in punishment, but spared the rich man's son. If the boy had been before a fractious one, he was called up, and asked which he would have, Dr. Sharp or Dr. Easy. If he chose the former he would be laid across the master's knees, and a heavy wooden battledore applied to his behind, with (say) six strokes, quickly laid on—or, if he chose Dr. Easy, the application would be more slowly supplied, the battledore, by a Satanic humour, being inscribed on one side with 'Dr. Sharp,' upon the other side with 'Dr. Easy.'

Drs. Sharp and Easy are strangers to me in this connexion. Was the "Satanic humour" which introduced them the private property of this particular pedagogue; or was the jest common to the profession? ST. SWITHIN.

**"MAKAU," A PRECIOUS STONE.**—On 1 Sept., 1243, Edward, son of Odo, was ordered by Henry III. "quod.....arestari faciat ad opus Regis lapides preciosissimos tam de makau quam de aliis lapidibus pulcris et decentibus"; and on the 5th of the same month he was ordered to repair the cope called *Capa Otuelli*, and to have made for it "unum monile..... quod valeat xxx. marcas, cum quodam magno makau, vel alio lapide precioso" ('Rôles Gascons,' 1885, Nos. 1505, 1508). What was a makau? Whence the name? Q. V.

**BRONTË TOPOGRAPHY.**—Can any reader familiar with Brussels identify the house described by Charlotte Brontë in her novel 'Villette' under the title of "La Terrasse"? The house is evidently sketched from an original. That the "Faubourg Clotilde" in the same novel was drawn from nature is less certain; but if any suggestion can be made as to where it can, or could, be found I shall be grateful. H. E. W.

**"THE BIBLE, CROWN, AND CONSTITUTION."**—I have an engraving which bears to have been "published by J. Asperne, at the Bible, Crown, and Constitution, Cornhill, 1 June, 1804." Has this sign disappeared? W. S.

**HAYDON FAMILY.**—Will you aid me in unravelling a genealogical tangle? I want to find the ancestors of William and John Haydon, who came to this state in 1830, on

the Mary and John from Plymouth, together with a company of Somerset and Dorset folk under the leadership of the Rev. John Wareham, M.A., of Oxford. Circumstantial evidence goes to show that they were brothers, and that William was born about 1612. I think they may have been descended from one of the junior Haydons of Cadhay, in Devon, of whom several are mentioned in various books on that county's families. I find many mentionings of Haydons in the parish registers of Hinton Blewitt, of Chewton, and of Witcombe, in Somerset, during the fifteenth, sixteenth, and seventeenth centuries, as also in the administrations of the Probate Court of Blandford, in Dorset, which I think might afford some information if they were closely examined, and I am willing to go to some expense for such an examination. But there are also many junior Haydons of the Hertford and Norfolk families from whom these two men may have descended, so I do not know just where to begin. I shall be happy to correspond with any of your readers who can help me in this research.

N. W. J. HAYDON.  
Brookline P.O., Mass., U.S.

### Bryllies.

#### PAINTED AND ENGRAVED PORTRAITS. (9<sup>th</sup> S. vii. 341, 438.)

MR. MASON has pleaded well for the accomplishment of two important works which are greatly needed. I say two because I think that MR. MASON has not made it sufficiently clear that there must be two distinct catalogues—one of British painted portraits and another of British engraved portraits. If the two were united there could only be confusion.

I submit that of these two wants that of the catalogue of painted portraits is the more urgent. If we desire to know where a painted portrait is to be found, there is no book from which the information can be obtained. A large number of catalogues of exhibitions and private picture galleries can be consulted, but after all this labour has been gone through fruitlessly the inquirer has no proof that the portrait he is seeking does not exist in some well-known collection. In the parallel case of engraved portraits there are, however, several valuable catalogues, made for the purpose of giving the information required, which can be consulted. Although some of these are rather out of date, they will help the searcher very considerably; so that in this case we have some-

thing, while in respect to a catalogue of painted portraits we have nothing.

If undertaken with spirit a fairly satisfactory catalogue of painted portraits could be compiled from the catalogues of exhibitions and of private collections, which would draw public attention to the subject and would form a good nucleus for a more complete work, as many possessors of portraits would send particulars of omissions which they could supply. This is so evident that doubtless several persons have made a beginning in the compilation of such a list. I have a card index of some of these catalogues, but I have been prevented from keeping it up to date. The matter has been considered by various local societies, and many attempts have been made to gather information respecting the portraits of county worthies. The most important action taken for the compilation of an adequate catalogue of painted portraits is that of Mr. Lionel Cust, Director of the National Portrait Gallery, who has drawn up a form for the correct description of portraits on a uniform system. This form has been published by Messrs. Eyre & Spottiswoode, the King's printers.

A descriptive catalogue from such filled-in forms, with the critical remarks of an expert, would be a work of great value, but it must be many years before it can be produced. In the meantime an index to existing catalogues and lists would be a great help to the compiler of such a work, and this could be produced within a reasonable period of time. In order to make even this preliminary list of any real value, it would be necessary, when all the printed catalogues had been indexed, to obtain some lists of known collections of which no printed catalogues are forthcoming.

The production of a catalogue of engraved portraits would be a much more serious undertaking than that of an index of painted portraits, because an amalgamation of existing catalogues would not be of much use, and to a great extent the work must be done afresh. A fairly complete catalogue would be a work of great extent. Upon its value if properly carried out it is needless to enlarge, for it is evident to all. It would make this communication too long to enter fully into this subject, but I hope that some further suggestions respecting it may be included in the pages of 'N. & Q.' I may say that some time back I read a paper before the Bibliographical Society on portraits in books, and I have undertaken to draw up an index of some portraits in English books to the end

of the eighteenth century for one of the Society's monographs.

Personally I fear that so great an undertaking as a catalogue of British engraved portraits could not be carried out unless Government granted aid, and surely public aid to so important a national object would be amply justified.

HENRY B. WHEATLEY.

The most numerous list of portraits of the last century (nineteenth) is Mr. F. Boase's in his 'Modern English Biography.'

MR. MASON makes no reference to the enormous collection of portraits at the Bodleian in the Hope Collection. The dealer MR. MASON refers to would have had to give up business when he began the catalogue, or as his catalogue increased his business would decrease, at least in all probability.

RALPH THOMAS.

'THE Two DUCHESSES' (9<sup>th</sup> S. vii. 423).—MR. W. ROBERTS calls attention to certain alleged blunders in the naming of the portraits which illustrate 'The Two Duchesses.' It is a pity that MR. ROBERTS did not call attention to these during Mr. Vere Foster's lifetime, so that Mr. Foster might have had the opportunity of justifying the titles and the selection of the portraits that illustrate the work, for which he alone was responsible. It would be rather extraordinary that he should be in error as to the portraits of his own grandmother (Lady Elizabeth). It is a wise child who knows its own father; the ordinary child's grandmother is not usually called in question, especially if granny's portraits are family possessions.

BLACKIE & SON, LTD.

CLUNY AND CLUNIE (9<sup>th</sup> S. vii. 408).—These, together with Clones, and the numerous compounds of *clon-* in Ireland, are surely the same word — Gadhelic *cluain*, a meadow. Canon Taylor's ethnological map, in his 'Words and Places,' does not extend so far east as Saône-et-Loire, but it shows a bunch of Celtic names some 120 miles to the west thereof, while to the south lies Lugdunum (Lyons), well known to be of Celtic origin in both its components.

H. P. L.

ROMAN CATHOLIC RECORDS (9<sup>th</sup> S. vii. 389).—John Southerden Burn in his 'History of Parish Registers in England,' London, 1842, states that "the Roman Catholic clergy in Ireland have not, until lately, been accustomed to keep any register whatever." R. E. Chester Waters, B.A., in his 'Parish Registers in England,' says, "It is a positive fact that

until 1 January, 1864, the births and deaths of the entire population of Ireland, and the marriages of the Catholic majority, were suffered to remain wholly unregistered." It was not till February, 1863, the Government brought in a Bill to establish civil registration in Ireland. Possibly reference to early Roman Catholic literature and periodicals might in some cases furnish information, for which lists see 3<sup>rd</sup> S. xi., 6<sup>th</sup> S. iii., 7<sup>th</sup> S. i.

EVERARD HOME COLEMAN.

71, Brecknock Road.

That in the eighteenth century the Catholic priests of Ireland kept registers of baptisms, marriages, and burials is, I think, certain. In FitzPatrick's 'Life of Dr. Doyle,' ed. 1880, vol. i. p. 387, we are told that the loyalists among other plunder stole a Catholic parish register, which they in their ignorance thought was a list of rebels. The document was probably written in Latin.

EDWARD PEACOCK.

BISHOP'S HEAD AND Foot (9<sup>th</sup> S. vii. 409).—I have an explanation to offer of these place-names. They are probably a translation from the Cornish *pen beagle* and *troz beagle* respectively. In Cornish and Welsh *beagle* and *bugail* mean a pastor or shepherd, and thence by analogy sometimes a bishop. The original meaning of Pen Beagle was "Shepherd's Headland," with "Shepherd's Foot" as its lower extremity. There is a farm on high land near St. Ives called Penbeagle, *i.e.*, the Shepherd's Headland.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

ENGLAND AND SCOTLAND REPRODUCED IN AMERICA (7<sup>th</sup> S. v. 467; vi. 212, 330).—Querries about names of English counties reproduced in the United States have more than once appeared in 'N. & Q.' In some cases when a settlement was made the town was given the name of an English town, and the county when formed was named from the town. Thus in Massachusetts there are counties of Plymouth, Barnstable, and Bristol. In Pennsylvania there are counties named from General Richard Montgomery, the Countess of Huntingdon, and the Duke of Cumberland; and in Georgia one from General Benjamin Lincoln. There are in the thirteen colonies (including Maine and Vermont) six Montgomeeries. Scotland is not represented; Ireland only by Ulster county, New York; England by sixty-nine: Bedford, two; Berks, two; Bucks; Chester, three; Cumberland, six; Durham; Essex, five; Gloucester, three; Hampshire, two; Huntingdon; Kent, two; Lancaster, three; Lincoln, two; Middlesex,

four ; Monmouth ; Norfolk, two ; Northampton, three ; Northumberland, two ; Oxford, two ; Rutland ; Somerset, five ; Stafford ; Suffolk, two ; Sussex, three ; Warwick ; Westmoreland, two ; Worcester, two ; York, five.

O. H. DARLINGTON.

Pittsburg, Pennsylvania.

"LYNGELL" (9<sup>th</sup> S. vii. 49, 314).—This word occurs in "Dowsabell," a poem written by Michael Drayton (1563-1631), and may be found in Percy's "Reliques of Ancient English Poetry":—

His aule and lingell in a thong,  
His tar boxe on his broad belt hong.

It means probably a waxed end used by cobblers for mending shoes—what used to be called a "taching end" in the north of England.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

"Lingle" is in use in Aberdeenshire to denote any long string, and generally the adjective "lang" is prefixed. In particular it is the technical term for a string made of plaited rushes from which the pith is stripped out, used for twisting round the shank of a heather besom. In finishing, a flat, pointed bar of iron, called a cod needle, having an eye near the point, is driven through the shank of the besom ; the lingle is put through the eye and drawn through the shank, dividing it into two and so making it flat.

J. MILNE.

LOTUS FLOWERS AND LOTAHS (9<sup>th</sup> S. vii. 346).—A lotah is not a little dish or plate, but a drinking vessel. It is about the depth of an ordinary jam-pot, narrowing towards the neck and bulging out towards the base. With a string round its neck, the lotah is often let down into a well, and, after it has filled itself therein, it is drawn up just as is done with a bucket. A lotah is defiled when one of lower caste than its owner presumes to handle it or drink from it.

GEORGE ANGUS.

St. Andrews, N.B.

Lotahs are not little dishes or plates, but more or less globular brass vessels for carrying fluids, having generally a mouth sufficiently wide to admit the hand—therefore not a bottle.

JAMES DALLAS.

JOAN OF ARC (9<sup>th</sup> S. vii. 408).—7<sup>th</sup> S. x. 407 contained a statement and query respecting a MS. copy of the trial, which was said to have been in the possession of Messrs. Longman & Co. A correspondent replied (p. 430) that doubtless it had passed into the Ashburnham Library, and thence into the

British Museum. He also added it was one of the three official copies of the proceedings, the other two being in the Bibliothèque Nationale, Paris ; but in one of those copies some of the evidence had been omitted. At p. 497 will be found the title, being an extract from a catalogue of the sale of books, &c., belonging to Messrs. Longman in 1816. The MS. was priced at 60*l.*

EVERARD HOME COLEMAN.  
71, Brecknock Road.

ADAM BUCK (9<sup>th</sup> S. vii. 361).—I have two miniatures on ivory by one of the Bucks : one of my father, a most perfect likeness, and one of his uncle. Both were in the same regiment, the 11th. Cork being the chief port of departure for the front from Ireland during the Peninsular war, and there being no steamers in those days, a regiment had often to wait for days there for a favourable wind or a convoy ; and the officers frequently used the time by getting their portraits painted to send home to those whom they might never see again. Buck used to have the bodies done, and even occasionally the facings of the regiments, and so if pressed for time had only to put in the faces ! These miniatures are as fresh to-day as when they were done. My father left the service in 1816. His uncle's portrait was done a long time before, as may be seen by the great difference of the uniform. I have reason to believe it was also an excellent likeness, for, happening to be in Dublin several years ago, I saw by the morning papers that the old regiment was to embark at Kingstown one day for foreign service. Never having seen it, I went to Kingstown to do so, particularly as I knew that a grandson of my father's uncle, whom also I had never seen, was surgeon there. A friend happened to meet me there, and I said to him, "Did you ever see that officer wearing a cocked hat with a green plume ?" He looked carefully at him, and then said, "Who is he ? You have his portrait, but the uniform is quite different." Buck also painted a miniature of my father's first cousin and my godfather, who was also in the regiment ; but it was not in uniform and not a favourable likeness. I could mention other cases of "throwing back," where a member of the fourth generation was scarcely distinguishable from his ancestor. K. J. J.

"GONE TO JERICHO" (9<sup>th</sup> S. vi. 405 ; vii. 55).—Since my reply at the latter reference I have made the rather remarkable discovery that on the Patent Roll of 22 Hen. VIII, pt. ii. m. 4, is entered a lease (in Latin) from the king, dated 16 February (1530/1), and

made by the advice of Sir John Daunce, Kt., and John Hales, reciting an indenture of 20 September, 21 Hen. VIII. (1529), between William Capon, S.T.P., the first dean of the Cardinal's College in Ipswich (co. Suffolk), and the Fellows of the said college, of the one part, and John Smyth, of Blakamore, co. Essex, gent., of the other part, and granting to the latter

"All the Scite and Mansion of the Manor or Lordship of Blakamore aforesaid, and All the Rectory of Blakamore, with All the demesne lands, &c., a tenement called Jerico, and another called 'le Herdewyke,'" &c.,

with certain reservations, for a term of twenty-one years, at a rent of 25*l.* per annum payable half-yearly; which lease was apparently to confirm the estate which the said John Smyth had in the premises by reason of the term granted to him by such indenture.

I find also that in the will of this "John Smythe of Blackemore, co. Essex, Esq." with codicil and schedules annexed, all dated 10 May, 1543, and proved 6 February, 1544/5 (P.C.C. Pynnyng, 21 and 26), there is mention in four places of "my house called Jerico in Blackmore aforesaid," as well as in another place of "my said howse at [sic] Jerico," which was to be leased by his executors to his son-in-law William Dix and "Luce" his wife, when they so requested, for a term of seven years at an annual rent of 30*l.*, &c. He also mentions therein his "mansion called Smythes hall," which was at Blackmore and not far from "Jerico."

It is therefore placed beyond all possibility of reasonable further doubt that the house in question was known as "Jerico" at least as early as the time of Henry VIII., when the saying attributed to his courtiers, that the gay king on pleasure bent had "gone to Jericho," is said to have originated. It would, however, be extremely interesting could we ascertain when and why and by whom this curious name was first applied to the house.

The priory of Augustinian canons at Blackmore was one of the small monasteries dissolved by Wolsey in 1525 for the foundation of his colleges.

W. I. R. V.

**THE HALBERTS** (9<sup>th</sup> S. vi. 181).—In Colombia (South America) military floggings are performed as follows. The men are stretched on their faces on the ground, a soldier holding each man's head and hands, and another holding his feet, his body being naked to the middle of the thighs. On either side of each prisoner are two other soldiers with long rods of thorn, the thorns left on, the thin end of

the size to fit in the top of a rifle barrel. With these they strike in turns, one on the man's shoulders, the other lower down. A very great number of strokes are commonly given, and the shrieks of the victims are heard far above the band which plays beside them. The regiment the men belong to is drawn up in square, and the punishment is inflicted in the centre. The house I lived in during the revolution of 1876-7 looked on the plaza of Santa Ana (Tolima), and I heard and saw a good deal of this punishment then.

IBAGUÉ.

**IPPLEPEN, CO. DEVON** (9<sup>th</sup> S. vi. 409; vii. 50, 113, 217, 297, 353).—I hope MR. GOUGH will explain the meaning of Malony and Cassiday besides his own name, and as many other Irish names as may be. Nowhere are such interpretations so much needed as in America, where Irish colonists will soon outnumber the Irishmen left at home. Cassoday (*sic*) is the name of the Chief Justice of Wisconsin for the last decade.

McDonough, which MR. GOUGH makes to signify "Sunday," reminds one of Madame Sonntag, and of the widespread notion that children born on Sunday have a spiritual insight denied to all born on secular days. Thus far 'N. & Q.' has taught us very little about Irish names, and I know no book on that speciality.

JAMES D. BUTLER.

Madison, Wis.

**STANBURY OF DEVON AND CORNWALL** (9<sup>th</sup> S. vii. 128, 274).—There is an agreement "cum Willo Stanbury genos. et Jana ux. eius" in the Recovery Roll 188 (cxxxv.), Hil. 5 Car. I.

In the 'Marriage Licences of the Diocese of Exeter,' edited by Col. Vivian, I have noticed the following Stanbury entries (there may be more):—

"1583. Dec. 30th, George Stanbury and Elizabeth Panchard of Barum."

"1610. Nicholas Stanbury of Tamerton and Amey Cutting of same."

PIXY.

**POWDERING GOWNS** (9<sup>th</sup> S. vii. 268, 374).—In Lady Sherborne's weekly washing lists at Sherborne House in Gloucestershire for 1787 powdering gowns are mentioned. Perhaps the complete list as pertaining to a lady of rank at that time may be of interest. The items are 2 powdering gowns, 1 pair of ruffles, 8 shifts, 1 dress, 1 petticoat, 2 muslin handkerchiefs, 1 apron, 1 flounce, 1 pair of pockets, 1 pair of silk stockings, 1 towel, 1 cap, and 1 hood. Her husband the first Lord Sherborne's list at the same time includes 2 shaving cloths, 11 cravats, 13 shirts, 2 nightcaps, 5 waistcoats, 4 pairs of silk and 6 pairs of

worsted stockings. In 1769 Lord Sherborne paid six guineas for a mother-of-pearl powder horn, mounted in silver.

M.

No. 26, Holland Street, Kensington, has a "powdering closet." It is a small room out of the back drawing-room. The house is said to have belonged to a lady who was one of Queen Anne's maids of honour.

IBAGUÉ.

FLOWER GAME (9<sup>th</sup> S. vii. 329, 397) — I am surprised that K. should hazard the unaccountable statement that dandelion chains are "apparently unknown around Northampton." The little village in which I am writing this note is not many miles from our county town, and I can assure him that here, at any rate, the children repeatedly amuse themselves by manufacturing these fragile ornaments. In my walks lately I have frequently come across groups of little girls busily engaged weaving daisy chains, daisy-and-buttercup chains, or dandelion chains.

JOHN T. PAGE.

West Haddon, Northamptonshire.

"ATTE" (9<sup>th</sup> S. vii. 388).—This word is not equivalent to *de* or *de la*, but to the Latin *ad*, as *Johannes ad Fontem* = John atte Well; *Robertus ad Montem* = Robert atte Hill, &c. "Atte" denoted residence, and *de* origin. Unlike the latter, "atte" is not connected with a place-name proper, such as the name of a township or parish, but with some feature of the landscape which afforded ready identification of a person's abode.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

"Atte" denoted actual residence without implying possessory title or rights. This may be gathered from the fact that it is applied almost invariably in relation to topography. Thus we have Atcliffe, Atfield, Athill, Atlay and Atlee, Attenborough and Atterbury, Atton, Abridge, Attree, Attwell and Atwell, Atwater, Atwood and Atworth. See 'English Surnames,' p. 110. ARTHUR MAYALL.

SHAKESPEARE THE "KNAVISH" (9<sup>th</sup> S. vii. 162, 255, 330).—Poor Shakspere! After 300 years to be accused of being a vulgar card-sharper and "bully-rook"! But is MR. THORPE serious? If so, is he fair in his reference to the quotation from the 'Return from Parnassus'? The lines are:—

His sweeter verse contains hart-robbing life,  
Could but a graver subject him content.

It is Shakspere's verse alone that is alluded to, not his life. Then, is not Shakspere spoken of by his contemporaries as "generous in mind

and mood" (1603), "upright in dealing" (1592), "a king amongst the meaner sort" (1610), an "honest sower" (1610), "a worthy friend and fellow" (1623), "gentle Shakspere" (1623), "honest and of an open and free nature" (1623)? Did not Ben Jonson, in spite of some peevish satire against him, love Shakspere almost to idolatry? Were not numbers of persons of quality, such as the Earls of Southampton and Pembroke, his patrons, and men of intellect and integrity, such as Drayton, his friends? Queen Elizabeth had a great partiality for him, and King James wrote him "an amicable letter with his own hand." Is it conceivable that any one can believe a man so regarded by his contemporaries to have been a common cheat? It is incredible, except for believers in the Shake-Bacon delusion. That Shakspere was not so morally good as he was intellectually great is indeed probably true. The same unfortunately holds good of Cæsar, the "foremost man of all this world." His 'Venus and Adonis' shocked even some of his contemporaries, and there are too many traditions to the contrary to allow us to believe that Shakspere was an entirely moral man. But no one who is really familiar with the poet's works, and with what was said about him by his contemporaries, can doubt for a moment that he was a good friend and an honest man. The passages quoted by your correspondent from Harrington and Middleton have no apparent connexion whatever with Shakspere.

REGINALD HAINES.

Uppingham.

THE BOOK OF COMMON PRAYER IN LATIN (8<sup>th</sup> S. xi. 101, 289).—In his valuable bibliography of the Latin Prayer Book the late DR. SPARROW SIMPSON had overlooked a query in 5<sup>th</sup> S. viii. 148. At that reference PAROCHUS asked what was known of Thomas Parsell, the compiler of the fourth version, and what was the object of this translation, when an authorized version (Durel's) was in use. The first of these questions is answered by the short biography in 'D.N.B.' With regard to the second, it is likely enough that some of the clergy, who may be presumed to have made most use of these Latin versions, would prefer to read the Biblical portions in the reformed version of Castellio rather than in the Vulgate translation. Parsell's translation evidently drove Durel's out of the field; but it does not seem to have become immediately popular, as it took seven years to sell off the first edition. Surely the John Williams to whom Parsell dedicated his first edition (1708) was, pace the 'D.N.B.' bio-

grapher, Bishop of Chichester, not Chester. The 1713 edition, of which I have a copy, is dedicated to Sir William Dawes, Bishop of Chester, afterwards Archbishop of York. It is embellished with the frontispiece mentioned by DR. SIMPSON, a portrait of "George-Lewis, King of Great Britain," &c. (which shows that the book could not have been bound up before 1714), and fifty-five "Historical Cuts," by Sturt and others. Some of them have considerable merit, others are very poor. An early owner has written in a beautiful hand on the fly-leaf the following lines:—

*Ad librum Precum Communium.*

Qui fueras Patrum decus et tutela meorum,  
Lætitias pariter tristitiaeque comes,  
Qui mihi jam puer suasor monitorque fuisti,  
Nec juvenem rectâ passus abire viâ,  
Solamen fias idem columenque senecte,  
Quo duce supremum carpere fas sit iter;  
Te versem studio vivus validusque diurno,  
"Te teneam moriens deficiente manu,"  
Supremis madeat lacrymis tua pagina nostris,  
Oscula sint chartis ultima juncta tuis.

F. K.

The following English version may be accepted as a fair equivalent:—

Thou, who wast once my fathers' pride and safeguard,  
Sharer alike of all their joys and griefs—  
Who in my boyhood urged and warned me wisely,  
Nor let my steps in youth miss the right way—  
Be still through age my prop and consolation.  
Under thy guidance may I close this track,  
In my hale life con thee with daily study,  
Still hold thee when my hand falls slack in death.  
Be thy page moistened with my latest weeping,  
And on thy leaves may my last kiss be pressed.

It might be desired that some son of the Church of England who now shares the venerating affection displayed in these lines would make and publish a careful comparison between the various Latin versions of our "incomparable Liturgy." This does not appear to have been undertaken yet at all thoroughly. MESSRS. C. and W. W. MARSHALL's valuable account of DEAN DUREL'S version, to which DR. SPARROW SIMPSON calls attention, is fairly exhaustive on the Catechism; but a good deal of valuable space is taken up with somewhat polemical discussions, and they practically "hold a brief" for Durel. My own copy of this version is dated 1691, and this edition seems hitherto to have escaped notice. All the earlier versions are remarkably scarce, considering that several editions of each (excepting Alessi's) appeared. Probably the issues generally were limited.

CECIL DEEDES.

ROOD WELL, EDINBURGH (9<sup>th</sup> S. vii. 207).—The site of the old "Rude well" is a matter of

conjecture. It has been suggested that about the year 1251 its name was changed to St. Margaret's. Some remarks on the subject are to be found in the fifth volume of the *Proceedings* of the Society of Antiquaries of Scotland, and a summary of them is given in Mackinlay's 'Folk-lore of Scottish Lochs and Springs,' p. 18. Mackay, in his 'History of the Burgh of Canongate,' quotes Bellenden's translation of Boece's narrative, from which I extract the following sentence:—"The hart fled away with great violence, and evanist in the same place quhare now springis the Rude well."

The land on which St. Margaret's Well was situated was acquired by the North British Railway Company, and a private station was constructed there, which, being near Holyrood Palace, was frequently used by Queen Victoria when visiting Edinburgh. Soon after the well came into the possession of the railway company the water disappeared, having found another channel.

W. S.

BYRON'S POEM ON GREECE (9<sup>th</sup> S. vii. 328).—The following are the lines inquired for by W. F. L. :—

Know'st thou the land of the hardy green thistle,  
Where oft o'er the mountain the shepherd's shrill  
whistle  
Is heard in the gloamin' so sweetly to sound,  
Where the red blooming heather and hare-bell  
abound?

Know'st thou the land of the mountain and flood,  
Where the pine of the forest for ages hath stood,  
Where the eagle comes forth on the wings of the  
storm,  
And the young ones are rock'd on the high  
Cairngorm?

Know'st thou the land where the cold Celtic wave  
Encircles the hills which its blue waters lave;  
Where the virgins are pure as the gems of the sea,  
And their spirits are light as their actions are free?  
'Tis the land of my sires, 'tis the land of my youth,  
Where first my young heart glow'd with honour  
and truth,  
Where the wild fire of genius first caught my young  
soul,  
And my feet and my fancy roam'd free from control.

And is there no charm in our own native earth?  
Does no talisman rest on the place of our birth?  
Are the blue hills of Albyn not worthy our note?  
Shall her sons' deeds in war, shall her fair, be forgot?

Then strike the wild lyre, let it swell with the  
strain;  
Let the mighty in arms live and conquer again;  
Their past deeds of valour shall we not rehearse,  
And the charms of our maidens resound in our  
verse?

I regret that in my copies of the above poem the author's name is not given; probably

some of your readers will be able to supply it. The custom at the present time of not publishing the name of the poet whenever the song is printed is to be regretted. At few of the popular concerts of the day where the grand old songs of the past are sung is the name of the author of the words ever given, but that of the composer of the music is never omitted. It is surprising, comparatively speaking, how few people know the author's name and the historic interest associated with numbers of the old songs.

CHARLES GREEN.

18, Shrewsbury Road, Sheffield.

[A much longer version, differing in many respects, is given in Hamilton's collection of "Parodies," vol. iii. p. 220. It is said to be anonymous.]

CONTINUAL BURNT OFFERING (9<sup>th</sup> S. vii. 408).—Josephus ('Wars,' VI. ii. 1) fixes the date when the daily sacrifice failed, namely, 17th day of Panemus or Tammuz (=1 July), A.D. 70.

C. S. WARD.  
Wootton St. Lawrence, Basingstoke.

UGO FOSCOLO IN LONDON (9<sup>th</sup> S. vi. 326; vii. 150, 318).—Faulkner's copy of Ugo Foscolo's epitaph certainly does not correspond with that at present on the tomb. I copied the various inscriptions in 1889 as follows:—

[East end.]  
Ugo Foscolo  
died

September 10th  
1827  
aged 50

[West end.]  
Restored  
1861

[North and south sides.]  
Coat of arms and motto  
*Accingar zona fortitudinis*

[North cope.]  
This spot where for forty-four years  
the relics of  
Ugo Foscolo  
reposed in honoured custody  
will be for ever held in grateful remembrance  
by the Italian nation.

[South cope.]  
From the sacred guardianship of Chiswick  
to the honours of Santa Croce in Florence  
the Government and people of Italy  
have transported the remains of  
the wearied citizen poet  
7th June 1871.

Under date 17 June, 1871, 'N. & Q.' duly recorded the exhumation of Foscolo's remains "in the presence of the Italian Minister and a number of distinguished Italians." The same paragraph also noted the curious circumstance referred to by Mr. PICKFORD as follows:—"Although the body has been under ground

for forty-four years, the form was intact and the features still perfect." I presume this strange fact must have been much talked about at the time. It is a subject about which one would certainly like to hear more.

JOHN T. PAGE.

West Haddon, Northamptonshire.

BARON GRIEVING AND POWER (9<sup>th</sup> S. vii. 409).—If MR. BODDINGTON will apply to the Rev. W. H. Kirkpatrick Bedford, rector of Sutton Coldfield, Birmingham, who is a member of one of the families referred to by your correspondent, he will probably obtain the information he desires. Mr. Kirkpatrick Bedford is the learned author of 'The Blazon of Episcopacy' and many other antiquarian works.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

"BANDY-LEGGED"—"KNOCK-KNEED" (9<sup>th</sup> S. vii. 124, 255).—Would not the word "bandy," as applied to a knock-kneed person's legs as well as to one who is bow-legged, have come into use from the fact of the word comprising both the angular and the bowed sense, for a person's legs may be *bent* in either way? That the bowed or convexly curved meaning of the phrase is, however, the proper and preferable one is no doubt accidental, since the word "bandy" is originally identical with the name of the club or bat used in the game of golf, or bandy-ball, which in the reign of Edward III. was called a "bandy" from its bent shape (see Brand's 'Pop. Antq.', 1870, vol. ii. p. 310). "Do you bandy looks with me, you rascal?" says King Lear to Oswald. On the other hand, one whose knees knock together in walking, "as if kneading dough," says Grose, was spoken of as "baker-kneed": His voice had broken to a gruffish squeak, He had grown bear-eyed, baker-kneed, and gummy.

Colman, 'Poetical Vagaries,' p. 13.

The latter deformity is also known as being "K-legged," from the resemblance of the legs of such a person to the letter K, and is said to be printers' slang. "To knock one bandy" is tailors' slang meaning to astound, to "flabbergast," and probably alludes to the attitude of having the legs somewhat apart that might be assumed at the reception of astounding news.

J. H. MACMICHAEL.  
Wimbledon Park Road.

"CARRICK" (9<sup>th</sup> S. vii. 208, 292, 393).—A writer in the *Glasgow Evening News* of 21 May says that this game, under the name of "the knotty," is fashionable at the present time in the county of Caithness. It is played by old and young, and the writer's informant, who has lived in Thurso for the last ten

years, says that a striking feature in the amusement is the enthusiasm of middle-aged and even elderly devotees. "The knotty" is directly suggestive of "the knot," which is the name given in Fifeshire to the ball used in the game.

THOMAS BAYNE.

DENDRITIC MARKINGS IN PAPER (9<sup>th</sup> S. vii. 389).—In *Science Gossip* for February last, p. 258, is an article by Mr. F. Shillington Scales, F.R.M.S., on this matter, and his words are "I was able to obtain unmistakable reactions proving that the nuclei were indeed nothing but minute particles of copper"; and again:—

"I have no hesitation, therefore, in saying that these dendritic spots may now be definitely stated to be formed by the slow oxidisation of a minute spot of metallic copper deposited in the process of paper manufacture into black cupric oxide (CuO)." The best paper Mr. Scales considers to be old rag-made papers, i.e., old ledgers and account books, and he notes that the paper in such cases is tinted blue: "five-sixths of the dendritic spots submitted to me were found on blue-tinted papers."

S. L. PETTY.

Ulverston.

Wood was not used in the manufacture of paper until after 1854, so that the paper upon which the First Series of 'N. & Q.' was printed would be made either from the pure rag or from old paper pulped. S. E.

Was wood pulp in use or even thought of in the early fifties of the last century? and if so, what has that to do with dendritic markings of magnetite in paper?

THOMAS J. JEAKES.

"SHUTTLES" (9<sup>th</sup> S. vii. 407).—In Jamieson's 'Scottish Dictionary' the meaning of "shuttle" (or "shottle") is given as "a small drawer," and it is doubtless in this sense that Scott uses it in 'Guy Mannering,' chap. xxxviii.

A. & C. BLACK.

This is a name given to a small shelf or drawer found in the large wooden trunks or "kists" which our grandmothers used for storing their blankets, or linens, or Sunday finery. Such are still to be found in many Scottish homes in the rural districts. They were used to store small articles which from their size might get lost in the capacious recesses of the "kist." W. E. WILSON.

Hawick.

[Many other replies are acknowledged.]

PLough MONDAY MUMMERIES (9<sup>th</sup> S. vii. 322, 363).—There is an account of these rustic amusements to be found, accompanied

with an engraving, in Chambers's 'Book of Days,' vol. i. pp. 84–6. Plough Monday was the first Monday after Twelfth Night, and the ceremonies indicated the resumption of labour after the Christmas holidays. They seem to have differed materially from the "mumming" at Christmas, when the play of 'St. George' was usually acted. Allow me to refer your readers who take an interest in these matters to an account of "mumming" given in 'The Return of the Native,' by Thomas Hardy, chap. v., entitled 'Through the Moonlight.' He is in stories of humble life what Robert Bloomfield and John Clare are in poetry. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"In comes I, ohs [I've?] never been before." "Ohs" is the Lincolnshire form of "who's" = who has. I have seen "o" for "who" in an epitaph in Winterton Churchyard and in a Winterton sampler, and have often heard it.

J. T. F.

Durham.

"BERNARDUS NON VIDIT OMNIA": "BLIND BAYARD" (9<sup>th</sup> S. v. 356, 441, 508; vii. 369).—

When Roland brave and Olivier,  
And every paladin and peer,  
On Roncesvalles died.

The lines concerning which MR. CURRY inquires are in 'Marmion,' canto vi. stanza xxxiii. See also 'Rob Roy,' chap. ii., where Scott unconsciously and unintentionally quoted (not verbatim) a couple of lines from the same stanza of 'Marmion,' just before those quoted by MR. CURRY and myself.

JONATHAN BOUCHIER.

Ropley, Hampshire.

[Many other replies are acknowledged.]

SERGEANT HAWKINS (9<sup>th</sup> S. vi. 274; vii. 154).—To clear up a matter touched upon at the earlier reference: I have learnt through the courtesy of the Chapter Clerk that the Norwich Chapter Act Book has an entry showing that William Hawkins, D.D., prebendary of Norwich 1667–83, died before the installation in 1683 of his successor. It is therefore clear that he and William Hawkins, D.D., prebendary of Winchester 1662–91, were distinct persons.

The Norwich prebendary had a son and a grandson, both also named William Hawkins, who were successively rectors of Simondsbury: the former from 10 September, 1716, until his death circa 1735, and the latter, his predecessor's son, from 29 April, 1735, until his death circa 1739; see Hutchins, 'History of Dorset' (edition 1861–70), vol. ii. p. 245, where it is stated that they were descendants.

of Sir John Hawkins, the circumnavigator, but the course of such descent is unfortunately not traced.

H. C.

"PERSONATE" = RESOUND (9<sup>th</sup> S. i. 388; ii. 131).—I raised this discussion believing that "personate" had not been recorded with this meaning in any English dictionary. But in that of E. Coles (London, 1696) you will see "Personate, *l.* [*i.e.*, Latin], to represent ones person; also to sound aloud." Also in 'Glossographia; or, a Dictionary interpreting the Hard Words,' &c., by Thomas Blount (London, 1674), one finds: "Personate (*persono*), to sound out, or perfectly; to make a great noise. But Personate (from *persona*) is more commonly taken to represent the person of another."

E. S. DODGSON.

"A HAGO" (9<sup>th</sup> S. vii. 408).—An erratic spelling of *hogo*, formerly *hogoo*, as in Coles's 'English-Latin Dict.', 1677 ed., where it is rendered "sapor vehemens, acris." Bailey defines it as "a high savour or relish; also a stink, a noisome or offensive smell." *Hogo* is a corruption of Fr. *haut goût*, employed by Fuller (see Palmer's 'Folk-Etymology,' p. 173), but has now dropped out of London speech, being superseded by a further corruption, *fogo*, a stench.

F. ADAMS.

MR. DODGSON will find this in all the best dictionaries, but he must look for it under the spelling *hogo*, not *hago*. The 'Century Dictionary' calls it "an English spelling of French *haut goût*, high flavor." Ogilvie describes it as "corrupted from French *haut goût*." Dr. Murray gives it as "anglicized spelling of French *haut goût*, high savour or flavour."

JAS. PLATT, Jun.

[Many replies to the same effect are acknowledged.]

WALL CALENDARS WITH QUOTATIONS FROM SHAKESPEARE (9<sup>th</sup> S. vii. 209, 334).—MR. CURRY, when he says that Phædrus, not Æsop, was the author of the fable of the two wallets, has overlooked the fact that both Phædrus and Babrius refer to Æsop as their original. The first lines of Phædrus are these:—

Æsopus auctor quam materiam repperit,  
Hanc ego polivi versibus senariis.

That Phædrus and Babrius now and then insert in their collections fables of their own I can well believe. But when they both tell the same fable—and they both have told that of the two wallets—it seems certain that the fable was told originally by Æsop. I feel sorry when great authors are deprived without cause of any part of their glory. Ben Jonson gives sufficient evidence that

Shakspeare wrote the plays ascribed to him. Horace, Longinus, and other classical authors speak of Homer as the author both of the 'Iliad' and the 'Odyssey.' Aristotle, Aristophanes, Phædrus, Babrius, Aulus Gellius, and others give testimony which shows that many well-known fables are rightly attributed to Æsop. We have no cause to doubt.

E. YARDLEY.

'CAPTAIN CLUTTERBUCK'S CHAMPAGNE' (3<sup>rd</sup> S. vi. 350).—This tale, which appeared in 'Blackwood' in 1861, and was reprinted in book form in the following year, is not by Michael Scott, author of 'Tom Cringle's Log,' as stated at the above reference, but by George Hamley, brother of Sir Edward B. Hamley.

P. J. ANDERSON.

University Library, Aberdeen.

DELAGOA BAY (9<sup>th</sup> S. vii. 407, 430).—Delagoa Bay was claimed by both England and Portugal. The question was referred to arbitration, and General MacMahon in August, 1875, awarded it to Portugal. This probably was the origin of the report named by your correspondent.

EVERARD HOME COLEMAN.

"PORTE-MANTEAU" (9<sup>th</sup> S. iv. 536).—In Thomas Middleton's play 'The Widow' (IV. ii.) Latrounio, one of the thieves, "disguised as an empiric," exclaims:—

When the highways grow thin with travellers,  
And few portmanteaus stirring, as all trades  
Have their dead time, we see thievery poor takings.

ALFRED F. ROBBINS.

LATIN MOTTO (9<sup>th</sup> S. vii. 368).—So far as I can judge from the information given, I should say that the proper form of the motto would be "Scientia fiduciam plenam provocare," "By knowledge to call forth full confidence." In that case we must suppose both "fiducia" and "plena" to have been originally written "fiduciā" and "plēna," the long mark (as commonly) indicating the peculiar contraction. Of the source I am ignorant. Perhaps some one else can furnish a more correct explanation. Anyhow, I should think "plenus" must be wrong.

C. LAWRENCE FORD, B.A.

Bath.

#### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Acts of the Privy Council of England.* New Series.—Vol. XXII. A.D. 1591-2; Vol. XXIII. A.D. 1592. Edited by John Roche Dasent, C.B. (Eyre & Spottiswoode.)

In the energetic and indefatigable hands of Mr. Dasent the volumes of the 'Acts of the Privy Council' succeed each other at what almost seems

an accelerating rate. For reasons which the editor explains it has been found impossible to get into one volume, bulky as this is, the whole of the MS. constituting what is known in the Council Office Collection as Elizabeth Vol. X., 106 pages out of nearly 600 having to appear in the following volume. Among matters of picturesque and historical interest is the death in the Tower of Sir John Perrott, the natural son of Henry VIII. and consequently the brother of the queen. Not the slightest allusion can we trace to the circumstances under which this brave and turbulent spirit passed away, but it is easy to believe that his departure was a matter of relief to the Council. French wars and the support afforded to Henry IV. in his contest with the League occupy a considerable space, and there is (p. 502) an account of a disaster to the troops of the Princes of Conty and Dombes at the hands of Spaniards and "Bretaignes" under the Duke of Merceour (Merceour), in which the English contingent serving with the two princes was sadly mauled. News of this calamity was received by the Council on the last day of May, 1592. No great discouragement was, however, felt, and the first item in Vol. XXIII. (1 July, 1592) deals with the dispatch of 2,550 troops from the Low Countries to reinforce Sir John Norris. Resolute as was the Council, the public response was scarcely adequate, and we find the Mayor of Rye protesting that, as there were no walls to his town, he was unable to prevent desertion. Great care had to be exercised to prevent the recruits catching the plague or suffering from "the new ague," a disease then prevalent. Difficulties of transport seem also to have been almost insuperable. Everywhere the complaint is made of lack of funds. Money could, however, be produced for her Majesty's amusements, and we find warrants to the Vice-Chamberlain and Treasurer to "paie to the servantes of our verie good Lord the Earle of Hartfort for a plaine enacted before her Majestie one [sic] the Twelfenight last the some of ten pounds." A following warrant is for the payment to the Lord Straunge's servants of forty pounds, and "by wae of her Majesty's rewarde twentie powndes" for "six severall plaines by them enacted before her Majestie at the Court at Whitehall" on "St. John's daie, Innocents' daie, Newyeare's daie, Sonday next after Twelfe daie, Shrove Sondaie and Shrove Tuesdaie." Payments to the Earl of Sussex's men and to the queen's own players are also mentioned. Once more we have to express our regret that so little information—in fact, no information at all—is supplied us concerning the pieces given. Knowledge of the kind would fill up some gaps in our stage information. We still hear much concerning recusants and concerning seminary priests and Jesuits. Commissions to search for them and examine those committed by the Council are granted. The state of England seems to have been more settled than before, but abductions are still attempted, and deeds of violence on the part of masterless men and others have to be dealt with. The inhabitants of Muche Wendon in Essex make grievous complaint against one John Feltwell, "a verie troublesome and contentious person who prosecuted divers frivilous suites against them to their great charge and vexacion." One gets, indeed, from these volumes a livelier picture of life in England under Elizabeth than can be elsewhere obtained. Mr. Dasset's prefaces condense admirably what is of most historical value in the matters of which his volumes treat.

*Beowulf, and the Fight at Finneburgh.* Translated by John R. Clark Hall, M.A. (Sonnenschein & Co.)

THOSE who seek to form an acquaintance with a picture of Anglo-Saxon life such as is furnished in the lay of "Beowulf" cannot do so better than in the clever, scholarly, and eminently readable translation into modern English prose of Dr. Clark Hall. "Beowulf," it is recognized, gives us a picture of the life of heroes and of the weapons employed by them as vivid as is supplied in the case of the Greeks by Homer. No fewer than three translations practically appear: the first in the shape of an argument heading each "Fit," the second in a connected and explanatory summary, and the third in the regular rendering. There is in addition an introduction supplying all information concerning the poem, its authority, and the existing MS. in the British Museum Library, a facsimile reproduction of a page of which is given. Besides these things, twelve pages of illustrations of armour, offensive weapons, and ornaments, with a map, notes, indexes of names and things, &c., render the edition ideal. It is likely to be of highest service in the school curriculum and to the more advanced student.

*The Dunbar Anthology, 1401-1508; The Cowper Anthology, 1775-1800.* Edited by Prof. Edward Arber, F.S.A. (Frowde.)

THE two volumes of the "British Anthologies" now issued are numbered respectively I. and X., and are supposed to complete the series to which they belong. Without supplying every poem the reader is likely to desire, the series is the most ambitious and comprehensive that has yet appeared. Those who can be contented with anthologies may well rest satisfied with the work now finished, and those even who prefer the complete works of the poets, and are not disposed to accept any "taster," may well find pleasure in glancing over poems to be found in few collections, or even, as in the case of "The Dunbar Anthology," to refresh their memories of works they have read before. In "The Dunbar Anthology," which is the earliest in date of the ten volumes, are included the poems of Occleve (or Hoccleve), Lydgate, and other contemporaries of Chaucer. Few are those who have read these. We are of the few, however, having, apart from other perusal, gone through the writings with a view of supplying materials for the Philological Society now happily incorporated into the 'H.E.D.' Small enough is the poetic worth of these writers, though that of Dunbar, Henryson, and Valois, Duke of Orleans, is greater. The best poems in the volume are, however, anonymous, consisting of ballads such as 'The Battle of Otterburn,' 'Chevy Chase,' 'The Nut-Brown Maid,' and 'Adam Bell, Clim of the Clough, and William of Cloudeslee.'

"The Cowper Anthology" comprises, among other poets, William Blake, Robert Burns, Coleridge, Lamb, Southey, and Wordsworth, and does not, accordingly, suffer from want of material. The whole of 'Christabel' and 'The Ancient Mariner' is given. Southey is poorly represented; but very little of his work was produced during the period covered. We are glad to find some spirited songs of Joanna Baillie, and could have done with more. Are not "The winds whistle cold and the stars glimmer red" and "Hart and hind are in their lair" by her? Half a century has

elapsed since we last heard them, and memory is no longer trustworthy. O'Keefe supplies the famous "Amo, amas, I love a lass," and "I am a Friar of Orders Grey." His lyrical gifts have been underrated. Many of the patter songs he wrote for John Edwin or others are better than anything of the kind that has been written since. Mrs. Grant of Laggan supplies a single poem. Tom Warton's contributions are insignificant; but he was better as a scholar and a critic than as a poet.

We congratulate Prof. Arber on his accomplishment. It adds one more to the priceless services he has rendered the lover of literature. His task has, it is needless to say, been well executed. He is, however, in one or two instances a little pedantic, as when he prints a line from Cowper

"Tis for a Thousand Pound[s]!"

and one from a ballad

"More than seven year[s]."

Surely the brackets are in each case superfluous. "Pound" has to rhyme with "around," and the use of "a thousand pound" is no longer dialectal. Thackeray, moreover, has—has he not?—

"Wait till you come to forty year."

With this mildest of grunts we dismiss two delightful books and a no less delightful series.

*Scribner's Magazine* has some travel articles of great merit. The new part of Mr. Henry Norman's "Russia of To-day" deals with Finland, and is profoundly interesting. The designs, too, are excellent, and a picture which heads it of "Finnish Types" is quite enchanting. The reproduction of the laughing faces of mother and daughter seems worth republication on an enlarged scale. Not less good as regards either letterpress or illustrations is "A First Day in the South Seas," which we read with great pleasure and contentment. "The Scottish University" is no less valuable. There is also much admirable fiction, the entire number being most readable.

To *Man* Mr. W. T. Newton sends an account of the discoveries of flint implements a couple of years ago at Greenhithe, illustrations being given of both the rudest and the most finished specimens, many of them from Mr. Newton's own collection. No find in the West Kent palaeolithic districts has had equal interest. Mr. N. W. Thomas gives an account of the plans of the Australian ethnological expedition undertaken by Messrs. Spencer and Gillen, whose admirable work on "The Native Tribes of Central Australia" we reviewed a year or two ago. The expenses of the important task undertaken are borne by private individuals and the Australian Government. Mr. Andrew Lang returns to "The Martyrdom of St. Dasius," and disputes afresh the idea that a king was ever sacrificed to release the god whom he incarnates, and holds that no one would have accepted such a "billet." M. Capart also sends a long and important paper on "Algerian Ethnography."

THE latest issue of the *Journal of the Ex-Libris Society* announces the annual meeting for the 28th inst., and the editor, Mr. W. H. K. Wright, asks for exhibits. No. 19 of "Modern Book-Plates," by the editor, deals with the work of Mr. Allan Wyon, F.S.A., who is said to have perhaps designed more book-plates and medals than any

man living. Many admirable specimens of his works are reproduced.

So far as can be traced, Sir Walter Besant was not a contributor to "N. & Q." As author of many excellent books he calls for a record. A special service to archaeology was rendered in his writings on Westminster, East London, and South London, in which he popularized or, as the French would say, " vulgarized" antiquarian information. We are curious to know if he has left any MSS. concerning North London, in which he had long been a resident, and in the antiquities of which he took a zealous and enlightened interest. That much matter of interest exists among his papers may safely be assumed. It is not easy to conjecture who is capable of wearing his mantle. It is to be hoped that he has appointed a competent literary executor.

A NEW volume by Prof. Skeat, entitled "Notes on English Etymology," will be issued shortly from the Oxford University Press. It contains an introduction of an autobiographical kind, and a reproduction of the portrait presented by subscription to Christ's College, Cambridge, of which the author is Fellow. Most of the pages are made up of reprints of stray articles, and the whole may be described as a companion volume to "A Student's Pastime."

THE index to the first ten volumes of "Book-Prices Current," which has been in course of compilation for some time, is now completed, and will be published by Mr. Elliot Stock very shortly. The index is so arranged that under any one author's name all the copies of his works sold during the decade are brought together, and their varying prices and states are seen at one view. The work contains in all 33,000 distinct titles and over 500,000 references, Shakespeare alone having over 1,100.

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LONDON, SATURDAY, JUNE 22, 1901.

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## Notes.

## CROMWELLIANA.

It is not easy to determine to which member of the Cromwell family the following letter refers, but perhaps some reader of ‘N. & Q.’ may be able to explain it. It should be observed that the Mr. Hetley who writes the letter is the person accused of misbehaviour, not Mr. Cromwell or Sir Oliver. At first it appears as if it were Mr. Cromwell who had been accused of gaming and other misdemeanours, and the letter seemed as if it might refer to the future Protector and confirm the royalist stories of his riotous youth. On reading it carefully, however, it becomes evident that this is not the case. This document, a copy presumably of some lost original, is amongst the Montague Papers included in the Carte Collection in the Bodleian Library (Carte MS. LXXIV. fo. 494):—

SIR.—Whereas (as we are informed by Mr. Hetley) that there are like to arise some differences at law betweene Sir Oliver Cromwell and you and himself; and whereas (as he saith) there has bin diverse slanderous reports raised of him, viz: that he has spent his estate in whoring, gameing and drinkeing, which has bin both beleaved and reported againe by you; he saith he will make it appeare, that considering his necessary expences

and the debts owing to him, that his estate is better worth by 200/- per annum, then it was when he married your daughter; and for gameing, he saies he never used it any otherwise then a lawfull recreation, that being the onely recreation he ever used; and that he never lost at a time 6/- but once, and never 2/- 10s. 5 times in his life, which are but very inconsiderable summes, all which he humbly desires you would be pleased to reffer to any one of us or any other indifferent person, which is a very reasonable request and which you cannot in justice deny him, and we shall any of us be ready to take some paines to doe soe good a worke when other more weighty occasions will give us leave, and he saith he has bin al waies ready to serve you in prison and since upon all necessary occasions when most of your neerest relations, especially those whom you now most favour, did most unworthily desert you; and that both he and his wife did all waies carry themselves with all dutifull respects towards you, though you have bin most maliciously and falsely informed to the contrary otherwise you would not carry your selfe so strangely tow’ard[s] them undeservedly, all which we thought good to command to your serious consideration, and we shall remaine,

[Endorsed] Mr. Hetley’s letter to Mr. Cromwell concerning his evill carriage.

In a well-known passage of the ‘History of the Rebellion’ (xv. 150) Clarendon narrates certain insulting speeches made by the Protector with reference to Magna Charta and other constitutional statutes. The occasion was the trial of Mr. Cony for refusing to pay a certain tax imposed by the Protector, and the plea put forward by Serjeants Maynard and Twysden that the tax was unconstitutional. Clarendon says:—

“Maynard, who was of counsel with the prisoner, demanded his liberty with great confidence, both upon the illegality of the commitment and the illegality of the imposition, being laid without any lawful authority. The judges could not maintain or defend either, but enough declared what their sentence would be; and therefore the Protector’s attorney required a further day to answer what had been urged. Before that day, Maynard was committed to the Tower, for presuming to question or make doubt of his authority, and the judges were severely reprehended for suffering that license; and when they with all humility mentioned the law and Magna Charta, Cromwell told them their *magna farta* should not control his actions, which he knew were for the safety of the Commonwealth.”

This portion of Clarendon’s ‘History’ was written during his second exile, about 1670, fifteen years after the events referred to, and at a period when his memory had become greatly impaired by age. Nor was Clarendon himself in England in 1655, when the incident narrated is said to have taken place. It is therefore necessary to inquire what the authorities were on which he based his story. The first point to notice is that the story does not appear in 1655. The version of Cromwell’s words given them

was quite different. Sir George Radcliffe, writing to Sir Edward Nicholas on 18 June, 1655, tells the story thus, and neither Radcliffe nor Nicholas was likely to extenuate anything to Cromwell's disadvantage:—

"In England there is great expectation what will become of Conye's business; it is put off till next terme, and men's eyes are attent upon it, as more concerned them at any thinge which happened these many yeares. Cromwell, when he committed Maynard and Twisden and another lawyer, tolde them that if they would have Magna Carta (which they talked so much on in Westminster Hall) they must put on each a helmet and troupe for it! And now they see what they fought for. Here is the liberty of the subject."

In reality the story was first circulated in 1659, after Cromwell's death, and it was put into circulation by the republican opponents of the late Protector. It appears in a newspaper called the *Weekly Post* for 25 October to 1 November, 1659:—

"These too much oppressed nations.....have spent some millions of treasure and tuns of blood, in asserting the just rights and priviledges of the people, and yet for many years have bin deprived and estranged from them, merely by arbitrary power, jugglings and tyrannies of such who would trample under foot the defence and boundary law of subjects, making a pitch at Magna Charta and the Petition of Right; for (not many years since) Sergeant Maynard and Sergeant Twisden urging the lawfulness and consistency thereof (in the case of Mr. Coney) to a great person then sitting at the helm of injustice: 'Magna Carta,' saith he, 'Magna Farta; Petition of Right, Petition of S-e. There's more ado to conquer two or three old musty laws than there is in the subduing of three nations.'"

It occurs again in a pamphlet published in the same month by a member of the same party, entitled "A True Relation of the State of the Case between the ever honorable Parliament, and the Officers of the Army. By a Lover of his Country and Freedom, E. D." "We remember a speech of that tyrant's," says E. D., giving the words as given by the newspaper, but concluding, "I have more ado to conquer two or three musty old laws, than I have to conquer three nations" (p. 13).

From these pieces of evidence it is pretty clear that the story was invented several years after the event by Cromwell's political opponents. There is, however, authentic evidence that the chief phrase attributed to Cromwell was actually used by an eminent lawyer some years after the Restoration. On 11 December, 1667, in the House of Commons, Sir Thomas Gower reported various articles of accusation against Judge Keeling, the man who is said to have drawn up the Act of Uniformity. Keeling was charged with acting in an arbitrary and illegal way to-

wards jurors and others, and also with vilifying Magna Charta. "One before him speaking of Magna Charta, he said, 'Magna Farta, what ado with this have we!'" On 13 December Keeling was summoned before the House to answer for his conduct, and on this particular point he practically admitted the charge. "He said he did not remember the words about Magna Charta, but if any such thing did fall from him, he spoke it to the impertinency of those men that urged it, but no way in scorn of it. If he did say it, he owns he said what he should not" (Grey's 'Debates,' i. 63, 67).

Clarendon's anecdote was probably derived from the newspapers and pamphlets of 1659, but it is possible that he may have confused what Cromwell said in 1655 with Keeling's words twelve years or so later.

C. H. FIRTH.

33, Norham Road, Oxford.

#### THOMAS SAMUEL MULOCK, 1789-1869.

PERHAPS some information about this able if eccentric man may be worth recording. He came into contact with several eminent men of his day, and his daughter Dinah Maria Mulock became well known as the author of 'John Halifax, Gentleman.' There was perhaps nothing in his life or his work to give him a place in biographical dictionaries, but yet some record of it may be of general interest.

He came of an Irish family whose pedigree will be found in Burke's 'Landed Gentry'—Mulock of Kilnagarna, co. Westmeath. He was the elder son of Robert Mulock, of Bath, who married Maria Horner, and grandson of Thomas Mulock, of Kilnagarna.

Some account of him is given in a paper on 'Liverpool Churches and Chapels' read before the Historical Society of Lancashire and Cheshire in 1852 by the Rev. David Thom, D.D., Ph.D., a well-known Baptist minister in Liverpool. Dr. Thom states that Mr. Mulock was born in Dublin, which is true, and that he was educated at the universities of Dublin and Oxford, and was first intended for the Bar. The librarian of Trin. Coll., Dublin, kindly made a search for me, showing that he never entered that university. About 1812 he started in business in Liverpool as partner in the newly established firm of Mulock & Blood.

Dr. Thom describes Mulock as "perhaps the ablest man, as well as most original genius, who has temporarily resided in Liverpool, and enriched its religious literature by his writings," and further refers to

him as "this talented and extraordinary man." In the *Gent. Mag.* for 1815 (vol. ii. p. 605) there is reported an "eloquent eulogium" delivered by Mr. Mulock at the Liverpool Pitt Club to the memory of William Pitt and Edmund Burke. In Picton's 'Memorials of Liverpool' (vol. ii. p. 17) he is referred to as a "somewhat eccentric character" who contributed letters to the *Courier* in 1816-17:

"He was an able and original writer and speaker, a great admirer of George Canning, and a Tory to the backbone. His letters in the *Courier* bore the signature of 'Six Stars,' and excited bitter opposition in the Liberal ranks, who held up the name of the firm to ridicule under the *sobriquet* of 'Bloody Moloch.'"

According to Dr. Thom his career as a public speaker in Liverpool was "particularly brilliant." He was for some time secretary to George Canning, with whom he was on intimate terms, and projected a life of that statesman, which, however, he never published. About 1816 he was contributing to the *Sun*, as will be seen in William Jerdan's 'Autobiography' (vol. ii. p. 130):—

"Mr. Mulock, a gentleman of rare talent, contributed a series of reports and bulletins, on the assumed ground that [Leigh] Hunt had been committed to Bedlam as a lunatic, and these gave an account of his aberrations when visitors were admitted, which would not have been unworthy of Dean Swift."

Jerdan quotes extensively from these satires, and shows that Canning was interested in Mr. Mulock's writing. Later on in his 'Autobiography' (vol. iii. p. 123) he mentions that Mr. Mulock was then "one of the most able and zealous public writers in the cause of" Prince Louis Napoleon, and had also written "three clever satirical letters in the *Gazette*, under the signature and in the character of Satan, which made a noise at the time."

In 1817 he retired from business, and having, according to Dr. Thom,

"become the subject of serious impressions, he thenceforward became conspicuous as an author on theological topics. In 1818 he published here a speech which he intended to have delivered at the annual meeting of the Auxiliary Bible Society, held in the month of May of that year. This has been followed, at intervals, by a whole shower of pamphlets on religious subjects, all clever—all written with singular power, elegance, and grace—and many of them characterised by acute or original views on the subjects of theology and Christian practice."

On 20 June, 1817, he matriculated at Magdalen Hall, Oxford, aged twenty-seven, but soon seems to have abandoned the University. In 1819 he published in London his 'Answer given by the Gospel to the Atheism of all the Ages.' This came under the notice

of Lord Byron, who, writing to John Murray from Ravenna on 1 March, 1820, says:—

"The editor of the *Bologna Telegraph* has sent me a paper with extracts from Mr. Mulock's (his name always reminds me of Muley Moloch of Morocco) 'Atheism Answered,' in which there is a long eulogium of my poesy, and a great *compatimento* for my misery. I never could understand what they mean by accusing me of irreligion: however, they may have it their own way. This gentleman seems to be my great admirer; so I take what he says in good part, as he evidently intends kindness, to which I can't accuse myself of being insensible."

In the recently published 'Works of Lord Byron,' edited by Rowland E. Prothero, the portions of this work relating to the poet are quoted (vol. iv. appendix x. p. 496). In the same volume a foot-note on p. 416 explains that Mr. Mulock was (at the time the *Bologna Telegraph* quoted him) giving a course of lectures on English literature at Geneva.

In November, 1820, he started a similar course at Paris. Tom Moore went to hear some of the lectures, but was not favourably impressed. Writing in his diary on 6 Nov., 1820 ('Memoirs,' vol. iii. p. 166), he says:—

"Took Bessy in to attend Mulock's first lecture on English literature; *fumen verborum guttula mentis*. One of his figures was rather awkward, if pursued too minutely. He talked of persons going to the well-spring of English poesy, in order to communicate what they have quaffed to others."

Again, on 17 Nov., 1820 (*ibid.*, p. 169), he writes:—

"Went in with Bessy to Mulock's lecture. Absurd and false from beginning to end. Dryden was no poet; Butler had no originality; and Locke was 'of the school of the devil,' both in his philosophy, politics, and Christianity."

Again, on 6 Dec., 1820 (*ibid.*, p. 176), Moore writes:—

"Was to have gone this morning (Bessy and I), with Lady Charlemont, to Mulock's lecture; but finding that I myself was to be one of the victims of his tomahawk to-day, deferred our going to Friday."

And on 11 Dec., 1820 (*ibid.*, p. 178), he says:

"Went into town to Mulock's lecture. Find that he praised me in his discourse on the living poets, the other day, exceedingly; set me at the head of them all, near Lord Byron, who, he says, is the only person in the world who seems to have any proper notion of religion! In alluding to 'Lalla Rookh' he said, 'As for his Persian poem (I forgot the name of it), I really never could read it.' The lecture to-day upon evangelical literature and religion in general; mere verbiage."

Writing to Tom Moore from Ravenna on 9 December, 1820, Byron again refers to Mr. Mulock:—

"I have some knowledge of your countryman Muley Moloch the lecturer. He wrote to me several letters upon Christianity to convert me; and if

had not been a Christian already, I should probably have been now in consequence. I thought there was something of wild talent in him, mixed with due leaven of absurdity—as there must be in all talent, let loose upon the world, without a martingale."

In the same edition of Byron's works is given (vol. v. appendix iv. p. 593) a letter written by Mr. Mulock to the editor of the *Morning Post*, enclosing "Lines to Lord Byron on noticing numerous passages of Scripture wrought into his unrivalled poetry," from which, he says, "it will be gathered.....that I, who hold up Christianity somewhat higher than most of my co-temporaries, do not join in the clamour now raging against Lord Byron, and the alleged impiety of his acknowledged works."

Shortly after this Mr. Mulock must have entered the Baptist ministry, for in 1822 he had founded a small Baptist chapel at Stoke-on-Trent (which I believe still exists), and was minister there until 1831. When he settled at Stoke he became intimate with my grandfather William James Reade, who had also become converted to similar Evangelical views, and was himself thinking of entering the Baptist ministry. A long theological correspondence between them at this time was carefully preserved by Mr. Reade, and throws a vivid light on the narrow intensity of their religious beliefs. Though most of it was only "concerning the period, scope, and end of Job's sufferings," it completely shattered their friendship for many years, although they married sisters shortly after the quarrel.

ALEYN LYELL READE.  
Park Corner, Blundellsands, near Liverpool.

(To be continued.)

GLASGOW UNIVERSITY.—Although the daily papers in England, and especially in Scotland, have given full accounts of the ninth jubilee of Glasgow University, it would seem fitting that 'N. & Q.' should have a record of the event. The celebration commenced on Wednesday, the 12th inst., by a service in the Cathedral. This was appropriate, as pointed out by Dr. M'Adam Muir, because it was by one identified with that edifice that the University was founded, for it was owing to the exertions of Bishop Turnbull that Pope Nicholas the Fifth, "the greatest of the restorers of learning," "constituted a University to continue in all time to come in the city of Glasgow, 'it being ane notable place, with gude air and plenty of provisions for human life'"; and to ensure "that the classes might begin with some degree of celebrity," he further granted a universal indulgence to all faithful Chris-

tians who should visit the Cathedral of Glasgow in the year 1451. In the course of his address, as reported by the *Glasgow Herald* on the following day, Dr. Muir made the following historical references:—

"When the first jubilee was reached, James the Fourth, who fell at Flodden, was sitting on the throne of Scotland; and a new world had a few years before been opened up by the discovery of America. At the second jubilee the tremendous conflict of the Reformation was raging, and the ill-fated Mary, Queen of Scots, was still a child in France. When the third jubilee came round, the long feud between England and Scotland was about to cease through the accession of the Scottish king to the English throne. The fourth jubilee found the Commonwealth established: King Charles the First had perished on the scaffold; Cromwell was overrunning Scotland; and the quaint Zachary Boyd, to whom the University is indebted for liberal benefactions, denounced him to his face in the lower church of this Cathedral. The fifth jubilee fell at the end of the reign of William the Third and the beginning of the reign of Queen Anne. By the time of the sixth jubilee the protracted struggle between the House of Stuart and the House of Hanover had come to an end; the hopes of the Jacobites had been quenched at Culloden; the Duke of Cumberland had received in recognition of his services the degree of Doctor of Laws from the University of Glasgow; and Clive was laying the foundation of the British Empire in India. The seventh jubilee occurred when the storm and agitation of the French Revolution had not sunk to rest, when the momentous career of Napoleon was becoming a menace to Europe, when Great Britain and Ireland were united.....The eighth jubilee was contemporary with the first great International Exhibition.....And now the ninth jubilee finds us at the completion of the glorious Victorian era, mourning the departure of our beloved Queen, yet hailing with enthusiastic loyalty the accession of our new King."

In the afternoon there was a reception of delegates in the Bute Hall, and the *Glasgow Herald* does full justice to the splendour of the spectacle. In the absence—on account of age—of the venerable Chancellor (Lord Stair), the Vice-Chancellor (the Very Rev. Principal Story) delivered the address and received the delegates, among whom were two native professors from the University of Tokyo, in Japan, while the youngest British university, Birmingham, was represented by Prof. Oliver Lodge.

Dr. Muir in affectionate terms well described Glasgow University as fulfilling that ideal of a university sketched by Newman nearly half a century ago:—

"a place which attracts the affections of the young by its fame, wins the judgment of the middle-aged by its beauty, and rivets the memory of the old by its associations; a seat of wisdom, a light of the world, a minister of the faith, an *alma mater* of the rising generation."

N. S. S.

INSCRIPTION IN THE METAPHYSICS CLASS-  
ROOM IN EDINBURGH UNIVERSITY.—

On earth there is nothing great but man,  
In man there is nothing great but mind.

These lines are inscribed in letters of gold on a tablet put up by the great Sir William Hamilton above the chair in his class-room. They were generally supposed to be a quotation from Aristotle, but on examination of the works of the Stagyrite this appears to be erroneous. Inquiries have been made in the pages of 'N. & Q.' as to their source, without eliciting an answer. Through the kindness of a friend, the Rev. John Hart, of Aberlady, who was a fellow-student with me under Sir William in 1846, I have been enabled to trace their origin. They are from Phavorinus, quoted by Joannes Picus of Mirandula in his 'Disputationes adversus Astrologian,' lib. iii. 351.

A. G. REID.

Auchterarder.

ACEERATION. (See *ante*, p. 420.)—This custom of heaping grain over a beast unlawfully killed, as a measure of compensation, is enforced by the Laws of Howel the Good, but I have no means at hand of referring.

W. C. B.

BOOKS ON KIEV.—Kiev is one of the most beautiful and also one of the most interesting of cities. But it is in Russia, and is, for that reason perhaps, comparatively unknown outside the boundaries of the Russian empire. Larousse's great work is the most entertaining, and, taken all round, perhaps the most satisfactory, of encyclopædias. But Larousse has one great fault—he is inaccurate. In his short article on Kiev there are enough mistakes to attract the attention of any one who has ever visited that town :—

"Au mois de janvier il se tient à Kiev une foire dite des Contrats."

This fair is held in the month of February, if we follow the Russian calendar—in the months of February and March, if we adopt the new style of reckoning.

"La troisième partie de la cité est appelée Podal: un pont de bateaux y met en communication les deux rives du fleuve. C'est la partie la plus considérable et la mieux bâtie de Kiev."

Most of these statements may be contested. The low-lying portion of the city is called the Podol, not Podal. There is no bridge of boats across the river—nowadays, at any rate. In summer the communication between the two banks is maintained by a ferry; in winter the peasants walk across the ice. Lastly, it is news that the Podol is the best-built part of Kiev. It is perhaps not badly built, but it is regarded as the slum quarter of the town

by all respectable residents. It is certainly very inferior in extent and architecturally to the aristocratic suburb of Lipki.

"On y compte 190,000 Catholiques." This is absurd. If true it would probably mean that every one in Kiev is Catholic. The number of Catholics is estimated by those who know the town to be about 35,000.

In Baedeker's German guide to Russia, published in 1897 at Leipzig, there is an excellent map of Kiev, marred, however, by one mistake. At the extreme south of the map, west of the part of Kiev that is known as Petchersk, there is marked in large capitals the word "Lipk." Lipk, however, lies in a north-easterly direction between the centre of the town and Petchersk. Those who, with Baedeker for a guide, start out for a pleasant walk past the mansions of Russian bankers and merchants, will probably be astonished to discover nothing but a wide expanse of waste and unattractive country.

But a correspondent of the *Intermédiaire* (22 Dec., 1899) outstrips Larousse and Baedeker. Larousse is only inaccurate; the writer to the *Intermédiaire* is absolutely wrong and amusing into the bargain. He informs us that at Kiev there is an extraordinary subterranean monastery, inhabited by 1,500 monks. The entry to this monastery is in the cathedral at Kiev, "one of the first in Russia." The monks, he goes on to tell us, are allowed to come up once a day for a quarter of an hour, like whales, to breathe the fresh air; then they descend into their lonely catacombs, which are several yards below the surface of the earth, and lighted only by a lamp. Observe the details. One would almost think that the writer had been an eye-witness of all that he describes. These strange monks, we are also told, have made the most wonderful discoveries in chemistry and physics and mechanics.

Let us note. There is no subterranean monastery at Kiev. As for the entry being near the cathedral of Kiev, there are three, if not four, cathedrals there, and it would surely be well to specify which of them is meant. The real truth is that there is a monastery built on the top of a hill, inhabited by a great number of monks, and that this monastery contains some catacombs, where about the tenth century some fanatics are said to have immured themselves.

T. P. ARMSTRONG.

DUCHESS OF CLEVELAND.—May I correct a slip in your notice of the Duchess of Cleveland (*ante*, p. 420)? You say "she wrote and

illustrated 'The Spanish Lady.' She certainly illustrated this old ballad, but did not write it. It is attributed to Thomas Deloney by Hazlitt in his edition of Ritson's 'Ancient Songs and Ballads,' 1877, p. 240.

A. C. LEE.

'ANNALS OF ABERDEEN, 1617.'—The following list contains names which will be of interest to many of the readers of 'N. & Q.'; I think, therefore, it is worthy of a place in its pages. One name I can verify by a pedigree in my possession, which runs as follows:—

"franciscus Knightley filius 7 et ætate minimus jam oscillator Regis Jacobi a° 1606 obiit celebs."

The list is as follows:—

"Annals of Aberdeen, 1617. The following attendants of the King [James VI.] were admitted Burghesses of Guild on this occasion:—

Sir Thomas Gerard, Baronet, Gentleman of His Majesty's privy chamber.

Sir Thomas Puridok, one of His Majesty's Sellars.

Sir Edward Zutche, one of the Gentlemen of the privy chamber.

Sir George Gorine, Lieutenant of His Majesty's Pensioners.

Sir John Leid,

Sir Theobald Gorges, Gentlemen Ushers of His Majesty's privy chamber.

Dr. Chalmers, Physician to His Majesty.

George Spence, Esq., one of his Carvers.

Francis Knightlie, one of his Cupbearers.

Thomas Stephaine, Cupbearer extraordinary.

David Ray, one of His Majesty's bodyguard.

James Auchmunity,

Patrick Abercromby,

Richard Caulvels, Grooms of the privy chamber.

Adam Hill, Page to His Majesty's privy chamber.

John Freyand, Sergeant at arms.

Duncan Primrose, Sergeant Surgeon.

John Wolfrumla, Apothecary, and

Archibald Armstrong."

'Aberdeen Council Register,' vol. xlviii. p. 110.

F. K. H.

Bath.

"TOUCAN."—The name of this bird is variously explained. According to one account (*Trans. Phil. Soc.*, 1885-6, p. 92) it means "nose of bone," but the best dictionaries (Littré for French, the 'Century' for English) give their readers the choice between Burton's statement, that it is an imitation of the cry of the bird, and Buffon's, that it means "feather." Nobody seems to have taken the trouble to find out whence Buffon derived his information. I have traced it to Jean de Lery, 'Voyage au Brésil,' 1580, p. 154, where, under the head 'Poictral Jaune du Toucan, à quoysert aux Sauvages,' we read, "Ils en portent ordinairement quand ils dansent, et pour ceste cause le nomment Toucantabourace, c'est à dire plume pour danser." It is clear from the garbled version of *this* in Buffon that he assumed toucan to

mean "plume," and *tabourace* to mean "danser." I venture to suggest that Buffon guessed wrongly. In a Brazilian vocabulary nearly contemporary with De Lery, Montoya's, 1639, I find the entry, "Tuca, paxaro concido; *tucanda*, plumas deste paxaro." This amounts to proof that the phrase quoted by De Lery divides into *toucanta*, "plume du toucan," and *bourace*, "danser." In other words, *toucan* does not mean "feather," and De Lery never said it did. The possible etymologies of the term are thus reduced from three to two, and the advantage is strikingly shown of the principle of going to the fountain-head for facts, so often advocated in these columns by PROF. SKEAT.

JAS. PLATT, Jun.

#### "A RAT WITHOUT A TAIL."

"Joubertus telleth that there were two Italian women that in one moneth brought forth each of them a monstrous birth; the one that married a Tailor brought forth a thing so little that is [it] resembled a Rat without a tail," &c.—"The Workes of that famous Chirurgeon Ambroise Parey. Translated out of Latine and compared with the French by Th. Johnson," 1634, fol., p. 763.

In an annotation on the passage in 'Macbeth,' I. iii., "Like a rat without a tail," Steevens says, "It should be remembered (as it was the belief of the times) that though a witch could assume the form of any animal she pleased, the tail would still be wanting." Parey or Paré is fond of showing that monstrous births coincided with startling political events. I quote the phrase as casting possibly a light on Shakespeare.

H. T.

"PROSPECT."—In the text of the Authorized Version of the English Bible this word occurs only in the book of the prophet Ezekiel, where it is used in five passages (xl. 44 twice, 46, xlvi. 15, and xlvi. 4), and bears nearly the modern sense, except that "aspect" would now better express the idea, so that one is almost surprised that the revisers did not substitute that word for it. But in the margin of the A.V. of 1 Kings vii. 5 the expression "square in prospect" is offered as an alternative to the textual reading; and though it seems scarcely intelligible, the revisers have not only introduced it into the text, but substituted "prospects" (with marginal alternative "beams") for "windows" in the preceding verse (4). The Hebrew word which it translates is also used in the preceding chapter (vi. 4), where both our versions render it "windows." But the original word in the passages above referred to in Ezekiel is quite different, and is, in fact, the ordinary Hebrew word for "face," by which

Benisch translates it, and which sufficiently expresses the idea, though, as I said before, "aspect" would perhaps be better, and is certainly preferable to "prospect." In the first part of the first passage (Ezek. xl. 44) the Vulgate has "facies," but the Douay renders "prospect," like the A.V. It may be of some, though chiefly local, interest that part of the last of these passages in Ezekiel (xliv. 4) is placed over the screen of the parish church (St. Margaret's) of Lee. The inscription runs, "Majestas Domini per viam portæ," the whole verse being "Majestas Domini ingressa est templum per viam portæ quæ respiciebat ad orientem."

W. T. LYNN.

Blackheath.

**Queries.**

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**KNIFEBOARD OF AN OMNIBUS.**—A few months ago I sent Dr. Murray a note of Leech's cartoon in *Punch* of 15 May, 1852, and he told me it was the earliest instance known to him of this use of the word. Lord John Russell is represented sitting in the rain on a single "form" on the roof of an omnibus, and saying, "Oh! you don't catch me coming out on the knifeboard again to make room for a party of swells." There appears no means of access from the rear of the omnibus, not even the perpendicular iron ladder that lasted on into the eighties.

Can any of your readers tell Dr. Murray when the knifeboard was introduced, and when first called by that name? Was the seat originally single, or back to back? Was it the seat or its back that struck some ingenious person as resembling the domestic knifeboard, and wherein did such resemblance consist?

I have not heard the word for several years: is it obsolete? The thing it described is, we may hope, obsolescent at the least.

ROBT. J. WHITWELL.

Oxford.

'THE SITUATION OF PARADISE.'—Can one of your readers give me any information relative to the following work?—

'The [ Situation of Paradise | found out ; | Being an | History | Of a Late | Pilgrimage | unto the | Holy Land, | With a necessary | Apparatus prefxit | Giving Light | Into the Whole Designe. | I have chosen the way of truth, Psal. 119 v. 30. ] London : | Pub'd by J. C. and F. C. for G. Lowndes, over against | Exeter-Exchange in the Strand, and

H. Faithorne | and J. Kersey, at the Rose in St. Pauls | Churchyard | 1683." Frontispiece, title, Address, Contents of Apparatus, 6 leaves, pp. 1-243. Errata additional.

I should be glad to know author, &c., either through your paper or direct. R. SIMMS. Newcastle, Staffs.

[It is attributed by Halkett and Laing to Henry Hare, second Lord Coleraine, for whom consult 'D.N.B.' under 'Hare.]

**JAMES DENEW, AUCTIONEER.**—I am anxious to trace this auctioneer or his successors, and should be much obliged if any of your readers could kindly assist me. A sale of Charles Boothby Skrymshire Clopton's effects was advertised in the *Times* of 27 September, 1800, by James Deneuw, auctioneer, of 30, Charles Street, Berkeley Square.

ALGERNON GRAVES.

6, Pall Mall.

"BENCH."—At Greenock the word "bench" is used for the elders' or the chancery platform in churches. Can you give me any information as to its being employed otherwise or in other districts of the country in the same connexion? It has been in use in this district with the meaning stated for at least one or two generations.

OFFICE-BEARER.

**TAVERNS IN SEVEN DIALS AND SOHO.**—I should be glad of any information with regard to the position and status of the following taverns in Seven Dials between the years 1740 and 1760 or thereabouts: "The King's Arms," Tower Street, Seven Dials; "The Tower," Tower Street, Seven Dials; "The Fox and Goose," King Street, Seven Dials.

Also with regard to the following in Soho about the years 1780 and 1800: "Carlisle Arms," Queen Street, Soho; "Greyhound," New Compton Street, Soho; "Angel," St. Giles's Churchyard, Soho; "Coach and Horses," Frith Street, Soho; also the "Talbot," Tottenham Court Road, between 1767 and 1780.

J. W. SLEIGH GODDING.

St. Stephen's Club, Westminster.

"SILVER TRUMPET."—In a letter of 5 November, 1681, an anonymous correspondent writes, apparently to Sir William Frankland:—

"I am told from a very good hand that your neighbour at Nunnington\* will have the silver trumpet, and then Jack Talbot, &c., may stay at home if he pleaseth."—Hist. MSS. Comm. Report on the MSS. of Mrs. Frankland-Russell-Astley, 1900, at p. 47.

Does the "silver trumpet" mean some house-

\* Glossed, in a note, "Sir Richard Graham, or, Viscount Preston in 1680."

hold appointment? The "staff" and the "gold key" have such meanings. Is there in 'N. & Q.' a list of badges of office whose names are used in ordinary language to designate the offices themselves? O. O. H.

**GLADSTONE VOLUME.**—I am anxious to procure a little volume by Mr. Gladstone, the substance of some articles on Arthur Henry Hallam, which were contributed to the *Daily Telegraph*, were afterwards reprinted by an American periodical called the *Youth's Magazine*, and finally issued in book (or pamphlet) form in U.S. Having failed to trace this by the ordinary trade channels, I am writing in the hope that you can further my search by putting me on the right track if known to you.

NORMAN MACLEOD.  
25, George IV. Bridge, Edinburgh.

**A SCOTS HEIRESS AS A RECLUSE IN BOLOGNA.**—Is anything known of a succession case to the estates of Auchannachie in the parish of Glass, Aberdeenshire, at the beginning of last century? The heir-at-law was discovered to be a religious recluse in a garret at Bologna, where she was living all ignorant of her birthright, to which she was in due course served heiress. The Gordons owned Auchannachie for many generations.

J. M. BULLOCH.

118, Pall Mall.

**BIBLIOGRAPHY OF UNIVERSAL HISTORY.**—Can any one inform me whether there is any reference book in existence containing separate lists of the works—historic, poetic, dramatic, fictional, &c.—written on all the principal events of universal history? If not, is there any book of approximate description?

J. M.

New College, Oxford.

**"CANNY": "CHEVAUX."**—In some letters home written by a midshipman from the Mediterranean in 1798 I find the expression "to be on short *canny*," clearly meaning "on ship's provisions," and possibly also on two-thirds allowance, or "six upon four." Can any one explain the word *canny*, which, in this sense, is new to me?

Also "Sir John Orde gave a grand *chevaux*," to which he was so good as to invite me. *Chevaux* is, of course, what is still spoken of as a "sheave-o." Can any one suggest the derivation and proper spelling?

J. K. LAUGHTON.

**KIPLING STORIES.**—In what magazines have the following appeared?—'Bitters Neat,' 'Pit that they Dug,' 'Track of a Lie,' 'Legs

of Sister Ursula,' 'Lamentable Comedy of Willow Wood.'

ELLIOT STOCK.

62, Paternoster Row.

**"CHEVAUX ORYNGES": "FEUILLES DE LATTIER."**—What is the meaning of "chevaux orynges" (Flaubert, 'Salammbo,' p. 145, éd. définitive), "étaillon oryngé" (*ib.*, p. 250)? Also of "feuilles de lattier noir" (*ib.*, p. 121)?

CECILIA.

**CORNISH PLACE-NAMES.**—What are the meaning and derivation of the names (frequent in Cornwall) Bolitho, Vingoe, Bosanko, Bosustow (also Bosista and Bosusta)? Is there any relation between the terminal *o* in each name?

Y GREC.

**POWDERING SLIPPERS.**—A discussion upon powdering gowns has recently taken place in 'N. & Q.' In Miss Edgeworth's story of the basket-woman in the 'Parent's Assistant' mention is made of powdering slippers. Can you give any information about them?

GEORGE H. COURTEMAY.

**"FALL BELOW PAR."**—It is said that on Kaiser Wilhelm's ninetieth birthday, when callers wished him "many happy returns," the emperor answered them, "I have no hope of seeing another." Thereupon Rothschild's repartee was, "Your majesty must have a dozen returns, for we bankers cannot afford to let you fall below par." What historical ground is there for this *bon mot*?

JAMES D. BUTLER.

Madison, Wis.

**IDENTIFICATION OF ARMS.**—When Coates wrote 'The History of Reading' there was in St. Mary's Church in that town the achievement of arms of Thomas Buckeridge Noyes, of Southcot, Reading:—

Quarterly, 1, Arg., three cross-crosslets in bend dexter sable (Noyes);

2, Gules, a fesse or between eight billets of the same (May, co. Hants);

3, Sable, three pallets or charged with six cross-crosslets fitchée of the first (query);

4, Or, on a fesse sable three chess rooks of the first between three leopards' faces gules (Noyes).

Impaling, Arg., a chevron azure between three owls, two and one, of the same (Hucks).

The first, second, and fourth quarters and the impalement are explainable. The above Thomas Noyes's father married an heiress of May, and his wife was a daughter of Robert Hucks, of Aldenham, Herts. The third quarter is my difficulty. Thomas Noyes's grandmother was a Buckeridge, and his father, George Noyes, on the death of Thomas

Buckeridge (his uncle) without issue, would represent the family of Buckeridge. The arms of Buckeridge are : Or, two pallets sable between five cross-crosslets fitchée of the first. There is sufficient similarity to imagine that the Basildon Buckeridges bore the arms as blazoned in the third quarter of the above achievement. Can any one give me a record of their having done so? A. S. DYER.

3, Blomfield Street, Bayswater, W.

A "PEREMPTORY."—It was ordered by the Water Club of the Harbour of Cork (now the Royal Cork Yacht Club) on 21 April, 1737, "That for the future, unless the company exceed the number of fifteen, no man be allowed more than one bottle to his share, and a peremptory."

What was a "peremptory"?

ALFRED F. ROBBINS.

"PINT UMBIT."—In a foot-note on p. 194 of Edwards's 'Shaksper, not Shakespeare,' credited to Dr. Morgan, there occurs the following: "Yus, gaffer, 'e be gwan pint umbit" What is the meaning of "pint umbit"?

XL

Philadelphia.

"HEDGE," IN BACON'S ESSAY 'ON GARDENS.'—Bacon's garden is to be

"incompassed, on all the four sides, with a stately arched hedge—the arches to be on pillars, of carpenters' work, of some ten foot high, and six foot broad; and the spaces between of the same dimension with the breadth of the arch. Over the arches let there be an entire hedge, of some four foot high, framed also upon carpenters' work," &c.

In the Latin version (I quote the Lugd. Bat. 1659 edition) the most important part stands thus: "Arcus extollantur supra columnas ex opere lignaris, pedes decem alti, lati sex. Spatia autem inter columnas ejusdem dimensionis sint cum latitudine arcus." What sort of a construction was intended? Was the woodwork merely intended to support a live hedge trained so as to form arches; or was the whole body of the fence intended to be of woodwork? Another passage in the same essay, where Bacon speaks of planting "a covert alley, upon carpenters' work, about twelve foot high," seems to favour the former view. But then, if this is intended, how is it that Bacon does not say of what plants the hedge is to be made? A mere wooden hedge seems quite inconsistent with the grandeur of the garden that Bacon had in view.

There is another point on which I am in doubt. What is the meaning of the "breadth of the arch"? It is evidently not the same as the distance between the columns, as the latter is expressly defined by reference to the

former. Is it the thickness of the hedge? Note that the Latin has "spatia autem inter columnas," so that "spaces between" does not mean the spaces between the arches.

I should be glad if some reader of 'N. & Q.' more versed than I am in early gardening literature could explain the passage, or refer me to any books where I should be likely to find information on the subject. The Hon. Miss Amherst's book has been consulted, without avail.

J. F. R.

#### AUTHORS OF QUOTATIONS WANTED.—

When late within the Caspian Sea,  
Our vessel lying under lee  
Dashed by the angry foam,  
O'er the blue deep my visions flow  
In silent ecstasy to you  
And to my native home.

B. B.

What do we hire our ministers for if not to stop delusion? Oh dear, they don't know what to do, they're all in such a confusion!

Sheepskins, beeswax, putty, pitch, and plaster,  
The more you try to pull them off they're sure to stick the faster.  
St. Lucia, W.I.

ARTHUR CHILD.

#### Beglies.

#### THE MANOR OF TYBURN.

(9<sup>th</sup> S. vii. 381, 402.)

[See also 'Executions at Tyburn,' 9<sup>th</sup> S. vii. 121, 210, 242, 282, 310.]

To the few facts which I have advanced (*ante*, p. 310) in evidence of the western extension of the manor (viz., an Act of Parliament stating Bayswater to be in the manor of Tyburn, and the name Tyburn twice attached to land west of Edgware Road) COL. PRIDEAUX makes an important addition. The evidence he brings forward from Stow materially strengthens the view. For the Elizabethan author, describing the supply of water granted to London by Gilbert Sanford in 1236, clearly represents the source to have been in "the Towne of Teyborne," which he further says was in Paddington. Stow is not concerned with the extent of Tyburn Manor, nor is Maitland, who wrote 141 years later. But although Maitland ('Hist. of London,' ed. 1756, i. 83) shows that he is acquainted with Stow's account of the conduit, and his locating the source in the town of Tyburn in Paddington, he chooses to place that town or village in Marylebone. He gives no other reason for his decision than that the ancient village—or, at least, the ancient church of St. John—occupied the site of Marylebone Court House than that "from the great number of human bones dug up

there in the year 1729 he *imagined* that there stood the church and cemetery" (ii. 1372).

Lysons, writing half a century later, adopts the evidence of the bones, and adds none other, the value of that evidence being enhanced to him by finding, from the 'Bray-broke Register,' that there certainly was a churchyard attached to St. John's when licence was given for removal of the church in 1400, and that the parishioners were bound by the terms of the licence to preserve the old burying-ground. Lysons, too, was perhaps confirmed in his belief in the site by having traced the proprietorship from the old owners to the new, but COL PRIDEAUX has fairly shown the partition of the original manor, and that "Tyborne al's Marybone," the possession of the Mowbray Dukes of Norfolk in the Inquis. p.m. of 1461, was probably only one of the fractions. The next Inquisition in the calendar naming Tyburn, that of 16 Ed. IV., or 1476, appears to refer to another division, viz., "a third part of the manor" which was in the Nevill family.

Lysons also ignored or overlooked Stow's location of "the towne" of Tyburn in Paddington. In 'Environs,' not writing of the City, he was not concerned with its ancient water supply, and makes but slight reference to "the Conduit at Bayswater" (ed. 1795, iii. 331), apparently having missed what Stow had said of its source.

Thus Maitland and Lysons having focussed Marylebone for us as the site of the ancient Tyburn—that is to say of the church, village, or town as Stow calls it, i.e., the nucleus or kernel of the manor—our attention has been diverted from the older, and for that reason the more valuable, testimony of Stow; and perhaps from the same cause the general conception of the extent of the manor has been contracted. Our sight has been so long centred on the brook-like winding of Marylebone Lane, with the few vestiges of old time adjacent, that we unwillingly look elsewhere. But re-examining the grounds for belief in the Marylebone Tyburn, we must not only listen to what Maitland and Lysons had to say, but also take the much earlier evidence of Stow.

Stow's evidence for the Paddington Tyburn is good, but would be still better had he found "Paddington" attached to the words "Towne of Teyborne" in Gilbert Sanford's grant. "Paddington" is Stow's location. It is, however, well supported by the lengths which he gives of the several divisions of the watercourse. Having checked these lengths on the maps, I have found them quite intelligible and their total accurate. A little tabular exposition will be convenient.

*The Watercourse from Paddington to the Cross in Cheap, Stow's lengths (see ante, p. 383).*

		Rods.	Yards.	Miles.
Paddington to James Head	...	510	= 2905	1 1/20
James Head to Mews Gate	...	102	= 561	.32
Mews Gate to Cross in Cheap	...	484	= 2622	1 51
				1096 = 6028 = 3 43

The Cross in Cheap is shown on the map of Aggass (c. 1560) opposite the end of Wood Street. Taking it as a fixed point, Stow's total length of the watercourse (3 43 miles) would reach to the centre of Sussex Square, Paddington, which square is adjacent to Spring Street, Conduit Place, and Conduit Mews. These names therefore appear correctly to perpetuate memory of the ancient source of water, viz., the wells of Gilbert de Sanford in his fief of Tyburne.

James Head—probably denoting a branch conduit to St. James's Palace—is found, by using Stow's measurement on the modern map, to be at Wells Street (off Oxford Street), a name which again speaks of the old conduit.

Mews Gate, which doubtless had reference to the old royal mews in Bloomsbury, falls about Bedford Square.

I think the correctness of Stow's figures, wherever he got them, goes far to prove that his information was based on reliable record, and that he had sufficient reason for stating Tyburn to be in Paddington. Had the town or village been in Marylebone, say at Marylebone Lane, the length of the watercourse would have been a whole mile less than he states it. And the Editor's supplementary quotation (*ante*, p. 383) of Gilbert de Sanford's grant from the invaluable 'Calendar' of Dr. R. R. Sharpe is most opportune. Such work as Dr. Sharpe's, the goodly series of Calendars emanating from the Public Record Office, the 'Feet of Fines' calendared by Messrs. Hardy and Page, the index by Messrs. Ellis and Bickley of MS. charters in the British Museum, and all other most useful index work accomplished in later years, give the present generation great advantages over the fathers of history and topography, whose work is the more noble from having been achieved without the aids we now possess. Nevertheless, the result of progressing research will be applied to the work of the Stows, the Camdens, the Dugdales, and the Lysonses; for all is put to the test in a critical age when even the Authorized Version is thought to require revision. Research, indeed, proceeds too slowly, and authority is niggardly in granting facilities for it. We enjoy the grand liberality of the British Museum, the lesser accommoda-

tion of the Public Record Office, and of the depository of old wills at Somerset House; but there are yet many sources of information which remain closed to willing searchers, and where access is allowed to them they are restricted by short official hours. However, as the living generation has enjoyed advantages beyond its predecessor, we will hope that to the next still greater facilities will open out. Then, doubtless, more will be learnt on such vexed questions as the limits of the manor of Tyburn; and further let us hope that in the meantime they who differ in opinion may do so with tolerance and good humour.

From the circumstance that land in Tyburn was acquired by Robert de Sanford, Master of the Knights Templars who held the manor of Lilestone, it is the conjecture of COL. PRIDEAUX (*ante*, p. 382) that the Tyburn land may have merged in Lilestone, and possibly may have constituted that part of Lilestone which the Prior of the Hospitallers (successors to the Templars) leased to Blennerhasset in 1512, which land became the Portman estate. This, if it were assured, would account for the intersection of Tyburn by Lilestone in case the manor of Tyburn were proved to have extended into Paddington. But of course this conjecture, however reasonable, requires substantiating. At present, although we credit Thomas Smith's citation in his 'Marylebone' of the prior's lease, with its interesting field-names, we do not know where it is found.

W. L. RUTTON.

COL. PRIDEAUX declares he "cannot accept the argument that the name 'Tyburn' was a movable one, which was bestowed on whatever site the gallows occupied." In one case it seems to have been given on such a principle. The late Mr. Robert Davies, F.S.A., a cautious man and a careful writer, asserts of the York Tyburn that "it was so called in imitation of the name of the locality near London chosen for the same purpose, and a bye-way near it is to this day called Tyburn Lane" ('Walks through the City of York,' p. 101).

ST. SWITHIN.

It appears that Park Lane was once called Tyburn Lane, and where it joined Tyburn Road or Oxford Street there would be Tyburn Gate, no doubt a toll-bar. Water was drawn from Tyburn, and hereabouts was the Conduit Head; adjoining it was the Lord Mayor's banqueting house, the only building shown in my maps. Park Lane continued the Roman road from Lambeth to the Edgware Road for St. Albans, &c. Tyburn should be compared with Ollantigh in Kent,

Corbets' Tye in Essex, meaning "house," not town. The Celts prefixed the suffix, as in Tymawr, or great house, Ty-croes, &c. The manor was utterly disintegrated, and has left no recognizable survival in the 'London Directory of Street Names.' The elms would have skirted the roadway, and the "gate" would be a terminus. I should add that *Ty* is equated with *twy*, as for "two bourns"; but can both be identified?

A. HALL.

**INCISED CIRCLES ON STONES** (9<sup>th</sup> S. vii. 389).—Since Canon Greenwell insisted on the importance of this then-neglected subject, a considerable literature has been produced relating to circles and cup-marks. In 1860 Algernon, the fourth Duke of Northumberland, had prepared a splendid folio, with rubbings and descriptive notes of these markings in Northumberland and other parts of the United Kingdom. The work was never published, but the late Duke very liberally presented copies to many of the public institutions and libraries at home and abroad. In 1867 the late Sir James Simpson published 'Archaic Sculpturings,' bringing the subject up to date. Since then the *Proceedings* of many of the antiquarian societies, British and foreign, have published papers relating to these markings. In 1875 a large number of such cup-marks were found by me in India, and were figured and described in the *Proceedings* of the Bengal Asiatic Society and in 'N. & Q.' certain theories being advanced. The Government of the United States then took up the inquiry, the result of which is published in Dr. Rau's book (Ethnological Department, Washington). My own paper and sketches were reproduced, and the theories of Prof. Désor, myself, and others fully discussed. Prof. Douglas and Prof. Terrien de la Coupérie then furnished an important clue, which it has recently been possible to follow up, and the result is now in the press, and will be published by me later in the summer. The latest and best information on the subject will be found in a paper published by Mr. Andrew Lang in the *Contemporary Review* two years ago, entitled 'Cup and Ring.' Prof. Bertrand, of the French Institute, devotes some attention to cup-markings and my theories in his 'Nos Origines' ('La Religion des Gaulois,' Paris, Leroux, 1897). As already indicated, the *Proceedings* of many societies contain much information scattered about in their pages, and if your correspondent is interested in this special line of research, I hope soon to be able to convince him and others that the

cup and the ring are a very ancient form of inscription, accompanied by religious symbols. The subject is too large for a note, but will be found treated in detail in the paper now in the press.

J. H. RIVETT-CARNAC,  
Colonel, A.D.C. to the King.  
Schloss Wildeck, Switzerland.

MR. HUGHES should see 'The Ancient British Sculptured Rocks of Northumberland and the Eastern Borders, with Notices of the Remains associated with these Sculptures,' by George Tate, F.G.S. (Alnwick, H. H. Blair, 1865), an 8vo booklet of 46 pp. with 12 plates, depicting "every inscribed rock in Northumberland found *in situ* on which intelligible forms could be traced," drawn, with one exception, to a scale of half an inch to the foot. The late Dr. John Collingwood Bruce issued in 1869 a handsome folio volume on the same subject, entitled 'Incised Markings on Stone found in the County of Northumberland, Argyleshire, and other Places.'

RICHD. WELFORD.

See Sir J. Y. Simpson on 'Archaic Sculpturings'; George Tate, 'Sculptured Stones,' Alnwick, 1865, 8vo; the Catalogue of the Society of Antiquaries, Scotland, pp. 258-9; (?) N. Heywood, 'Cup and Ring Stones,' 1889. I do not remember whether Mr. J. Romilly Allen touches upon this unsolved riddle in 'Prehistoric Rock Sculpture.' The so-called "cup" appears to have been made by the use of a compass-formed implement in making the ring. The circle with enclosed dot is the Egyptian iconographic representation of the sun; and the astrological diagram for the sun among the Latin astrologers is a series of concentric circles, intended to intensify the circle's amuletic power. It is perhaps doubtful, however, considering the attention that has already been given to the problem, whether 'N. & Q.' can take us beyond the hypothetical stage of the connexion of these incised circles with solar worship.

J. HOLDEN MACMICHAEL.

WELSH MANUSCRIPT PEDIGREES (9<sup>th</sup> S. iv. 412, 483; v. 109, 358; vii. 131, 213).—Permit me to reply to MR. J. H. MATTHEWS, who is somewhat disconcerted by my "obsecurantism" in remarking "that the sooner modern Welsh is forgotten the better." I have not my letter before me, but I know that I was referring to the practical hardship upon poor people, who are greatly handicapped in life by being tied down to a *patois* which is of very doubtful value even to the philologist. Much more than enough of it has already been printed, and Mr. Evans

gives us a surfeit in his *Peniarth catalogue*. The idea of combining the inestimable treasures of ancient Welsh with it is absurd; unless, indeed, one could adopt the latest views of Prof. Rhys, who ignores the various nationalities in his classification of ancient Welsh, as if the numerous tribes of the Britons, the Goths, the Picts, the Belgians, &c., had no share in it. Before boasting that he knows both ancient and modern Welsh, MR. MATTHEWS should read some of the older Welsh writers (of a past century), who frankly confessed their ignorance of the various sources of their old MSS., and even of their language. Perhaps a little true learning on the subject might convince MR. MATTHEWS of his ignorance, and make him a little more tolerant of those who cannot accept the philological teaching of modern Oxford scholars. I do not pretend that I shall ever be remembered (and I am not anxious about it), but I venture to predict that the rubbish of the Oxford school will not survive for another generation. Bishop Stubbs, E. A. Freeman, and Max Müller gone, students must think for themselves and cease from following blind guides. Do Oxford men know that their inscription to the Martyrs' Memorial has made them the scorn of Europe, and fit only to sit at the feet of Mr. Kensit? In writing this I merely refer to the "extras" taught to the "young gentlemen": for their great knowledge of the classics I have the most profound respect; but pray let them give up the farce of pretending to understand Welsh. Both the Bodleian and the library of Jesus College are wretchedly deficient in Welsh literature, and an adoption of modern Welsh vices and agnosticism is a poor substitute for true learning.

PYM YEATMAN.

Dakeyne Cottage, Hackney, Matlock.

TOWNS WHICH HAVE CHANGED THEIR SITES (9<sup>th</sup> S. vii. 206, 273, 359, 417).—L. L. K. may be thinking of the old town of Goa when he refers to the "strange behaviour of a sixth town somewhere in India." As I saw it in the sixties nothing but the very fine old church (still used) remained, and with its thick walls is likely to remain. The increasing unhealthiness of the site caused the exodus of the town.

HAROLD MALET, Col.

"It is further stated by some ancient writers that Perth originally stood at the confluence of the Almond and the Tay.....The cause of its removal was a terrible inundation in 1210, by which the town was swept away and rebuilt two miles further down the river.....If it ever happened that Perth stood at the mouth of the Almond, it could not have been at the date given, as there are charters

extant more than a century older than 1210 which describe streets and tenements which make it almost certain that Perth stood then where it stands to-day. It is thought, however, that the tradition about the city being swept away by a flood may refer to a royal residence, which is believed to have stood near the mouth of the Almond."—Hunter's 'Guide to Perthshire,' p. 50.

T. P. ARMSTRONG.

**GUN REPORTS** (9<sup>th</sup> S. vii. 207, 258).—It was on a Waterloo Day in the early sixties that I was addressed by my fellow-passenger as we were seated on the roof of the up stage-coach from Brighton, and had arrived at the top of Peaspottage Hill. "In 1815," he said, "I was in a similar position to what I am at this present moment and on this same day of the year, when about midday I distinctly heard the boom of guns; and this was, as it turned out, the guns at Waterloo."

HAROLD MALET, Col.

"**TO HOLD UP OIL**" (6<sup>th</sup> S. i. 118).—Until I lately read PROF. SKEAT'S 'A Student's Pastime,' wherein (p. 132) the above reference occurs, I had been satisfied with the notes in Prof. Henry Morley's edition of Gower's 'Confessio Amantis' ('The Carisbrooke Library,' Routledge, 1889). The note runs:—

"*To bere up oile*, to sustain the affirmation (of Zedekiah).—*Oil* or *oile* is an old form of *oui*, yes.—*Oil par ma foi, sire, oil mult volontiers*, says each of the false prophets to Ahab."—P. 371.

The above explanation appears plausible and simple. Has it been discredited? H. P. L.

**'PADDLE YOUR OWN CANOE'** (9<sup>th</sup> S. vi. 450; vii. 53, 414).—I do not feel altogether the justice or cause of the charge made at the last reference, because I did not assert anything beyond what was on the frontispiece, and the first page of the music and words, and in part of the words themselves.

The copy I have of this song was published by Hopwood & Crew, 42, New Bond Street, W.; and I may add that Clifton is represented elsewhere as being the author. Beyond this I have not any information respecting the song. I confess the title-page of a book, &c., is not an infallible guide to its author (more's the pity), and I have no reason to doubt the accuracy of what MR. ANDERSON states any more than the title-page of the song, or to regret that I may have been the innocent cause of his contribution on the subject.

ALFRED CHAS. JONAS.

This is a very old title for a song and for verses. Who originated it I know not. Very likely it came into vogue about the time that Mr. Macgregor "canoed" more or less round the world. In the *Family Herald* for 1853

are some unsigned verses with this title. Mrs. S. K. Bolton wrote a simple song also called 'Paddle your own Canoe,' which was very popular in domestic circles. She was the author of many a song and short story. She died in August, 1893. In regard to Harry Clifton's claim, I may add that I have before me 'Harry Clifton's Book of Comic and Motto Songs,' and in this the piece is given as "written by Harry Clifton," without any composer's name. This song I distinctly remember hearing sung constantly when I was a child in the middle sixties. Later I may be able to add to this note. S. J. A. F.

**KINGSMAN FAMILY** (9<sup>th</sup> S. vii. 390).—William Long Kingsman, of St. Marylebone, was admitted at Lincoln's Inn on 2 November, 1762; and Henry Long Kingsman, gent., first son of William Long Kingsman, of Upper Seymour Street, Portman Square, Esq., was admitted there on 11 July, 1792. The latter, or another of his names, "son of William Kingsman of Newbury, Berks," and a Westminster scholar in 1787 (then aged twelve), became a barrister-at-law, and died in Jamaica in 1802 ('Westminster School Register, 1764-1883').

H. C.

**VERBS FORMED OUT OF PROPER NAMES** (9<sup>th</sup> S. vii. 182, 263, 393).—***To cant***.—This word, according to the *New Monthly Magazine* of 1 January, 1817, p. 514, derives its origin from two Scotch Presbyterian ministers, father and son, and both named Andrew Cant, in the reign of Charles I. Whitelock, in his 'Memorials,' p. 511, after narrating the defeat at Worcester in 1651, says:—

"Divers Scots ministers were permitted to meet at Edinburgh to keep a day of humiliation, as they pretended, for their too much compliance with the King; and in the same month, when Lord Argyle had called a parliament, Mr. Andrew Cant, a minister, said in his pulpit that God was bound to own that parliament, for that all other parliaments were called by man, but this was brought about by his own hand."

Hence the imputed origin of the word as applied to fanatical preaching and hypocritical pretences in religion. But the earliest use of the word given in the 'H.E.D.' is 1640: "By lies and cants (they) Would trick us to believe 'em saints" (Cleveland, in Wilkins's 'Polit. Ballads,' i. 28); so that it would have an interesting bearing upon the matter to ascertain when the Cants really lived.

***To gurneyize***.—A cheap and convenient mode of manuring (1895), still practised in some parts of Greater London in the case of radishes, when the straw is raked off so soon as the sun is out and replaced at night. 

operation consists in covering grass land with long straw, coarse hay, or other fibrous matter, about 20 lb. to the fall, &c. (See further *Chambers's Edin. Journ.*, 26 July, 1845.)

*To harveyize or harvey.*—To fit or supply (a ship) with armour-plates treated by a process invented by H. A. Harvey, of New Jersey, U.S., and patented in England in 1888. The 'H.E.D.' has the following quotations with regard to the use of the word:—

"The vessel.....is Harveyed to the water line," (*Daily News*, 21 Aug., 1896). "The 'Harveyed' plates in the tests did not show any marked superiority over the St. Chamond plate" (*Times*, 12 July, 1894). "'Harveyized' steel plates will stop the heaviest cannon shot" (*Times*, 6 June, 1894).

*To morganize or morganeer.*—These words, used after the manner of "organize" or "engineer," were coined from the name of the American multi-millionaire, whose colossal organizing of trusts in the United States is regarded with distrust in this country.

*To yerk.*—A correspondent of the *Daily Mail* of 25 May writes:—

"Mr. Yerkes has arrived to show us how to 'hustle,' and he is not going back till we have learnt. This is good; but might he not, while he is getting ready to 'Yerk' us to Hampstead, get his hand in and 'Yerk up' the L.C. and D.R., the 'Thames steamers,' the 'Cheapside' bus,' 'the man in the street with the pick,' and 'Yerk' the old air out of the Underground; and when he is through, could we induce him to 'Yerk off' a few pro-Boers, Little Englanders, and other self-advertisers?"

I am indebted chiefly for the foregoing to the Wandsworth librarian.

J. HOLDEN MACMICHAEL.

If to this interesting collection nouns are added, a striking example is furnished by Johnson. Boswell, describing how the lexicographer "introduced his own opinions, and even prejudices, under general definitions of words," writes:—

"Talking to me upon this subject when we were at Ashbourne in 1777, he mentioned a still stronger instance of the predominance of his private feelings in the composition of this work than any now to be found in it. 'You know, Sir, Lord Gower forsook the old Jacobite interest. When I came to the word *Renegado*, after telling that it meant "One who deserts to the enemy, a revolter," I added, *Sometimes we say a GOWER*. Thus it went to the press: but the printer had more wit than I, and struck it out."

In connexion with *gerrymander*, the correct derivation of which is given *ante*, p. 183 (though it might have been added that Elbridge Gerry was subsequently Vice-President of the United States), Lord Salisbury's fanciful, but erroneous description of its origin deserves to be noted. Speaking

at Reading on 30 October, 1883, the present Prime Minister observed:—

"In America they have a plan of giving to every political idea some forcible name which remains fixed in the memory, and there is a process there called 'jerrymandering.' It was derived from a Jeremiah Mander, who was a great politician in his day."

This attempt at derivation recalls a portion of the conversation in the bar of the "Red Lion" at Milby, which opens George Eliot's story 'Janet's Repentance' in 'Scenes from Clerical Life,' where lawyer Dempster, while consuming his third glass of brandy-and-water, defined the Presbyterians as a sect "founded in the reign of Charles I. by a man named John Presbyter.....a miserable fanatic who wore a suit of leather."

ALFRED F. ROBBINS.

*To ballhornize.*—It is quite true that to republish a book or reproduce any work without alteration as original is in Germany known as *ball-horning*. Heine uses the term, and in the 'Jobsiade' attention is called to the fact that cocks do not lay eggs, as might be inferred from the vignette or tailpiece in the Ballhorn primer. But this same picture of the cock and eggs, or egg, had served before in some such work as that of Aldrovandus or Paulus Jovius treating of marvels, where it was appropriated to the legend of the basilisk; for it was generally believed, as may be read in detail, e.g., De Salgues ('Des Erreurs'), that when a cock in portentous times laid an egg, which was sat on by a serpent and a toad, there was hatched from it the dreadful basilisk, which in varied forms was the favourite monster in mediæval sculpture. The Ballhorn picture as reproduced in the 'Jobsiade' resembles the rude cuts of the earlier editions of Sir John Mandeville's 'Travels.'

CHARLES GODFREY LELAND.

Hotel Victoria, Florence.

*To grahamize.*—Your correspondent has made a slight anachronism in regard to the date of the circumstances that gave rise to this name. The exposure occurred in 1844 and not in 1841, and great was the indignation excited against Sir James Graham, who at that time was Home Secretary, though the system seems to have gone on unchallenged for many years. There is an account of the Secret Chamber in the Post Office in 'Posts and Telegraphs,' by William Tegg, F.R.H.S. (1878), a former correspondent of 'N. & Q.' Periodicals like the *Illustrated London News*, the *London Journal*, and 'The Mysteries of London' of that date contained full accounts of the matter, illustrated by wood

engravings. It was said that some sand put in a letter, which fell out and was not replaced, led in one instance to its detection. Some foreign correspondents used to write on the outside of their letters "Not to be grahamed." JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

*To godfrey.*—The dates do not suit the proposed theory, for we are confused between uncle and nephew. It seems that the fatality at Namur occurred in 1695; the play cited in evidence is dated 1685; and the murder of Sir E. B. Godfrey took place in 1678/9; so the dates are against Lord Macaulay.

A. H.

With reference to MR. W. T. LYNN'S query as to the word *guillotin* not being used as a verb, in Spiers's 'French-English Dictionary' will be found "*Guillotiner*, v.a., to guillotine, to guillotin"; in the English-French section, "*Guillotin*, v.a., guillotiner."

ANDREW OLIVER.

Dr. Guillotin certainly did not invent the instrument which was called after his name; for, besides the "Maiden" used long before in Scotland, which is said to have been a death-doer of the same kind, there was the *mannaia* of Italy, of which I have two very curious painted representations in a MS. Neapolitan diary of the fifteenth century—one of the machine at rest (under date 10 December, 1486), and the other of the machine in action, the culprit kneeling, and the executioner standing with his axe raised ready to cut the cord, under date 12 August, 1494. In that dialect, as shown in the MS., it was called *mannara*.

ALDENHAM.

**COMTESSE DE SÉGUR** (9<sup>th</sup> S. vii. 427).—A life of the Comtesse de Ségur was published by her son the Marquis de Ségur, and was in print during the eighties. I also well recollect reading a short biographical memoir brought out after her death by another son, Monsignor Gaston de Ségur. The publishers were Tolra & Haton, Paris.

JEROME POLLARD-URQUHART, O.S.B.

**ENGLISH REPRESENTATIVE AT THE FUNERAL OF ALEXANDER I.** (9<sup>th</sup> S. vii. 447).—The Duke of Wellington attended this funeral 18 March, 1826.

HERBERT MAXWELL.

[Many replies are acknowledged.]

**A WALTON RELIC** (9<sup>th</sup> S. vii. 188, 410).—Among the numerous Andersons that flourished in Newcastle-upon-Tyne and the neighbourhood during the sixteenth and seventeenth centuries I cannot find one that bore the initials J. D. The supposed hero

of the "Fish and the Ring" story was Francis, second son of Henry Anderson, who was three times Mayor of Newcastle and one of the representatives of the town in Parliament from 1529 to 1536. Francis himself became Sheriff of Newcastle in 1560, was a merchant and alderman, but attained to no higher honours, and died before 1571. His father, dying in 1559, bequeathed to him the family dwelling-house at the end of the Great Bridge of Tyne, over the parapet of which bridge the ring is said to have dropped. One account of the legend makes the hero "Sir" Francis Anderson, but there was no Sir Francis till the beginning of the Civil War, nearly a hundred years later. "J. D. Anderson, 1646," cannot, I think, have been a Northumberland or Durham man.

RICHARD WELFORD.

Newcastle-upon-Tyne.

**CROSIER AND PASTORAL STAFF** (9<sup>th</sup> S. vii. 387).—With all due deference to J. T. F., I submit that the terms "crosier" and "pastoral staff" do not represent the same thing. Pugin, Bloxam, Boutell, Marriott, and Lee—no mean authorities on matters of ecclesiastical ritual—each and all support my view.

1. In the 'Glossary of Ecclesiastical Ornament and Costume' (London, 1844), by the late Mr. A. Welby Pugin, the crosier is described as

"a cross on a staff, borne by an archbishop. This has been often confounded by modern writers with the pastoral staff of a bishop, which is quite dissimilar, being made in the form of a crook."

2. Bloxam ('Companion to the Principles of Gothic Ecclesiastical Architecture,' London, 1882) speaks of the crosier as "differing from the pastoral staff of a bishop in being surmounted by a cross instead of a crook."

3. Boutell (article 'Cross' in the 'Encyclopaedia Britannica,' ninth edition, Edinburgh, 1877) says that the crosier is "the title given to the official staff of an archbishop, which has a cross-head, and so is distinguished from the 'pastoral staff' of bishops and abbots, the head of which is curved and resembles that of a shepherd's crook."

Again, in the sixth edition of his book 'English Heraldry' (London, 1899) he refers to the crosier as "the cross-staff of an archbishop; distinguished by its form from the pastoral staff, with a crook-head, of bishops."

4. Marriott ('Vestiarium Christianum,' London, 1868) speaks of the staff as "a distinctive mark of a bishop," and of the cross as "somewhat resembling the later crosier of an archbishop."

5. Dr. Frederick George Lee, F.S.A.—the well-known editor of the 'Directorium Angliae'

canum'—describes the crosier as "a cross mounted on a staff, borne before archbishops and patriarchs, symbolizing their jurisdiction and authority" ('Glossary of Liturgical and Ecclesiastical Terms,' London, 1877).

Again, in the fourth edition of the 'Directorium Anglicanum' (London, 1879), he says that the pastoral staff is "often, but incorrectly called crosier."

Lastly, in an interesting and valuable paper on 'Episcopal Staves,' published in vol. li. of *Archæologia*, and read before the Society of Antiquaries in February, 1888, he says :—

"Though the terms 'crosier' and 'pastoral staff' have been and are frequently used interchangeably, yet such use, as the writer ventures to contend, is inexact, loose, and erroneous. For the crosier—that is a cross surmounting a staff—is certainly not a pastoral staff or crook, nor is the pastoral staff or crook a crosier: these two *ornamenta ecclesiastica* differing distinctly in themselves, and belonging, both by right and custom, to distinct offices of different rank and dignity."

Dr. Lee sums up his conclusions as follows (*Archæologia*, vol. li.) :—

1. That the pastoral staff or crook, being perfectly distinct from the crosier or cross\* upon a staff, should be duly and carefully distinguished from it.

2. That this pastoral staff or crook belongs officially to all patriarchs (save the bishop of Rome), to all cardinals—though only priests, deacons, or laymen—to archbishops and bishops, and *ex gratia* to certain abbots and abbesses; and that it is rightly and properly borne in the left hand—to leave the right free during public functions.

3. That the bishop of Rome—whether by divine right or custom—having, as many believe, universal jurisdiction, does not carry any pastoral staff, save, as St. Thomas Aquinas remarks, when pontificating in the diocese of Trèves, the curved crook of which is said symbolically to imply an ecclesiastical jurisdiction which is limited.

4. That a cross or crucifix on a staff, symbolizing provincial jurisdiction, or jurisdiction extending to the whole territory of a nation, is borne immediately before, but never carried by, an archbishop, to indicate his office and dignity; being a co-symbol with, and a complement of, the archiepiscopal pall.

\* "A crosier is a pastoral staff, two names for the same thing."—*Church Times*, 10 April, 1885. "The error of confusing the pastoral or shepherd's crook with a crosier (which is a cross upon a staff, and not a crook at all) is constantly made. But it is an error, and not less so because uninformed persons and superficial, though dogmatic, writers adopt and perpetuate it."—*Builder*, 18 July, 1885.

5. That a double-armed cross or crucifix is borne before, but never carried by, the Pope, or by any patriarch, and symbolizes respectively the universal or the more extended jurisdiction of the chief pastor before whom it is borne.

H. B.

CITY CURIO COLLECTOR (9<sup>th</sup> S. vii. 349).—The books, MSS., and objects of art of the late Rev. J. C. Jackson were sold at Sotheby's in December, 1895. The priced catalogues could doubtless be consulted at the auctioneers'. W. ROBERTS.

DESIGNATION OF FOREIGNERS IN MEXICO (9<sup>th</sup> S. vii. 389).—The origin of *Gringo* is thus accounted for. During the American war some Mexican natives heard American soldiers singing "Green grow the rashes, oh!" The first two words formed the nickname in question, which is applied equally to Americans and Englishmen. My authority is 'Through the Land of the Aztecs,' by "A Gringo," published in 1892. Perhaps it may be worth noting that the singularity of the pseudonym created a little confusion in the minds of printers, for in some quarters the authorship of the book was credited to "Mr. A. Gringo." I cannot throw light on the nicknames by which Frenchmen and Spaniards are designated.

H. JOHNSON.

*Guabacho*, Frenchman, is a slip of the pen for *Gabacho*. The French form is *Gavache*, which will be found in Littré, but without etymology. *Gringo* is in the 'Century Dictionary.' It is there derived from *Griego*. Originally it meant "Greek," then an Italian, an Englishman, or any foreigner. *Gachupin* is an Aztec epithet, *Cacchopina*, "prickly shoes," applied to the Spanish conquerors from their wearing spurs. The corresponding term in Peru is *Chapeton*, from the Araucanian word *chiapi*, which means "thief," and was abusively applied by the Creoles to Spaniards. JAS. PLATT, Jun. [The 'H.E.D.' gives *Gringo* as "Mexican Sp." only.]

I venture to think that *Gringo*, *Guabacho*, and *Gachupin* may come from some onomatopœia, that is, from the singing of birds. For instance, in French there is the verb *gringotter*, i.e., humming or twittering like a canary bird.

ALF. H.

I have been told that during the war between the United States and Mexico in 1846-7 the American bands played very often "Green grow the rashes, oh!" and that the Mexicans gave the Americans the nickname of the first two words, which were soon changed into *Gringo*; but I cannot vouch for this as the true origin of the word. M. N. G.

QUOTATIONS (9<sup>th</sup> S. vi. 489 ; vii. 74, 170).—By way of practically illustrating the definition of gratitude now being discussed in your columns, may I (with sincere thanks for the kind replies already received) ask the "chapter and verse" of the following additional *dicta*, which, so far, have entirely baffled my searching?

1. "Le divorce est le sacrement de l'adultére."—G. F. Guichard.
2. "Cette longue et cruelle maladie qu'on appelle la vie."—Mlle. de l'Espinasse.
3. "Les amis, ces parents que l'on se fait soi-même."—Emile (or Eustache) Deschamps.
4. "Un seul endroit y mène, et de ce seul endroit Droite et raide est la côte, et le sentier étroit."—Chapelin (or Chapelain).
5. "Maxima in minimis natura."—Linnaeus.  
"Natura præstat in minimis."—Linnaeus.
6. "Rerum natura, nusquam magis quam in minimis, tota est."—Pliny.
7. "Mourir n'est rien, c'est notre dernière heure."—De la Palisse.
8. "Veuve d'un peuple-roi, mais reine encore du monde."
9. "Nemo potest impetrare a papa bullam nunquam moriendi."—Thomas à Kempis.
9. "Un livre est un ami qui ne trompe jamais."—Desbarreaux Bernard.

PHILIP NORTH.

THE ACACIA IN FREEMASONRY (9<sup>th</sup> S. vii. 9, 112, 213).—The twigs I saw used at a Masonic funeral ceremony I witnessed as a guest, at Montpellier, in the spring of 1872, were those of *Lycium barbarum*, the Barbary box thorn, or Duke of Argyll's (*sic* in Loudon's 'A. and F. B.' iii. 1270) tea tree, the straggling bush-creeper so often seen over garden walls on the south coast. The same twigs were used by the general public at the churches on Palm Sunday in lieu of the more usual box. Rather curiously in this connexion, there is in Loudon's *Magazine of Natural History*, No. 66, Oct., 1836, vol. ix. pp. 528-32, a "Notice of a Congregation of Moths found in the Interior of a Tree of the False Acacia (*Robinia pseudacacia*, L.). By J. O. Westwood, Esq., F.L.S."

THOMAS J. JEAKES.

Tower House, New Hampton.

A COMPANY OF MINERS (9<sup>th</sup> S. vii. 390).—In "Rank and Badges," by Ottley L. Perry, 1887, p. 140*d*, is the following:—

"The date of formation of the Royal Engineers is 1780 (George III.). This corps had then existed since 1683 as a civil corps. Military Engineer officers were previously called 'Trench Masters.' In 1622 (James I.) Sir William Pelham was 'Trench Master.' (See Haydn's 'Dates.') In 1717 (August 22) the 'Military Artificers' were placed under the 'Ordnance Department,' &c. The title up to October, 1856, was 'Royal Sappers and Miners'; and, previous to that, 'Royal Military Artificers'

up to March 5, 1813. Between 1704 and 1780, the 'Military Artificers' were recruited from the Royal Artillery. See Scott's 'British Army,' vol. iii. pp. 333-336, and T. W. J. Conolly's 'History of the Royal Sappers and Miners.'

Also see 'The British Army : its Regimental Records, Badges, Devices, &c.,' by Major J. H. Lawrence Archer, 1888, pp. 110-12:—

"According to Clode's 'Military Forces of the Crown,' this scientific corps acquired its military character so far back as 25 July, 1683. But it was really not until the promulgation of the Order in Council of 22 August, 1717, that the Engineers became part of the military branch of the Ordnance Department. In 1759, on the reorganization of the corps, the military rank of the Royal Engineers was not noticed; yet it appears to have been established on 14 May, 1757, when all were commissioned by the sovereign. It was not, however, until 1788 that a body of non-commissioned officers and men were raised in England by the enlistment of artificers in the employment of the Board of Ordnance, &c."

In the 'Army List' of 1763, under the heading of the Royal Regiment of Artillery, of which regiment Viscount Ligonier was Colonel Commander-in-Chief and Master-General of Ordnance, the name of William Phillips appears in the list of captains, his commission to that rank bearing date 12 May, 1756. He was promoted to be brevet lieutenant-colonel 15 August, 1760. It is evident that he was not an officer of Engineers, for in the list which is given, following that of the Royal Regiment of Artillery, his name is not mentioned. The designations of the various ranks in the Engineers in 1763 are of interest. I presume they were the same in 1757 when William Skinner was appointed Chief, 14 May:—Chief, with rank as Colonel of Foot; Director, with rank as Lieutenant-Colonel of Foot; Sub-Director, with rank as Major of Foot; Engineer in Ordinary, with rank as Captain of Foot; Engineer Extraordinary, with rank as Captain-Lieutenant of Foot; Sub-Engineer, with rank as Lieutenant of Foot; Practitioner Engineer, with rank as Ensign of Foot.

Beatson in the 'Political Index' of 1786 mentions that "the Office of Ordnance is divided into two distinct branches, the Civil and the Military; the latter being subordinate, and under the authority of the former." Also in writing of the Master-General of the Ordnance:—

"He is deemed the principal officer in the civil branch of the Ordnance; yet he is always chosen from amongst the first Generals in his Majesty's service.....He is Colonel in Chief of the Royal Regiment of Artillery, at present consisting of four battalions; and he is invested with a peculiar jurisdiction over all his Majesty's engineers employed in the several fortifications in his Majesty's

dominions; and to him they are all accountable for their proceedings, and from him they receive their particular orders and instructions, according to the directions and commands given by his Majesty in Council."

HERBERT R. H. SOUTHAM.

Your correspondent will find an account of this Lieutenant (afterwards Major-General) Wm. Phillips and of the company of Miners, attached to and forming part of the Royal Artillery, in the 'List of Officers of the Royal Regiment of Artillery' (1900). The company was formed on the representation of the Board of Ordnance to the Master-General, the Duke of Marlborough, dated 19 March, 1756, owing to supposed preparations at Toulon for an attack on Minorca. Owing to the capitulation of Port Mahon, the company was too late to be of any service. H. P. L.

WILLIAM HONE (9<sup>th</sup> S. vii. 408).—In answer to MR. ANDREWS I may say that William Hone is buried at Abney Park Cemetery, Stoke Newington. The inscription on his "plain headstone," according to a little work on the parish of Hackney in my possession, is as follows:—

William Hone,  
Born at Bath, 3 June, 1780,  
and died at Tottenham,  
6 of November, 1842.

I paid a recent visit to Abney Park Cemetery to verify this inscription, but, woe is me! though I had seen the tombstone many a time, I lost myself amongst the silent houses of the dead, and could not find the object of my quest. Inquiry was futile; the amiable janitor had "never heerd o' such a man." Such is fame, though the reputation of William Hone will survive as long as his works are read. Very near to Hone's grave is a monolith inscribed with the name of one of his friends, the engraver and sketcher S. Williams, who died 21 January, 1846, aged seventy-six years. MR. ANDREWS will find much information about Hone's illness and funeral (including the inscription on the tombstone) in the following little work: "Walks in Abney Park; with Life-Photographs of Ministers and other Public Men whose Names are found there." By (Rev.) James Branwhite French (James Clarke, 13 Fleet Street, 1883). This book is unfortunately now out of print. Dickens visited Hone during his last illness in company with George Cruikshank, as will be seen by the following letter from the great novelist to John Forster, dated 5 October, 1842:—

"I am going out to Tottenham this morning on a cheerless mission I would willingly have avoided. Hone, of the 'Every-Day Book,' is dying, and sent Cruikshank yesterday to beg me to go and see him,

as, having read no books but mine of late, he wanted to see and shake hands with me before (as George said) 'he went.' There is no help for it, of course; so to Tottenham I repair this morning."

The next month Dickens went with Cruikshank to Hone's funeral at Abney Park, previously attending a religious service at the house, a description of which by Dickens—in which he seems to have allowed his imaginative faculties to run wild—led to a controversy which ended rather badly for him. Particulars of this also will be found in Mr. French's book mentioned above. I may add, for the benefit of others who may wish to find Hone's grave, that it is not far from the retreat known as "Dr. Watts's Mound," in the north-eastern corner of the cemetery, and very close to the grave of Canrabah Caulker, a negro princeling who was brought to England to be educated, and who died from consumption while under the care of the Rev. Jacob Kirkman Foster, a minister of the Countess of Huntingdon's Connexion at Cheltenham. Dr. Foster also is buried near, and not far off lies the Rev. Thomas Binney, the protagonist, I think, in the controversy with Dickens mentioned above. So that all the parties to the discussion are now sleeping soundly in areas of peace and reconciliation.

R. CLARK.

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*Swallowfield and its Owners.* By Lady Russell (Longmans & Co.)

SWALLOWFIELD, since 1820 in the possession of the Russells, and at present the residence of Sir George and his mother Lady Russell—the latter the Constance Russell ever welcome in our pages—has a long and eminently romantic history, which is told with great vivacity in the book before us. Situated five miles and a half south-west from Wokingham and six miles south-east of Reading, it was at one time included in Windsor Forest, the circuit of which was then about fifty-six miles. The manor of Swallowfield, with which until the middle of the sixteenth century was associated that of Shinfield, is mentioned in the Domesday Survey as vested in the Crown. From this survey we learn that in the reign of Edward the Confessor (1043-66) Selingefelle (Shinfield) and Soanesfelt (Swallowfield), with one hide in Solafel in Reading, were held by Sexi, "Huscarle Regis E.," in free manors of the king, and were valued at 7*l.* each per annum, "huscarle" meaning probably in this case something more than *famulus domesticus*. At the time of the Conquest both manors, with many others, were bestowed upon William FitzOsbern, Lord of Breteuil, *dapifer* to William the Conqueror, who was his second cousin once removed, was his closest friend, and addressed him as "cousin and councillor." At

\* 'The Life of Charles Dickens,' by John Forster, p. vii (Memorial Edition).

Hastings FitzOsbern, "son cheval tot covert de fer," with Roger Montgomery, commanded one of the three divisions of the Norman army. In the 'Roman de la Rose' FitzOsbern, like Sir Ozana in Morris, is spoken of as "col cuer hardi." After his death in battle near Cassel, as titular Count of Flanders, the estate passed to his third son, Roger de Breteuil, Earl of Hereford. It is impossible to describe all the vicissitudes which the goodly lands experienced. In her opening sentence Lady Russell quotes with approval a quaint saying of Thomas Fuller concerning the "skittishness" of Berkshire lands, which "often cast their owners." This holds specially true of Swallowfield, which in the time of Henry II. was in the hands of the St. Johns, whence by marriage it passed into those of the Le Despencers, Emma de St. John being lady-in-charge of Princess Katharine, the deaf and dumb daughter of Henry III. Sir John le Despencer built in 1256 the church of All Saints, which was restored in 1889-70 by Sir Charles Russell. After being in the possession of Baron Roger de Leybourne, Swallowfield came back into that of the St. Johns. Following them came the De la Beches and Beaumys, the widowed Lady Margery de la Beche, a great heiress, having been carried off and forcibly married to Sir John de Dalton.

Many particulars of historical and antiquarian interest, including wages, prices for haymaking, &c., are supplied. Swallowfield Park was used by the Crown in the latter part of the fourteenth century for the breeding of horses. Edward III. was extravagant in horseflesh, and we find a complaint of prodigality. One "great horse" must have at least one groom at 1½d. a day, which, with the price of hay, 2d., and straw, 1d., will make the daily expenses for horse and groom 4½d. Swallowfield was given by Edward III. in 1372 to his daughter Isabella de Coucy, Countess of Bedford. One of the most romantic chapters in the book is occupied with an account of the negotiations for her marriage with various princes, some of them sufficiently coy and recalcitrant. Royal dukes then held it, and it became the dowry of Tudor queens until, in 1582, it was bought by Samuel Backhouse, a wealthy merchant of London. Quite impossible is it to deal at length with all the matter of highest interest which attaches to the manor. Sir John Backhouse, the Royalist, and William Backhouse, the Rosicrucian, are both interesting figures. During the tenure of the Backhouses the estate was connected with the murder by the Countess of Essex of Sir Thomas Overbury. On 19 October, 1670, the manor passed by marriage to Henry Hyde, Viscount Cornbury, eldest son of the great Lord Clarendon. That the historian wrote his history at Swallowfield has often been stated, but is not true. By the second Earl of Clarendon the house was rebuilt in 1690. In 1719 it was bought by Thomas Pitt, known as "Governor" Pitt, the owner of the famous Pitt diamond, grandfather of the great Earl of Chatham, who frequently visited Swallowfield in 1724. John Dodd became owner in 1737. Through Bevans and Earles it passed in 1820 by purchase into the hands of the Russells, its present possessors.

For years Lady Russell has "dotted down" all the information she has been able to obtain. This she has turned, according to her own account, into an *olla podrida* intended, as she says, for her own family and neighbours. This may be accurate; it is cer-

tainly modest. She has at least produced an admirably interesting and readable book, which, with the addition of portraits and pedigrees, will be a treasure-house to antiquaries and genealogists. The portraits are especially numerous and attractive. Among them are those of Queens Elizabeth Woodville, Elizabeth of York, Catharine of Arragon, Anne Boleyn, Anne of Cleves, Catherine Howard, Catharine Parr, and Anne, Henry VI., John Plantagenet (Duke of Bedford), Robert Devereux (Earl of Essex) and his Countess, Sir Thomas Overbury, John Evelyn, Lord Chatham, Horace Walpole, Charles Kingsley, and many Pitts, Dodds, and Russells. Perhaps the only complaint that can be made is that, though the frontispiece consists of a reproduction of Romney's picture of the Lady Russell of 1786-7 and her son, there is among the portraits none of the author of the book. Views are supplied of the churches at Swallowfield and Shinfield; of interiors, monuments, &c.; of the Pitt diamond; and of the Frost Fair on the Thames. How many copies of this work are issued we know not. Those, however, who by favour or by purchase obtain a copy will be entitled to think themselves fortunate.

*The Token Money of the Bank of England, 1797 to 1816.* By Maberley Phillips. (Newcastle-upon-Tyne, Dickson; London, Effingham Wilson.)

MR. PHILLIPS, whose work on 'The Bankers and Banking of the North of England' has won an assured place among those who are interested in finance, has added to the debt we owe him by writing a most useful book on the token money issued by the Bank of England. Our English currency has all along been a source of trouble; but strange as it may seem to those little acquainted with the subject, it was not until the sixteenth century that affairs became especially serious. The medieval coinages, here as elsewhere, were commonly honest. They were what they professed to be; but as time went on it occurred to the rulers of many states that to depreciate the currency would be a most beneficial arrangement. It would, they thought, put money into their own pockets, and no one would be a penny the worse for it. Henry VIII., in the latter part of his reign, was much taken with this idea. He issued pieces which, though of the same weight and nominal value as his good money, were half silver and half alloy. We perhaps ought not to be too severe on acts of this kind, fraudulent as we know them to have been, for questions of currency are intricate subjects at all times, and in those days they were understood by no one. As trade grew, and our own countrymen had dealings with the whole world (so far as it was then known), it became more and more necessary to put the coinage on a sound footing. The Act of 1696 was a strenuous endeavour in that direction. The old clipped and hammered money was called in, and its place supplied by a new coinage. A great mistake, however, was made by those who were responsible for calling in the old money and supplying its place by the new. Whether it arose from ignorance or neglect it is impossible to say; but the results were disastrous. In many districts no money whatever was to be had; and if we may trust Abraham de la Pryme the diarist, and other contemporary authorities, great and quite unmerited suffering was the consequence. For a time after this drastic change all went on well, but at last the authorities grew care-

less. In the latter part of the eighteenth century the people who were responsible seem to have had little more knowledge of their business than their predecessors in the days of the Plantagenets. An admirer of the Middle Ages might argue with some plausibility that they had even less. There was practically no issue of silver in the reign of George III. until the year 1787. The pieces that then appeared were handsome coins of proper weight; but as the money they were intended to replace still continued to circulate, many of these heavier pieces soon found their way into the melting-pot. From that date to 1816 no further issue of English silver proceeded from the Mint; but things had got to such a pass in 1797 that the Privy Council ordered the Bank of England to suspend cash payments. This naturally increased the demand for silver. Those who had metallic change tenaciously clung to it. If parted with at all, it was only on receiving a heavy commission. The hardship to the poor and the small traders by this state of things need not be dwelt upon. A bright idea at length struck some one whose name, we believe, has not come down to us. We had become possessed, as war prizes, of a very great number of Spanish dollars. These were countermarked with a small head of George III. stamped on the neck of the effigies of Charles III. and put into circulation at 4s. 9d. each. This strange plan, though long persevered in, did not work well. Imitations and forgeries were soon in circulation. In 1804 the small stamp was changed from an oval to an octagon, but the alteration had little effect. Forgery on a large scale still went on. Then came a device for stamping the whole dollar on both sides, the king's head on the obverse, and on the reverse Britannia. Boulton, of the Soho Works, Birmingham, carried out this plan. When done well, the coins were handsome, but many examples show, especially on the reverse, traces of the original impress.

During the period in which these Spanish dollars were passing as English money the penalty for forgery or uttering counterfeit money was death. Mr. Phillips says that between 1805 and 1818 two hundred and seven persons, many of them women, suffered for this crime.

The book is altogether satisfactory. It deals with the Irish tokens as well as the British, and contains good illustrations of the several pieces mentioned.

*Before the Great Pillage, and other Miscellanies.*  
By Augustus Jessopp, D.D. (Fisher Unwin.)

THESE reprinted essays of Dr. Jessopp constitute very pleasant reading. The more important of them deal with parish life, on which the writer is an authority, and with the parish priest, of whom he is an admirable example. By the expression "the great pillage" Dr. Jessopp means less the spoliation of the monasteries under Henry VIII. than the robbery of the poor, which was far more abominable, under Edward VI. He scarcely expects to be believed in what he says. After commenting upon the indignation against the Tammany ring which is heard in England, he expresses his conviction that some day will be written the history of two other rings. "The ring of the miscreants who robbed the monasteries in the reign of Henry VIII. was the first; but the ring of the robbers who robbed the poor and the helpless in the reign of Edward VI. was ten times worse." A close study of this and *succeeding articles* is to be warmly commended. We are less interested in 'The Baptism of Clovis,'

but are delighted with the articles at the close of the volume on 'Cu Cu!' and 'The Mole.' Terrible consequences are anticipated from the destruction of the latter.

*Murray's Handy Classical Maps.* Edited by G. B. Grundy, M.A.—*Gracia.* (Murray.)

With the full index by which they are accompanied, the two maps of ancient Greece, Northern and Southern, will be of the highest utility to scholars. They are coloured so as to represent the contours of altitude, and are in all respects up to date. Eight of these maps are now ready, and others are to follow. For the convenient study of works such as Dr. Ridgeway's 'The Early Age of Greece' (see *ante*, p. 439) the present maps will be invaluable.

The *Antiquary* for May contains the first part of a description of the Black Death as its ravages affected Yorkshire in 1349. There is also an article on the story of the Clarendon Press, which is of interest, while the account given of 'The Legend of Isaiah's Martyrdom' will attract the attention of folk-lorists.

SOME of the later numbers of the *Intermédiaire* furnish communications on the curious subject of the legal trial of animals for certain crimes and misdeeds. Mention is also made in this connexion of the excommunications which were formerly launched by dignified ecclesiastics against the noxious creatures that devastated vines and agricultural crops.

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J. P. ("Stock, lock, and barrel").—Send context.

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# THE ATHENÆUM

JOURNAL OF ENGLISH AND FOREIGN LITERATURE, SCIENCE,  
THE FINE ARTS, MUSIC, AND  
THE DRAMA.

*The ATHENÆUM* for June 15 contains Articles on  
MR. SAVAGE-LANDOR in CHINA.  
M. MASTERSLINCK'S NEW BOOK.  
DR. JESSOPP'S ESSAYS.  
SELECTIONS from NIETZSCHE.  
SHEFFIELD in the EIGHTEENTH CENTURY.

NEW NOVELS.—Doom Castle; The Wise Man of Sternacross; The Second Youth of Theodore Desanges; The Helmet of Navarre; Lady Halfe; In the City; The Young Squire's Resolve; The Wisdom of Men; Horace Morrel.  
BOOKS on the WAR.  
ALFRED the GREAT.  
EGYPTOLOGICAL BOOKS.  
OUR LIBRARY TABLE (How Sailors Fight; "Buffalo Bill").  
LIST of NEW BOOKS.  
SIR W. REBANT: The PUBLISHERS' CONGRESS at LEIPZIG;  
HUCHOWN; ROBERT WILLIAM BUCHANAN; DR. GARDINER;  
OLIVER CROMWELL, and MAJOR-GENERAL OVERTON;  
SALES.

Also—

LITERARY GOSSIP.  
SCIENCE.—Societies; Meetings Next Week; Gossip.  
FINE ARTS.—The Early Age of Greece; Notes from Rome; Sales; Gossip.  
MUSIC.—"Tristan and Isolde"; "Lohengrin"; Verdi Memorial Concert; Gossip; Performances Next Week.  
DRAMA.—Gossip.

*The ATHENÆUM* for June 1 contains Articles on  
THE LAST YEARS of QUEEN ELIZABETH.  
CALENDAR of the INNER TEMPLE RECORDS.

THE WORKS of NOVALIS.  
MR. HOWELLS and his FRIENDS.  
MR. BODLEY'S 'FRANCE' in FRENCH.

NEW NOVELS.—The Seal of Silence; Forest Folk; My Heart and Late; Derwent's Horse; A Daughter of the Veldt; The Good Red Earth; Black Mary.

CHINA.

SCHOOL-BOOKS.

OUR LIBRARY TABLE—LIST of NEW BOOKS.

ENGLISH LITERATURE and AMERICAN PROFESSORS; LANDOR and his EDITORS; HUCHOWN; SALE; BRAZILIAN NAMES of MONKEYS; "MANERIUS."

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SCIENCE.—Aitken's Road Making and Maintenance; Societies; Meetings Next Week; Gossip.

FINE ARTS.—Bow, Chelsea, and Derby Porcelain; Drawings at the British Museum; Acquisitions at the National Gallery; Mr. Conder's Water-Colours; Salons of 1901; Gossip.

MUSIC.—Royal Italian Opera; Philharmonic Concert; Mr. Bauer's Piano-forte Recital; Gossip; Performances Next Week.

DRAMA.—"Mariana"; "Blanchette"; Library Table; Gossip.

*The ATHENÆUM* for June 8 contains Articles on

MODERN ITALY.  
THE RECORDS of LEICESTER.  
OUR INDO-GERMANIC ANCESTORS.  
MR. KERNAHAN'S ESSAYS.

THE RIGHT to LIVE.

NEW NOVELS.—Pacifico; The Lord of the Sea; Parous Times; A Forbidden Name; The Devil's Plough; Her Majesty's Minister by Command of the Prince; Her Mountain Lover; The Interloper Eva.

SPANISH and ITALIAN LITERATURE.  
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LITERARY GOSSIP.

SCIENCE.—The Royal Observatory, Greenwich; Societies; Meetings Next Week; Gossip.

FINE ARTS.—The Royal Academy; Sculpture; "The Chinese" Sales; Gossip.

MUSIC.—Stanford's "Much Ado about Nothing"; "Siegfried" "Die Meistersinger"; Recitals by Mr. Friedheim, M. Godowsky, and M. de Pachmann; Gossip; Performances Next Week.

DRAMA.—"L'Aiglon"; "Women are so Serious"; "A Lady from Texas"; Gossip.

*The ATHENÆUM* for May 25 contains Articles on

ST. JOHN'S COLLEGE, CAMBRIDGE.

AUSTRALASIA OLD and NEW.

AN ELIZABETHAN PURVYANCE.

SCHUYLER'S ESSAYS.

THE HISTORY of ROSS.

NEW NOVELS.—Jack Raymond; My Son Richard; A Scare Temptation; A Vanished Rival; Sawdust; Monsieur Beaumaire; The Treasure of Captain Scarlet; The Burden of an Honour.

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FINE ARTS.—Library Table; The Royal Academy; Notes from Rome; The Salons of 1901; The Guildhall Catalogue; Sales; Gossip.

MUSIC.—Royal Italian Opera; Richter Concert; Recital by Señor Sarasate and Madame Marx; Purcell's "Fairy Queen"; Gossip; Performances Next Week.

DRAMA.—"The Sacrament of Judas"; "Vilorna" in "Timos of Athens"; Gossip.

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## Notes.

## THOMAS SAMUEL MULOCK, 1789-1869.

(Concluded from p. 484.)

THE following extracts from one of Mr. Mulock’s letters, dated 31 August, 1824, are characteristic :—

“The difference to which you advert as at present subsisting between us is not a difference between man and man, but between light and darkness, liberty and bondage, truth and error. It is impossible for me fully to express the pity I feel for you. I can truly say that the first tears of gospel compassion I ever dropped were shed last night when contemplating the force, subtlety, and success of the Satanic craft permittedly practised upon you. Your case is measurably revealed to me. You are the victim of *inordinate affections*, which nothing but the riches of grace can subdue. Finding that the privileges of the glorious gospel were and are deemed *idle tales* by one to whom it is not given to know the mysteries of the Kingdom of Heaven, Satan has ensnared you to rob Christ of his glory by bringing down the blessedness of the faithful to the level of unbelief.....Instead of predicting terrible things as connected with your departure from the truth, I say, speaking the truth in love, I am persuaded better things of you, and things that accompany salvation. For God is not unrighteous to forget your work and labour of love. Your kindness to myself in times past has been wonderful. But as it grew out of the truth, so, when the truth itself was suspended, the actions of a liberality which (for a small moment) cannot proceed from

*inward affection* must be checked rather than cherished.”

Mr. Mulock was the last man to check any one’s liberality, and between 1822 and 1824 Mr. Reade lent him sums amounting to over 200*l.*, none of which was ever returned. One sum of 20*l.* was to pay the expenses of one of Mr. Mulock’s numerous lawsuits. Various small sums were lent in answer to such appeals as the following :—

“I must ask you to send me two pounds and no more. I do not wish to be constrained to ask of any one but yourself, to whom the Lord hath given a *largeness of heart* not to be found but in specially gifted gospel creatures.”

The theological correspondence is brought to a graceful conclusion by Mr. Mulock denouncing Mr. Reade from his pulpit as “a blasphemer and the greatest heretic that had arisen since the days of the Apostles”! In Mr. Mulock’s chapel a special portion was railled off where only the “elect” could sit.

On 7 June, 1825, he was married at Stoke to Dinah (born 23 April, 1794, died 3 Oct., 1845), daughter of Thomas Mellard, a well-to-do tanner of Newcastle-under-Lyme (9<sup>th</sup> S. vi. 210), who was then living with her widowed mother at Longfield Cottage, on Hart Hill (whence the “Longfield” of ‘John Halifax’). In the previous March her sister Mary Mellard had married William James Reade.

Mr. Mulock’s eldest child and only daughter was born at Stoke, and he thus entered the event in his family Bible :—

“Dinah Maria Mulock, daughter of Thomas & Dinah Mulock, was born on April 20th, 1826, at 30 m. past seven o’clock in the evening. Ps. 127, 3 verse. Prov. 23, 24-25. Is. 59, 21.”

While at Stoke he also published his ‘Mystery of Godliness’ and ‘Letter to Mr. Hunt, Oxford.’ After leaving Stoke in 1831 he went I know not where, but in 1845 he again spent some time in Liverpool. On 16 May of that year a speech of his on the grant to Maynooth is reported in the *Liverpool Mercury*; on the 24th he has a stinging article in the *Liverpool Chronicle* entitled ‘The Duke of Newcastle; or, England’s Scribbling Liberator,’ and on the 26th a letter in the *Railway Record* on the Direct London and Manchester Railway. He also preached in Dr. Thom’s chapel in Bold Street discourses which the latter says “it is out of my power ever to forget.”

Later he lived in Scotland for some time, and was editor of a newspaper there. In 1850 he published ‘The Western Highlands and Islands of Scotland, Socially Considered,’ &c. (Inverness, Keith, Edinburgh, Menzies, 8vo, 262 pp.), and about the same time long

pamphlets on the Free Kirk and education questions and on the case of Prof. McDougall.

Mr. Mulock was a friend of Sheridan Knowles and an intense admirer of his dramas, on which he lectured in Liverpool and elsewhere.

During the later years of his life he lived at Stafford. In 1865 he was committed to Stafford Prison for contempt of court, he having published a pamphlet entitled 'The Divorce Court and the Chetwynd Case' while the Chetwynd divorce case was *sub judice*. He seems to have thrown himself into this matter with all his old enthusiastic obstinacy, and refused to obey Judge Wilde's injunction restraining him from further comment. Writing to his friend John Beavis Brindley, afterwards first Recorder of Hanley, on 28 Sept., 1864, he says :—

" If he had simply confined himself to the exactation of a promise from me not to publish matter which would probably or necessarily come out in evidence before the Court, I would at once have yielded, but the Judge (I think unwisely and unwarraubtably) persisted in extorting a pledge which struck at the root of all freedom of the press. My correspondence with Chetwynd, his wife, her family and friends, is not only unobjectionable, but useful, instructive, and clearly demonstrating that I was the acknowledged common benefactor of all parties. I did not feel myself bound to submit to dictation of so arbitrary a cast, and I do not repent of my conscientious contumacy. But taking a far loftier view of the entire case, I am convinced that as a believer in the Scriptures of Truth, I am called on to obey every ordinance of man for the Lord's sake. If Judges ordain Injustice, upon their heads be the guilt, but on my part I will not contravene their improper exercise of power."

Writing to Mr. Brindley on the same subject at a later date, he adds :—

" Is it true that the independent electors of Newcastle got 30/- per man? As for Stafford, such wholesale, open corruption was, I am informed, never before practised—to the tune of at least 20,000/- The best reform would be to disfranchise the Borough, or send the Town Crier and the Public Scavenger as representatives. They could not bribe."

On 23 Oct., 1865, he communicated to the press 'Some Errors and Omissions of the Public Journals with reference to the late Lord Palmerston,' speaking of political events which passed under his personal knowledge. Mr. Mulock mentioned that once when Lord Palmerston had circulated a printed statement complaining of the bad and often illegible writing of public officials, he himself wrote a letter pointing out that it was due to "the false eagerness of professed teachers to put children into cramped small hand"; and "Lord Palmerston, who never pooh-poohed honest hints, as is customary

nowadays, answered the writer in warm terms of acknowledgment, and admitted the soundness of his remarks."

Early in 1868 he was summoned by Mr. William Edwards, of Forebridge, Stafford, with whom he lodged, for a trifling amount of rent which he disputed. The trouble seems to have arisen through Mr. Mulock, "who, as most of the inhabitants of this county were aware, was a gentleman who corresponded very largely," having asked the servant to buy him some stamps on a Sunday, which the landlord, from religious scruples, forbade her to do. Though advanced in years Mr. Mulock "stated his own case in an able and amusing speech" of considerable length and quite up to his old form :—

" On one occasion Mrs. Edwards brought the grave charge against him of having too many visitors. He was rather startled, and ventured to say something about the rights of lodgers to their own premises, and this was the cause of her giving him a week's notice. He sent for Mr. Edwards and expostulated with him. He, poor man, was very civil and very meek—so meek, indeed, that he could see at once that he was one of those unfortunate beings who were subjected to the tyranny of 'petticoat government.' He had nothing to say in defence, and he [Mr. Mulock] had not the heart to do more than give him a brief lecture on the law of landlord and lodger, not omitting to inform him that lodgers had a right to their own premises, and that Mrs. Edwards, in complaining of the number of visitors—who were as respectable as any in the neighbourhood—had taken a great liberty."

Referring to Mr. Edwards's conscientious scruples, he continued :—

" With regard to this he might safely say he had lived a long life, and could live comfortably with Turks, infidels, and heathens; but he really could not get on at all with self-righteous people—particularly Sabbatarians and other Pharisees. These were the people who above all others were the real pests of society. They were so in England, but still more so he might say in Scotland, where he sometimes lived, and where these ludicrous and un-Christian Sabbatarian scruples prevailed to the fullest extent. It was a very common thing for Sabbatarians in that country to attend three services at church on the Sabbath—as they hypocritically and incorrectly termed the Lord's Day—and after the last of these services adjourn to the *clachan*, which was in plain English the pot-house, where they remained the rest of the night, even until morning."

He also alludes to his daughter with pride :—

" He might state that he had the happiness to have a daughter whose powers the world well knew—a very celebrated writer—a daughter who was very kind and obedient to him, and who was worthy of every respect and honour."

Mr. Mulock was also at one time confined in Stafford Asylum through the influence of

some magistrates whose displeasure he had incurred.

He seems to have continued his literary activity to the last, for, writes Mr. Thomas Mulock (now of Kilnagarna), "in 1869, after the disestablishment of the Irish Church, he wrote an article which was almost prophetic in foreshadowing the fate of the Irish landlords."

Mr. Mulock died 11 Aug., 1869, in Lichfield Road, Stafford, aged eighty. He is described as having been a tall, handsome man of gentlemanly bearing, very witty, and an excellent conversationalist, but decidedly eccentric and obstinate to a degree.

He had two sons, Thomas Mellard (born 18 Nov., 1827, died 22 Feb., 1847) and Benjamin Robert (born 18 June, 1829, died 1863), neither of whom married. In an article on the late Mrs. Craik in *Macmillan's Magazine* for December, 1887 (p. 82), Mrs. Oliphant made some insinuations against the character of Benjamin which were entirely without foundation, and could only have been made as the result of ignorance or some misunderstanding. Mr. Ben. Mulock was a civil engineer with considerable gifts, full of native wit, and highly honourable. He held several professional appointments in Brazil, Russia, and elsewhere. Though death came to him suddenly as the result of an accident, on his sister's own authority he died without owing a penny to any one.

The information I have been able to give is only scrappy, but may serve to provide some record of an able man and original character, who for sixty years lived a life of strenuous intellectual activity.

ALEYN LYELL READE.  
Park Corner, Blundellsands, near Liverpool.

#### ORIENTATION AND THE EXIGENCIES OF CONTROVERSY.

CONTROVERSIALISTS of all sorts and kinds have constantly, as we are well aware, adopted the device of making quotations apart from their context. So striking an instance of the use of this method occurs in a recent number of 'N. & Q.' (*ante*, p. 431) that I am induced to occupy, with the Editor's permission, a certain amount of the space available in giving the particulars of the case. A correspondent signing himself IBAGUÉ quotes what he calls "MR. ARNOTT'S words," taking them from an article on 'Orientation' which I wrote in the course of last year (9<sup>th</sup> S. vi. 276).

My article consists of five paragraphs, and is headed 'Orientation,' &c., and relates

partly to interments and partly to churches. At the end of the second paragraph the orientation of churches in England comes in. The churches are described as built to stand, according to the general rule, east and west. It is said that to that usage there were very few exceptions in the Middle Ages, but it is added there were *some*, and one is mentioned. It is further stated that, allowing for these exceptions, "the churches have also\* by an almost invariable rule been built to stand east and west." It is further explained in my note that the custom of churches being built to stand east and west has been preserved hitherto down to "the present day," i.e., generally preserved, though with certain exceptions, such as those noted above. The meaning is perfectly clear, viz., that the rule for the position of churches was a general one, but not so absolute as never to be broken. The phrase "down to the present day" is not explained; its comprehensiveness would be understood by those acquainted with the subject of orientation, but this absence of explanation seems to have misled IBAGUÉ. A break in the continuousness of the custom occurs for a short time just where he was taking his "walk" when he made notes on orientation and sent them to be published, with a reference to my words, in the columns of 'N. & Q.' The aforesaid exception to the custom occurred in the years preceding the Oxford movement, during which churches were not unfrequently built without regard to orientation, as in the case of St. John's at Chatham; and other examples might easily be named. With the Oxford movement the custom of the orientation of churches was resumed.

I am sorry to trouble my readers with this long explanation, but I must ask their indulgence while I add to what has been said the following statement relating to the controversial nature of IBAGUÉ's proceeding. From my article at 9<sup>th</sup> S. vi. 276 he makes this extract, calling it, as I said above, "MR. ARNOTT'S words":—

"Churches in England have always and by continuous use in the Church of England—from early times, through the Middle Ages, down to the present day—been placed east and west."

IBAGUÉ here, using the controversial methods to which my opening words have reference, entirely ignores the context. In making his quotation he omits the necessary reference to what had gone before, though the "words" he quotes cannot be understood apart from the context and are not fairly

\* "Also" refers to interments.

stated when quoted in the way in which IBAGUÉ quotes them.

Perhaps I may be allowed to set out the two texts, that of my note at 9<sup>th</sup> S. vi. 276 and IBAGUÉ's text in his note *ante*, p. 431. Here is the text of my note on orientation, requiring in order to be understood reference to the previous context:—

"Here I will remark that, whereas the churches in England have, as I said, always and by continuous use in the Church of England—from early times, through the Middle Ages, down to the present day—been placed east and west, the custom of the Roman Catholic Church is not the same."

Here is IBAGUÉ's version, reference to the context carefully excluded, "whereas" left on one side, "as I said" left out (without acknowledgment) altogether:—

"When I wrote before, I was not thinking of interments, but of MR. ARNOTT'S words (9<sup>th</sup> S. vi. 277) that 'churches in England have always and by continuous use in the Church of England—from early times, through the Middle Ages, down to the present day—been placed east and west,' and his inference as to 'the Roman Mission.'"

Here I might stop, but to avoid misapprehension I will add the remainder of the note:—

"If anybody will take a walk from Christ Church, Lancaster Gate, along to Holy Trinity, Euston Road, seeking for the true Church by orientation, he will fetch up at the Primitive Methodist Chapel, Seymour Place, which alone, of the many places of worship—so far as I know—in that direct line, orientates properly."

This is a good instance of the modern methods of controversy to which I have alluded in the second part of the title of this article. Examples of a similar kind, resembling in their method that employed by IBAGUÉ, whether of neglect of the context, misquotation, or the like, are, I am sorry to say, not unfrequently to be found in the works of controversial writers. I will here mention some quarters in which those who are curious in such matters may search, and not without success in discovering cases in point; but first I must make one or two additional remarks on IBAGUÉ and orientation.

Orientation is a subject which has not hitherto been much investigated in England. Dr. Wickham Legg has made some valuable remarks on it in letters to the *Church Times*. I am but as an explorer in a land not much traversed. As for IBAGUÉ and his walk past Marylebone Church to the Primitive Methodist Church, he resembles, with regard to this subject, a man walking for a few hundred yards along the border line of a large country, say Russia, taking notes of

what he can see of the country from that narrow border line, and then publishing them with the title 'Notes on Russia: an Account of that Country under its Different Aspects.'

MR. GEORGE ANGUS made some remarks in the columns of 'N. & Q.' on one of my articles on orientation. I could take in good part the observations of this gentleman, and if I did not think it necessary to reply, it was not from any disrespect to him. MR. ANGUS differs from IBAGUÉ in two points. First, in remarking on orientation he knows very well what he is writing about; and, secondly, he does not employ a "nom de plume," but writes under his true name.

To recur now for a moment to the methods which have been adopted by some controversialists in dealing with their opponents. The instance that is most likely to occur to the reader is that of Neal's 'History of the Puritans,' taken in connexion with the list of Puritan ministers silenced at or before St. Bartholomew's Day, 1662. Daniel Neal was a great controversialist, and was not at all particular in the manner in which he set out his statements. He was exposed by Warburton in a pamphlet which is generally included in editions of the bishop's works. The compiler of the list of ministers ejected at or before St. Bartholomew's Day, 1662, was a controversialist. The list had to be made up to two thousand, if possible, and names were sought for far and wide; the consequence was many mistakes were made, which were pointed out at the time. When certain ministers in various parishes in Essex attempted to commemorate St. Bartholomew's Day in 1862, founding their commemoration partly on Dr. Calamy's list, the controversial character of the list was exposed in articles published in an Essex paper by the late Mr. H. W. King, a very learned, able, and careful antiquarian writer: it was shown to be unreliable, that the number two thousand was an exaggerated number, and that the number ejected at St. Bartholomew's Day did not come up to that total. Moreover, Calamy had included in his list of ejected ministers those who were indeed ejected, but had taken the places of the loyalists in Parliamentarian or Cromwellian times. In many cases the former rightful parsons had survived, and at the Restoration they returned to their places and the intruding occupants had to leave. Calamy includes all those who were replaced in this way in his list of two thousand ejected at or before St. Bartholomew's Day, 1662. Dr. Calamy, it is true, corrected the list after

it was first published, but after all it was characterized by a controversial bias in favour of the Nonconformists. It is probable there may be inaccuracies in Walker's 'Sufferings of the Clergy,' but I never heard of a controversial character being attributed to the book so as to make it unreliable.

Again, we have the instance of Dr. Turton and Dr. Wiseman in the earlier years of the last century. Dr. Turton was Regius Professor of Divinity in Cambridge, and afterwards Bishop of Ely. Dr. Wiseman had published a book on the Eucharist and the interpretation of St. John vi. in connexion therewith. Dr. Turton published some remarks on this. Dr. Wiseman replied, and Dr. Turton rejoined. Some one had cast discredit on the learning of Dr. Wiseman, on which Dr. Turton remarked that he (Dr. Turton) had cast no reflection on Dr. Wiseman in this respect; but he complained of Dr. Wiseman for writing in a controversial manner, and said that he was "learned after the manner of a controversialist, not after that of a student." Dr. Turton, moreover, specified certain of Dr. Wiseman's controversial methods.

The secondary title of this article, 'The Exigencies of Controversy,' is taken from the Hanserd Knollys Society's publication of 'Tracts on Liberty of Conscience,' issued by the Baptists a good many years ago. This publication affords, if I am not mistaken, in its introduction and other places, some apt illustrations of the asserted "exigencies of controversy." Examples of this kind might be multiplied to a great extent, but I will now add no more. S. ARNOTT.  
Ealing.

BETHLEM.—The official name of the hospital appears to be Bethlem, a Bill having just passed the House of Lords, and being before the House of Commons, which bears the title Bethlem Hospital Bill. D.

"GREY GROAT."—In Christopher Marlowe's play 'The Jew of Malta' Ithamore, the slave, says, "I'll not leave him worth a grey groat" (Act IV. sc. iv.). This passage is quoted in the 'H.E.D.' as an emphatic equivalent for "groat," and compared with "brass farthing." This is obviously correct, but I think Marlowe had something further in his mind. Was not he thinking of the debased currency issued during the latter years of the reign of Henry VIII.? What is known as the third coinage of that king contained two ounces in twelve of alloy, and those of the fourth coinage were far more debased, being only half silver and half alloy. I have often examined

coins of these issues. They are very grey indeed, utterly unlike the bright pieces of former days. The first coinage of Edward VI. was also of a very inferior character. Long after it was remedied this disgraceful state of things must have left a deep impression on the popular mind, and an allusion to the almost worthless grey groats, which many people in the latter years of Elizabeth must have seen and all have heard of, would be very effective with an audience whose fathers had suffered by the depreciation of the old standard value of the silver currency. The 'H.E.D.' quotes from 'The Abbot' of Sir Walter Scott, chap. iv., "I would have been his caution for a grey groat against salt water or fresh." So the phrase seems to have become proverbial. See Hawkins's 'Silver Coins,' pp. 132, 135, 139.

EDWARD PEACOCK.

Kirton-in-Lindsey.

"BERTH" = TO LAY DOWN FLOOR-BOARDS.—This meaning is given in the 'Dict. of Kentish Dialect' as occurring in the parish books of Wye, in Kent, during the reign of Henry VIII. In the year 1640, from the parish of Kingston, near Canterbury, the following presentment was made at a visitation of the archdeacon: "that many of the pews of the parish church are old, ruinous, unbirthed." A second presentment in the same year: "Our pews lack bearthing, which we are about to perform."

At the neighbouring parish of Swingfield, in 1661, the owner of a certain estate in the parish "at his own proper cost and expense caused the same two pews to be new birthed, heightened, and amended," &c.

In the 'H.E.D.' is given, "Berth, to board, cover, or make up with boards." The above examples occur in the visitations of the Archdeacon of Canterbury, now in the cathedral library at Canterbury.

From St. Margaret's, near Dover, in 1608, the following presentment was made: "That the chamber or loft under the bells is not birthed or boarded, but lieth all open very dangerously." ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

KYRIE ELEISON.—A few Greek words remain unchanged in the Latin service-books of the Western Church. Of these the most frequent are "Kyrie Eleison," which, as they formed part of all litanies, long and short, were so often repeated that they passed into familiar speech. Thus in 'Don Quixote,' part i. ch. vi., mention is made of a hero named Don Kirieleison de Montalvan, who is a character in the romance 'Tirante el Blanco.' At the battle of Toulouse, in April, 1814, Wal-

lington occupied the heights of Kirie Eleison (Napier, vi. 158). There is a small place between Durham and Finchale known locally as "Pity Me."

W. C. B.

"GALLOGLASS." — Spenser's statement — "View of State of Ireland," in 'Works' (Globe), p. 640—that "gallogla signifieys an English servitour or yeoman," on which doubt is cast by the "H.E.D.," is apparently finally disposed of by two fiants in the Dublin Record Office. In No. 132 of Philip and Mary, dated 2 April, 1557 (9th D.K.R.I., 72), mention is made of "bonaught for 80 Scottici, commonly called galloglasses, for one quarter of the year." And in No. 917 of Elizabeth, dated 17 July, 1566 (11th D.K.R.I., 136), Hugh O'Madden "is to find 80 scottici or galloglasses for four weeks each year." I leave to others the thorny question of the connotation of *scottici*.

ROBT. J. WHITWELL.

Oxford.

AN EXETER THEATRE IN 1348.—The attention of any intending historian of the English stage should be drawn to two very striking records given in Prebendary Hinstone-Randolph's 'Register of John de Grandison, Bishop of Exeter (1327-69).' The first is "Litera pro iniqua fraternitate de Brothelyngham," issued by the bishop in 1348, and vigorously denouncing some wicked men who had secured the use of the Exeter "Theatre," under the pretence that they were performing a play. The other is a document of 1352, wherein the bishop forbids the performance of an injurious and scandalous play "in Theatro nostre Civitatis." Such very early theatrical records should have their parallels elsewhere. ALFRED F. ROBBINS.

"GODLING." — The editors of the 'H.E.D.' appear not to have exhausted the meanings of this word. It has sometimes been used to signify a treasure in the possession of a private owner. Dr. Adam Clarke, in a letter to Mr. Lewis, 23 March, 1826 ('Works,' vol. xiii. p. 241), says: "If I could get a thorough girl, that would serve one for love, and take proper care of my books, godlings, curiosities, &c., I should delight in her, and she will meet with every kindness." An earlier instance ought to be found.

RICHARD H. THORNTON.

Portland, Oregon.

JOSEPH LAVINGTON, DIED 1709.—Notwithstanding the statement to the contrary in the 'Dict. Nat. Biog.' vol. xxxii. p. 213, Joseph Lavington (father of George Laving-

ton, Bishop of Exeter) was rector of Newton-Longville, Bucks. He acquired this living in 1680 by an exchange which gave the living of Upham, Hants, to Edward Young, afterwards Dean of Salisbury, the father of Edward Young, author of 'Night Thoughts.' See Lipscomb's 'Hist. of Bucks,' vol. iv. p. 266; and cf. Foster's 'Alumni Oxon. 1500-1714,' p. 886, No. 32. The parish registers of Newton-Longville show that the 'Dictionary' is in error in stating that a *John Lavington* was rector there.

H. C.

"MERE MAN." — Madame Sarah Grand has been giving a lecture on this favourite topic of hers at St. George's Hall, and the question has arisen as to the introduction of the epithet. Madame Grand confessed she herself knew naught of its origin. "A Scotch Doctor" writes to the *Daily Mail* (27 May) to the following effect:—

"The earliest use of the phrase known to me is in the 'Shorter Catechism,' where it is said that 'no mere man, since the Fall, is able, in this life, perfectly to keep the Commandments.' The phrase caught on in Scotland, and was probably brought to England shortly after the Union. The only difficulty in the way of this theory is that it allows barely two centuries for the English mind to see the joke."

Give due value to the context, and as an Irishman I would respectfully ask, Where does the "joke" come in? S. J. A. F.

"LAKE," A PRECIOUS STONE.—On p. 93 of 'The History of Persia,' by Capt. John Stevens, 1715 (translated from the Spanish of Pedro Teixeira), are enumerated certain precious stones produced in "the kingdom of Cambaya," in India, among them being "lake." The original Spanish has *laquequa*, and Stevens (who further on, where the word occurs again, omits it entirely) seems to have invented this word "lake" to represent it. What kind of a stone a *laquequa* is I am not quite sure. Domingos Vieira's Portuguese dictionary says that *laquequa* is a "termo da Asia," and explains it as a "lustrous stone, white-opaline, or of an orange vermillion. Articles of jewellery made with this stone form a branch of commerce between Asia and Africa." Evidently one of the "Cambay stones," that used not many years ago to be sold in Bombay in the form of studs and sleeve-links, is meant.

DONALD FERGUSON.

Croydon.

"SAME STREAM." — Young, in his 'Night Thoughts' (Night V.), writes, "In the same brook none ever bathed him twice." The whole passage of which this is the character-

istic line was evidently in the mind of Cowper—a great bather—when he wrote, “Shakspeare says, none ever bathed himself twice in the same stream” (*Letters*, 1820, p. 384). But I do not remember it in Shakespeare. John Smith, the Cambridge Platonist, in his ‘Select Discourses,’ 1673, p. 79, traces the saying to its source: “It was a famous speech of wise Heraclitus, εἰς τὸν αὐτὸν ποταμὸν δις οὐκ ἀνείμασις, a man cannot enter twice into the same river.” W. C. B.

“TAKMI.”—The *Times* of 30 May, describing the Royal Military Tournament, writes:—

“The Indian Contingent.....marched in to the Indian air ‘Takmi,’ which makes such an excellent march, and which, if we are not mistaken, the North Staffordshire first introduced to military music at the close of the Afghan War of 1878-80.”

The reference is, I believe, to the Pathan air ‘Zakhmi Dil’ (“My wounded heart”).

W. CROOKE.

Langton House, Charlton Kings.

THE COUVADE.—In the Hebrew romance of ‘Alexander’—a very curious and interesting document, translated by Dr. M. Gaster in the *Journal of the Royal Asiatic Society* (1898, N.S., vol. xxix. p. 537)—there is a reference to the much-discussed “couvade.” The Macedonian comes to a land called Jobilah or Havilah, and hears of the custom:—

“When Alexander heard this he was astonished, and sent a messenger to the King of Jobilah, saying: ‘Come, let us see each other.’ The messenger returned to Alexander, and said to him: ‘Thus says thy servant the King of Jobilah: Behold, I am to seclude myself for twenty-nine days more, because my wife has borne a son, and I may not go out until my time is fulfilled, viz., four months. I will then come to thee.’ When Alexander heard this he was much amused, and scoffed at the king, and said to his servants: ‘Prepare yourselves and come with me to the king who is lying in bed.’ Alexander accordingly went to the king and found him in bed. The queen waited upon him, and served him with food and drink and all kinds of dainties. Alexander on seeing the king laughed, and said: ‘During the time that thou liest in bed, who reigns instead of thee, who judges, who sits upon the throne instead of thee?’ ‘My chosen dog sits upon my throne with an interpreter at his side, and before him the people come to obtain justice.’ ‘But is it right,’ said Alexander, ‘for a dog to sit on the throne of thy kingdom?’ ‘This is the glory of the kingdom,’ the king replied. ‘that a dog should sit upon the throne and people should obtain justice from him.’ ‘I entreat thee,’ said Alexander, ‘to show me the dog which reigns instead of thee.’ ‘I am not allowed,’ answered the king, ‘to go out of this bed until the four months are fulfilled, and were I to go out before the time the people would appoint another king in my stead, and thrust me from the kingdom.’”

This romance of ‘Alexander’ is one of many interesting documents which have been made

available for the general reader by Dr. Gaster’s skill and erudition.

WILLIAM E. A. AXON.

Manchester.

[See 7<sup>th</sup> S. viii. 442; ix. 9, 54; 8<sup>th</sup> S. iv. 122.]

MUSIC PUBLISHERS’ SIGNS.—John Walsh, music publisher, was advertised as at the sign of the “Harp and Hoboy” in Catherine Street long after Queen Anne’s time (see *ante*, p. 285). In advertisements in the *Craftsman* of 20 September, 1729, he describes himself as “servant to his Majesty,” and in the same journal later (30 June, 1733) he is “Music Printer and Instrument Maker to his Majesty” King George II. P. Randall was at the “Harp and Hoboy” in Catherine Street in 1709, where he advertises “Mr. Pepusch’s Airs for Two Violins” (*Tatler*, 1 December, 1709). Here Walsh sold the productions of the distinguished composer and violinist Francesco Geminiani, among which was “Concerti Grossi per Due Violini, Viola, e Violoncello di Concertino Obbligati e Due Altri Violini e Basso di Concerto Grosso da Francesco Geminiani.....Opera terza.” The sign is not called the “Golden Harp and Hoboy” in advertisements of the time, in which guise it is liable to be confused with the sign of Ben. Cooke (query father of Benjamin Cooke, the English composer) near by in New Street, Covent Garden, which was the “Golden Harp” certainly from 1733 to 1742. Joseph Hare was a contemporary of Walsh as a music publisher, at the “Viol and Hoboy” in Cornhill near the Royal Exchange. Other music publishers’ signs were the “Viol and Flute,” the “Bass Viol,” the “Golden Crotchet” (Novello’s), the “French Horn,” the “Harp,” the “David and Harp,” the “Golden Harp.” John Johnson at the “Harp and Crown,” Benjamin Cooke at the “Golden Harp,” and John Walsh at the “Harp and Hoboy” appear to have been the three leading mid-eighteenth-century music publishers. Later there were the “Haydn’s Head” and the “Purcell’s Head”; and the works of the celebrated composer Arne were published at the “Golden Bass” in Middle Row, Holborn. But with the exception of the “Golden Lyre,” which is no doubt the crest of the Musicians’ Company, the old music publishers’ signs appear to be quite extinct. Further interesting statements with regard to Walsh’s house in Catherine Street will be found in the *Westminster Gazette* of 17 February, 1900. He was a craftsman of the old kind, and engraved all his own plates. Some of them are in the possession of Messrs. Novello & Co., who took over the

business from his descendants. Considering how frequently, as alluded to above, eminent musicians themselves, and sometimes their sons, were engaged in the music publishing trade, perhaps it will not be encroaching on space to mention that there was a John Simpson at the "Bass Viol and Flute in Swithin's Alley, opposite the East Door of the Exchange," to whom relate two advertisements in my possession describing "tunes," sonatas, &c., adapted to the violin and "German Flute" (see *Daily Advertiser*, 9 February and 22 May, 1742). Possibly this publisher was related to the eminent seventeenth-century musician Christopher Simpson, who, among other able treatises on musical subjects, wrote 'Chelys Minuritionum,' printed in columns, English and Latin, 1665, folio, and dedicated to his scholar and patron Sir John Bolles. This contains instructions for the viol de gamba, an instrument popular in his time ('Biog. Dict. of Mus.').

J. HOLDEN MACMICHAEL.

Wimbledon Park Road.

#### Querries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their querries, in order that the answers may be addressed to them direct.

'AMERICAN HUSBANDRY.'—Can any one inform me if a work entitled as follows, a copy of which is in the British Museum Library (numbered 43 c 20, 21), is by Arthur Young? If not, by whom was it written?

American Husbandry, containing an account of the soil, climate, production, and agriculture of the British colonies in North-America and the West-Indies, with observations on the advantages and disadvantages of settling in them compared with Great Britain and Ireland. By an American. In two volumes. London, printed for J. Bew, 1775, 8vo.

A reference in Sabin's 'Dictionary of Books relating to America' indicates Arthur Young as the author of this work, which, though purporting to be "By an American," was very evidently written by an Englishman. The query has been put to me by the sub-librarian of the Cornell University Library, Ithaca, New York. M. BETHAM-EDWARDS.

PORTRAIT OF LADY HARLEY.—Can any reader of 'N. & Q.' kindly tell me whether any portrait is known to be in existence of Briliiana, daughter of Edward, Lord Conway, and wife of Sir Robert Harley? She was born in 1600, defended her husband's castle of Brampton Bryan for the Parliament, and

died in 1643. I should be greatly obliged to any one who could let me know whether there is any likeness of her, and if so, where it is to be found.

(Miss) GABRIELLE FESTING.  
30, Queen's Gate Terrace, S.W.

SWEENEY TODD.—Can any reader refer me to the date of the existence of this individual, and also to the best report of his trial? He was a barber residing near Fleet Street (I believe in the last century), convicted of a series of peculiarly atrocious murders.

M. H. T.

[No record of such personage or crime exists in criminal annals. A drama called 'The String of Pearls; or, Sweeny Todd, the Demon Barber of Fleet Street,' was popular at the East-End theatres, and was played so recently as 1878 at the Britannia Theatre, Hoxton. A belief that its story was true, and that the criminal was executed at Tyburn, long prevailed, but is apparently unfounded. The crime has some analogy with that of Sawney Bean in Scotland, which took place more than three hundred years ago. A similar history is related by M. Lurine in 'Les Rues de Paris' as having occurred in the Rue des Marmousets. M. Lurine adds: "Le temps n'effaça pas le souvenir du pâtissier homicide qui sert encore d'épouvantail aux petits enfants de la Rue des Marmousets." See under 'An Old Cockney Legend,' 5<sup>th</sup> S. x. 227, 297.]

PETER DE LA PORT, DIRECTOR OF THE SOUTH SEA COMPANY.—I am anxious for information as to Peter de la Port, director of the South Sea Company, who, when tried and convicted with his fellow-directors after its failure in 1721, was, after a division in the House of Commons, allowed 10,000*l.* out of his estate of 17,700*l.* In later life he appears to have purchased from a Mr. Latton the estate of Burhill in Walton parish, Surrey, which he bequeathed to General John Johnson, who commanded the 33rd Regiment at Dettingen, and died as their colonel in 1757. General Johnson is said to have been the son of a Turkey merchant. Is there any trace of the Johnson family in the records of the Levant Company and of the English factories in the Levant? What relation was the general to Mr. Peter de la Port, or to the Sir Robert Johnson, alderman of London, who sat for the Monmouth Boroughs in several Parliaments of Elizabeth and James I., and who was inquired about *ante*, p. 413?

Z.

STEWART FAMILY.—On 2 April, 1801, Alexander Stewart, of Gosport or neighbourhood, died while attending a parade or drill of local volunteers. I believe the *Hampshire Telegraph* was then in existence, and I shall be much obliged if any one who has access to a file of that paper will kindly let me know

if an account was given of the above incident. Mr. Stewart was born on 24 December, 1759, and I am desirous of ascertaining some particulars of his parentage. He was twice married, first to Mary Bignall in July, 1781, and secondly to Mary Beves in September, 1790, by both of whom he had several children.

CHARLES STEWART.

22, Gloucester Road, Stoke Newington, N.

AUTHORS OF BOOKS WANTED.—

The Travels and Adventures of William Bingfield, 1753. 2 vols. 12mo.

A Narrative of the Life and Astonishing Adventures of John Daniel, 1751. 12mo.

Inquiry as to the authorship of these two books was made at 2<sup>nd</sup> S. v. 108, 157, but to no purpose. To the particulars there given I may add that the former contains a frontispiece by Boitard and the latter four curious plates by the same artist, a second edition of this being issued in 1770 without the plates. In 1848 Mr. Charles Clark printed at his private press at Great Totham, Essex,

"Flying and no Failure; or Aerial Transit accomplished more than a Century ago: being a minute descriptive account of 'a most surprising Engine,' extracted from 'The Life, &c., of John Daniel,'"

In Lockhart's 'Life of Scott' (first edition, vol. iii. p. 313) we read :—

"On the fly-leaf of the first volume [of Bingfield's 'Travels and Adventures'] Scott has written as follows: 'I read this scarce little "Voyage Imaginaire" when I was about ten years old, and long after sought for a copy without being able to find a person who would so much as acknowledge having heard of William Bingfield or his Dog-birds, until the indefatigable kindness of my friend Mr. Terry, of the Hay-Market, made me master of this copy. I am therefore induced to think the book is of very rare occurrence.'"

C. D.

BLOOD AS A PROPHYLACTIC.—The Duchess of Choiseul, when writing to Madame du Deffand in June, 1767, speaks of a Marquis Ginori, a man of good position in Tuscany, who had applied his wealth to introducing many social improvements into his country :

"His death was a public calamity. He died of apoplexy. While he was still breathing a charlatan thought of suggesting that he should be rubbed with human blood; then.....all his servants eagerly contended for the honour of giving him their blood, many piercing themselves before they could be prevented, and causing it to flow to give to their master."—"Correspondance Complète de Madame du Deffand avec la Duchesse de Choiseul, l'Abbé Barthélémy et M. Craufurt, publiée avec une introduction par M. le Marquis de Sainte-Aulaire," tome i. p. 118.

Is blood still a popular cure for apoplexy in Italy ?

M. P.

SUSANNA HOPTON, DEVOTIONAL WRITER, 1627-1709.—W. R. Williams, in his recently issued 'History of the Great Sessions in Wales, 1542-1830,' p. 109, states that this Susanna Hopton, the wife of Richard Hopton, the Welsh judge, was "daughter of Sir William Harvey, of an ancient Staffordshire family." There was, however, no Sir William Harvey belonging to a family of that county, nor indeed any person of those names, to whom the statement could refer. I shall be glad if any of your correspondents can elucidate her parentage from authentic sources, and also give the place and date both of her baptism and marriage. If she left a will, in what court was it proved? I am aware of the biographical notice relating to her in the 'D.N.B.'

E. C.

"GRAND TOUR."—Is there any known use of this term before 1692? Is there any book dealing specifically with the "Grand Tour"? Of course I know of many references to the "Grand Tour" in the *Gentleman's Magazine* and other periodical publications.

GEORGE WHALE.

17, Vanbrugh Park, Blackheath, S.E.

SMOKING A COBBLER.—Steele's *Spectator*, No. 358, has, "After which they have gone in a body and smoaked a cobbler" (*sic*). What does this mean? "Smoke" does not appear to be used in the same sense as "to smoke"—find out, used by Shakespeare, Addison, Goldsmith, and Scott, as pointed out lately in 9<sup>th</sup> S. iii. 406; iv. 355. Then why should these "very merry fellows," as they are called a few lines before, devote their "smoking" attentions to a cobbler rather than to any other

rude mechanicals

That work for bread upon 'the London' stalls?  
Is cobbler a "souter" here, or has it a cryptic meaning?

JONATHAN BOUCHIER.

[Does not "smoke" mean "smoke out," as we say now—fumigate the cobbler's stall?]

"THE OLD CURIOSITY SHOP."—When did the house in Lincoln's Inn Fields first bear this title? It is quite certain from Charles Dickens's words that it cannot possibly be the one that he wrote about :—

"He [Kit] sometimes took them to the street where she had lived, but new improvements had altered it so much it was not the same; the old house had been long ago pulled down and a fine broad road was in its place."

Is it known where the original house was situated?

ANDREW OLIVER.

[Mr. Kitton's note to 'The Old Curiosity Shop' in the "Rochester Edition" (Methuen) just pub-

lished gives all the details that are known or surmised concerning the eponymous shop. 10, Green Street, near Leicester Square; 24, Fetter Lane; and 14, Portsmouth Street, Lincoln's Inn Fields, have all been mentioned. Only the last of these is now extant. We have no doubt that Dickens made the locality purposely obscure.]

**LINES ON QUEEN VICTORIA.** — Amongst many poetical tributes offered to the late Queen when Princess Victoria during her early years was one by Mrs. Maclean, better known as L. E. L., commencing with the lines :—

When has the day the loveliest of its hours?  
It is the hour when morn breaks into day.

Can any one quote the full text of the poem, or state where it is to be found? A. B.

"A FOOT OF BEEF." — The Rev. Peter Walker, Nonconformist minister, of Newton-in-Bowland, on 17 December, 1725, "met with John Wilson, of whom I bespoke a foot of his cow in meat, and he told me he would kill her to-morrow night." On the 21st Walker "went to John Wilson, and bought half a foot of his beef, at 10s." ("Diary," 1866, p. 25). Is it known what this quantity was? The 'E.D.D.' throws no light on the point.

Q. V.

**NATHANIEL HAWTHORNE.** — Was this American author descended from a Devonshire family? The inquisition post mortem of Thomas Battishill, held at Hatherleigh in 1636, states that he held a messuage called Bowmead, in Sampford Courtenay, of "Nathaniel Hawthorne gen. ffirmario de Sampford Courtenay." E. LEGA-WEEKES.

**SCOTT QUERY.** — In 'The Fortunes of Nigel,' vol. ii. chap. vii. (edition of 1822), Aunt Judith, addressing Margaret Ramsay, says, "Here you come on the viretot, through the whole streets of London, to talk some nonsense to a lady," &c. What is the meaning of the phrase "on the viretot"? Mr. Lang passes it unnoticed in the "Border Edition" of Scott, and it does not seem to be either French or Scottish.

R. B. BOSWELL.

[It means apparently a quick turn. *Virer* is to turn, tack.]

**AUTHORS OF QUOTATIONS WANTED.** — The golden Rood, the torch, the long procession, The Mass for parted souls, the song of even, With pardon frank for many a dark transgression, And melodies that dropped like dew from heaven.

E. H. COOPER.

God only knows, and none but He,  
What is, what was, and what will be.

JOHN T. PAGE.

### Suglies.

#### DOWAGER PEERESS.

(9<sup>th</sup> S. vii. 468.)

THE custom of widows of peers retaining their titles after remarriage with commoners, or with peers of lower degree, is by no means a recent innovation. As, however, a lady loses by marriage that which she gains by marriage, such retention of title is not a matter of right, but only of courtesy; and at the coming Coronation, if, as no doubt will be the case, precedent be strictly followed, those peeresses who have remarried commoners will not receive a summons thereto, while those who have remarried peers of lower degree than that of their former husbands will only receive summons in the lesser title, and take their precedence in accordance therewith. A search through 'Debrett's Peerage' shows that over thirty widows of peers have married again, and of these three have abandoned the use of their former husbands' titles, the widow of the third Earl of Dunraven since her marriage with the second Lord Hylton being styled Baroness Hylton; and Constance Gladys, Countess of Lonsdale, since her marriage with the eldest son of the first Marquess of Ripon being known as Countess De Grey; whilst the widow of the fourth Lord Muncaster has taken since her remarriage the name of Lady Jane Lindsay (thus, although now married to a commoner, obtaining higher precedence than as the widow of a peer). In the case of baronets' widows the matter is somewhat different, as the use of the title by right and not of courtesy depends upon the date of the husband's patent of creation, and whether that patent contains—as some of the earlier ones do—a clause permitting its retention by the widow on remarriage; failing this, the title can only be used by courtesy and not by right, and there are several instances where it has been discarded altogether after remarriage. A knight's widow, on the other hand, after remarriage uses the title by courtesy only.

DEBRETT.

**SIR CHRISTOPHER HATTON'S MONUMENT** (7<sup>th</sup> S. iv. 309, 395; 9<sup>th</sup> S. vii. 410). — The following points seem pertinent to MR. PAGE's query at the last reference :—

1. In 'Sepulchral Monuments in Great Britain,' vol. ii. part i. (1796), p. ccxxiv, Gough mentioned the figures "remaining of the old monuments, in tolerable preservation," which he saw in 1783 in St. Faith's vaults at St. Paul's Cathedral. He did not

mention any figure of Sir Christopher Hatton.

2. Dealing with these figures in 'Londinium Redivivum,' vol. iii. (1803), p. 61, Malcolm wrote:—

"Another I believe to be the recumbent effigies of Lord Chancellor Hatton, in armour, and with the insignia of the Order of the Garter."

Was this belief well founded? Malcolm explained in a foot-note that his conjectures about the figures were formed before seeing Gough's observations (*loc. cit.*). "Far be it from me," he added, "to adhere pertinaciously to my own opinion. The general resemblance of effigies to each other is well known."

3. In Charles Knight's 'London,' vol. iv. (1843), p. 347, where the figures, or some of them, were again described, it was stated that

"one statue of goodly aspect, and in complete armour, has lost his legs: strange enough to say, that is supposed to be Elizabeth's dancing Lord Chancellor."

Was this supposition correct? Is it possible that the statue referred to was that which Gough (*loc. cit.*) described as "Sir Thomas Heneage to the knee," and was that description accurate? Am I right in thinking that Hatton was a Knight of the Garter, but Heneage not?\*

H. C.

**FLOWER GAME** (9<sup>th</sup> S. vii. 329, 397, 474).—I have been a reader of 'N. & Q.' for twenty years, but have refrained until the last few months from offering it contributions, because I have been painfully struck with the aggressive tone with which some enter discussions in its pages. A contributor does not know how soon he may have to defend himself from an onslaught, made in perfectly good faith, but written in language which not one of your contributors would dream of using verbally to another. I sent you a few lines about dandelion chains, venturing to write that they are "apparently unknown around Northampton." I wrote that because I believed it. I have been collecting instances of children's games, local customs, and folk-lore around Northampton for the last fifteen years. I have inquired about dandelions scores, hundreds, of times—half a dozen times at least in every parish bordering on Northampton—of old people and children, and I never once came across a single instance of dandelion chains. Instead I find there is a sincere horror among children of touching dandelions, for fear of very undesirable consequences at night. Having crystallized the result of all this investigation into the few

words above quoted, carefully guarded by the word "apparently," because I know how difficult it is to be sure of a negative, I am attacked by a "surprised" Northamptonshire gentleman, who not only says that my statement is "unaccountable," but that I "hazarded" it. And why does he say that? Simply because he has seen children making dandelion chains (he does not say so, but I conclude that is what he means) at West Haddon. West Haddon is nine or ten miles from Northampton, and I submit that my phrase "around Northampton" would not generally be understood in this connexion as including an area of at least 300 square miles. Even if it were so understood, this sort of controversy is not encouragement to the mildly disposed to write in your columns.

K.

**"ALL ROADS LEAD TO ROME"** (9<sup>th</sup> S. vii. 427).—To demand the source of a proverb is to demand the impossible, even of omniscience. Some proverbs, it is true, derive a certain *cachet* from their being cited in certain great classics; but they are no more the creation of the citer than the preacher is the author of the text that he prefixes to his discourse. "All roads," &c., has its equivalent in all European languages, and La Fontaine quotes it in the form of *Tous chemins vont à Rome* in his 'Juge Arbitre, l'Hospitalier et le Solitaire' ('Fables,' 12, 28, 4). The point of the proverb, which is generally misunderstood, is to the effect that so long as the object is attained, the means thereto are immaterial.

PHILIP NORTH.

Every one soon or late comes round by Rome.  
R. Browning, 'The Ring and the Book,'

Book v. l. 296.

CONSTANCE RUSSELL.

Swallowfield.

**TEA AS A MEAL** (8<sup>th</sup> S. ix. 387; x. 244).—An earlier suggestion of the use of the word *tea* as descriptive of a meal than its employment in 'The Vicar of Wakefield' (1766) is to be found in 'Moll Flanders,' published in 1722 (though solemnly declared by Defoe to have been "written in the year 1683"), the heroine severely blaming a female friend for spreading a story "when she had not the least ground more than a little tea-table chat." Congreve, moreover, in 1700 had employed a similar phrase, Mirabell, in 'The Way of the World' (IV. i.), defining "genuine and authorised tea-table talk" as "mending of fashions, spoiling reputations, railing at absent friends, and so forth," Mrs. Millamant in the same scene declaring her intention to be "sole empress of my tea-

[\* Yes.]

table." This would indicate a separate meal, though it might cover only what the same author had six years previously described in "The Double Dealer" (I. i.), when the ladies were described by Mellefont as "at the end of the gallery, retired to their tea and scandal, according to their ancient custom after dinner."

ALFRED F. ROBBINS.

RICHARD ESTCOTT DE LANCESTON (9<sup>th</sup> S. vii. 444).—I am able to add to MR. ROBBINS's interesting article only that Richard Estcott was returned M.P. for Launceston to three successive Parliaments, 1625, 1626, and 1627-8, and that he was buried at the church of St. Mary Magdalene 25 July, 1635.

W. D. PINK.

PAINTED AND ENGRAVED PORTRAITS (9<sup>th</sup> S. vii. 341, 438, 470).—Your correspondent MR. RALPH THOMAS says, "MR. MASON makes no reference to the enormous collection of portraits at the Bodleian in the Hope Collection." If he will kindly re-read my note, he will see that I specially mentioned it thus: "Hope Collection, Oxford (has this a catalogue yet?)"

C. MASON.

29, Emperor's Gate, S.W.

JOWETT'S LITTLE GARDEN (9<sup>th</sup> S. vii. 405).—The correct text of the epigram quoted by your correspondent is as follows:—

A little garden little Jowett made,  
And fenced it with a little palisade;  
If you would know the mind of little Jowett  
This little garden don't a little show it.

This caustic epigram certainly never was written upon, and never could have been applied to, the late Master of Balliol College, one of the most distinguished men in Oxford, but was written in 1793 on Dr. Joseph Jowett, Fellow and Tutor of Trinity Hall, Cambridge, by Francis Wrangham, afterwards Archdeacon of the East Riding of Yorkshire. Gunning in his "Reminiscences of Cambridge" (vol. ii. pp. 29, 30) has the following account of its origin:—

"There is a large re-entering angle on the south side of the principal front of Trinity Hall, which had long been the receptacle of street sweepings and other nuisances. To prevent these unsightly accumulations, Dr. Jowett ordered the angle to be fenced off by a wooden palisade, within which were planted (as may be seen to this day) [i.e., 1855] a number of garden flowers. The formation of this little triangular garden was immediately commemorated by Wrangham in an epigram, of which the following is a copy [quoted by me above]. We can easily understand why a quiet and timid person like Dr. Jowett (especially during the political terror and excitement of 1793) should have been very reluctant to admit a staunch and lively Whig like Wrangham to a Fellowship and Tutorship in his small college."

Archdeacon Wrangham, who was a clever and accomplished scholar, died in 1842. Sydney Smith gave him the title of "Ornament Wrangham."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[Stories go from Oxford to Cambridge, told one year of one man, the next of another. The late Master of Balliol has thus gathered several good things, *non sua poma*.]

On the "Jowett" epigram see 'D.N.B.' xxx. 215, where it is attributed to Wrangham; and Prof. Pryme's 'Autobiography,' pp. 246-8. The order of the lines is wrong in 'D.N.B.'

W. C. B.

"SNICKET" (9<sup>th</sup> S. vii. 348).—I have known this word from boyhood—sixty years. It was generally understood to mean a narrow passage more particularly, though short cut in certain cases may have been implied. It was near Bradford in the West Riding where I always heard it.

On seeing the query at the above reference I immediately consulted J. C. Robinson's 'Dialect of Leeds,' 1862, and was much surprised not to find it. I then tried several E.D.S. publications, but without success. I had better fortune with Morris's 'Yorkshire Folk-Talk,' s.v. "Snig cut, n. F. A short cut. The primary meaning of this expression is a secret way, that by which one can get away unobserved; hence, a short cut generally."

"Snig cut" is, apparently—in meaning, at all events—very nearly allied to "snicket."

F. W. J.

CANADIAN BOAT SONG (6<sup>th</sup> S. xii. 310, 378; 9<sup>th</sup> S. vii. 368).—Since I sent the query *ante*, p. 368, my attention has been called to

1. The appearance of the earlier form of the song in *Blackwood* for September, 1829, p. 400, twenty years before it was printed in *Tait*. It is introduced into No. 46 of the 'Noctes Ambrosianae' as a translation of a Gaelic oar-song received by North in a letter from a friend now in Upper Canada. This, however, does not in any way affect the attribution of the translation to the twelfth Earl of Eglinton. The assertion in *Tait* is very explicit: "The late Earl of Eglinton.....left the following translation.....among his papers, set to music by his own hand." The earl, who died in 1819, had entered the army in 1755, and served for several years in Canada.

2. The introduction by Sir John Skelton of the altered ("Heart is true," &c.) version in an article in *Blackwood* for June, 1890, p. 747.

"It was a song," he says, "in Gaelic, set to a Gaelic air.....The chief gave me the words after-

wards, and I venture to translate them for the sake of the illiterate lowlander. [Then follows the hash of Eglinton's rendering.] This is pretty, and should be sung, let me say, to the air of 'My faithful fond one' ('Mo run geal dileas')."

Without calling in question Skelton's right to pronounce on the prettiness of lines which he claims as his own, I may point out that the music of 'Mo run' cannot possibly be twisted to fit his version. Further, the "shieling" stanza in its altered form had appeared over and over again before 1889. Thus, in 1885, Mr. Chamberlain quoted it with great effect in his Inverness speech; in 1883 it occurs in R. L. Stevenson's 'Silverado Squatters'; and in 1881 in Dr. Cameron Lees's 'Stronbuy.' Dr. Donald Macleod, Glasgow, tells me that his brother, Dr. Norman Macleod, quoted the stanza at a public meeting in 1845. That was four years before it was reprinted in *Tait*, and hence it was then presumably quoted in its original form.

I wish to discover (a) the original Gaelic words, (b) the musical setting by Lord Eglinton, (c) the name of the person (if not Skelton) that spoilt the "shieling" stanza.

P. J. ANDERSON.

University Library, Aberdeen.

This song—or at least part of it—appeared in *Blackwood's Magazine* for September, 1829, but I have not the magazine at hand to refer to, and cannot recollect if the song is given there as a translation or not. M. N. G.

RAWLINS-WHITE (9<sup>th</sup> S. vii. 428).—Rawlins White, a Cardiff fisherman, is said to have been burnt at that town for heresy in the reign of Queen Mary. The local records contain no allusion to the event, which, though quite possible, rests solely on the notoriously untrustworthy evidence of Foxe's 'Martyrology.'

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

UNMARRIED LORD MAYORS (9<sup>th</sup> S. vii. 428).—Mr. Cokayne's statement, as given by E. C. at the above reference, is correct. Harl. MS. (Brit. Mus.) 1049, in referring to Sir John Leman, Lord Mayor of London 1616-17, informs us that "this Maior was the 2<sup>d</sup> bachelor." The first was John Matthew, Mercer, Mayor 1490-1, of whom Stow states, "He lived and died a bachelor, and never was bachelor Mayor before." W. I. R. V.

DUTTON AND SEAMAN FAMILIES (9<sup>th</sup> S. vii. 408).—MR. FYNMORE may be glad to hear of an earlier Dutton Seaman, viz., "Dutton, son of Thomas Seaman, a turner in Bowe lane," christened at St. Mary Aldermury, London,

25 November, 1627. His mother was perhaps "Jenne Downes," who was married there in 1623 to John Disney and in 1625 to Thomas Seaman. (See Harl. Soc. Publ., Registers, vol. v. pp. 15, 79, 80.) This Dutton Seaman was probably identical with (1) "Dutton Seaman, son of Thomas S., of London, gent.," admitted at Gray's Inn on 2 February, 1651/2, and with (2) Dutton Seaman, "of St. Mildred's, Poultry, gent., bachr., abt. 36," who in 1663 married Mary Sea, of St. Bennet Sherehog, London. She apparently survived him, and was remarried in 1667 to Thomas Hall, of the Middle Temple. (See Harl. Soc. Publ., vol. xxiii. pp. 99, 140.)

H. C.

JOHN STOW'S PORTRAIT, 1603 (9<sup>th</sup> S. vii. 401).—While congratulating MR. HENDRIKS on his good fortune in possessing a copy of this rare print, I should be glad to know if he is aware of the authority on which Dr. Dalton based his statement that an edition of Stow's 'Chronicle' was published in small quarto in 1603. I cannot find any mention of this edition in Lowndes, Hazlitt, or any other bibliography that I possess. May not Dr. Dalton by a slip of the pen have confused the 'Chronicle' with the 'Survey'? In that case, Mr. Lee may possibly be right in saying that the engraving was prepared for the 'Survey,' 1603. It may not have been ready when the book issued from the press, and this would account for one of the known copies having been pasted on the back of the title of a copy of the 'Survey,' and the other on the fly-leaf of another copy of the same work. An edition of Stow's 'Annals' was published in 1605, and one of 'The Summary of English Chronicles' in 1604, but none of either work apparently in 1603.

W. F. PRIDEAUX.

OLD LONDON TAVERNS (9<sup>th</sup> S. vii. 69, 154, 236, 354, 432).—I have in my possession two copies (identical) of the small pamphlet "presented by the D.D. Cellars, 49, Bishopsgate Street Without, London, E.C." Neither of them bears any date, but both are probably about twenty years old. I presume these are copies of the document to which MR. ANDREW OLIVER refers. If so, I am at a loss to find therein any allusion to "lines by Charles Dickens," or reference "to one of the early volumes of *Chambers's Journal*." The pamphlet contains five pages of prose, 'The History of Dirty Dick: a Legend of Bishopsgate Without,' and three pages of poetry, "The Dirty Old Man (Dirty Dick): a Legend of Bishopsgate. From *Household Words* (conducted by Charles Dickens)." I notice that nowhere in the letterpress is the exact locality

of the house indicated, although it may be inferred that its site was the same as the D.D. Cellars. The tavern is undoubtedly named after Nathaniel Bentley, who it is assumed resided there, and "about seventy years ago was" (according to the pamphlet) "one of the best-known characters in the City of London."

JOHN T. PAGE.

West Haddon, Northamptonshire.

ENGLISH HEXAMETERS AND ELEGIACS (9<sup>th</sup> S. vii. 321).—The contemptuous way in which authorities such as Bentley and poets such as Tennyson have treated the question of English hexameters and elegiacs has always astonished me. Elegiacs are much more difficult to write in English than hexameters, the pentameter line seldom avoiding a sing-song effect. I have sometimes thought this could be best escaped by inserting an extra syllable after the cæsura in the middle of the verse. But, as a matter of fact, elegiacs after the classical model are not required in our language. The couplet of Pope exactly reproduces the effect of the Ovidian couplet. With hexameters it is different; they are required, and, so far from being an artificial product in English, they are natural to it. Is any casual reader aware of the number of hexameters there are in the Bible alone? The book of Job contains more than a dozen. Here are some:—

Small and great are there, and the servant is free  
from his master.

Looseth the bond of kings, and bindeth their loins  
with a girdle.

Breasts are full of milk, and his bones are  
moistened with marrow.

Canst thou  
With Him spread out the sky, which is strong as  
a molten mirror?

The book of Psalms contains even more  
examples than Job:—

But ye shall die like men, and fall like one of the  
princes.

At Thy rebuke, O Lord, at the blast of the breath  
of Thy nostrils.

Another series may be found in Proverbs and Ecclesiastes. In the passage about the ant there are two hexameter lines in close proximity, separated only by a dactylic line of four and a half feet. Then take these scattered examples:—

Mischief shall be upon mischief, and rumour shall  
be upon rumour.

He shall come up as a cloud, and his chariot shall  
be as a whirlwind.

We did esteem him stricken, smitten of God, and  
afflicted.

He whom thou blessest is blessed, and he whom  
thou cursest is cursed.

Art thou He that should come, or do we look for  
another?

In Jeremiah iv. 23 are two hexameters running, and also in Isaiah xii. 12; and who can fail to feel the exquisite cadence of John xx. 13?—

Woman, why weepest thou? She saith unto them,  
Because they have  
Taken away my Lord, and I know not where they  
have laid Him.

The above will be sufficient to prove my main contention. Those who wish to pursue the subject will, of course, read Matthew Arnold's lectures on Homer; and they may find other information in the *Edinburgh Review* for July, 1821; the *Atlantic Monthly* for July and October, 1890; the *Athenæum* for 13 June, 1885; and in a pamphlet by the late C. B. Cayley on English hexameters, privately printed; and there are attempts at English hexameters to be found in Coleridge's 'Mahomet,' Southey's 'Vision of Judgment,' and in Hookham Frere.

REGINALD HAINES.

Uppingham.

BOTTLED ALE: ITS INVENTION (9<sup>th</sup> S. vii. 287, 412).—Very nearly the same story which is told of the invention of bottled beer is attributed to one of the early bishops of Bamberg, in Bavaria. The bishop while fishing was surprised by an enemy, and fled, leaving behind him a bottle of new beer. A year after, on revisiting the spot, he found his ale, to his great astonishment, much improved. Both legends are very unlikely.

CHARLES GODFREY LELAND.

The story from Fuller was given twenty years earlier in 'Who invented Bottled Beer?' *Once a Week*, 7 Aug., 1869, Third Series, No. 84, vol. iv. pp. 20-1. Nos. 81-3, vol. iv. of that journal are paged 1-66, and not indexed, the continuous paging and indexing commencing only with No. 84.

THOMAS J. JEAKES.

GEORGE WALLACE (9<sup>th</sup> S. vii. 408).—George Wallace was a son of the Rev. Dr. Robert Wallace, minister of the New North Parish of Edinburgh, Moderator of the General Assembly of 1743, Dean of the Chapel Royal, and a prominent ecclesiastic in his day. Dr. Wallace died in 1771, aged seventy-five. He was a son of the Rev. Matthew Wallace, who in 1695 was ordained minister of Kincardine, in Menteith, and died in 1727, aged fifty-five. George was called to the Scottish Bar in 1754, and was the author of 'The Origin of Feudal Tenures.' His mother was Helen, daughter of the Rev. George Turnbull, of Tynningham. He had a brother Matthew, LL.D., vicar of Tenterden, in Kent, who died in 1771, and a sister named Elizabeth. George, as well as his brother and sister, died unmarried. He

wrote a memoir of his father, in which he said that he was "a descendant from the same ancient family of Wallace of Riccartoun, in Ayrshire, that has been rendered illustrious by the achievements and the gallantry of Sir William Wallace, the patriotic and renowned hero of Scotland." He is not the only one who has made a like claim. But he may be right for all that.

J. L. ANDERSON.

Edinburgh.

MUNICIPAL COINCIDENCES (9<sup>th</sup> S. v. 8, 176; vii. 409).—Has MR. HUGHES overlooked or forgotten that he raised the last part of his question under another heading on p. 8 of vol. v., and that MR. HEMS and I supplied him with a couple of examples of town clerks whose fathers had been mayors? If not, why omit the references? Permit me (in the interest of all who like myself rely upon the index volumes of 'N. & Q.') to enter a mild protest against omitting references, and changing or selecting unsuitable headings. It is annoying to miss the very thing one is seeking through inattention in these respects. May I suggest that neither of MR. HUGHES's headings is calculated to facilitate research? No. 2, 'Municipal Coincidences,' is the better of the two, but No. 1, 'Brothers Mayor and Town Clerk at same Time,' is useless, for nobody would think of looking under "B" for incidents relating to mayors and town clerks. One wonders why those last four words, 'Mayors and Town Clerks,' were not adopted as the heading of both letters.

RICHARD WELFORD.

John William Pye-Smith became Mayor of Sheffield in November, 1885, and was also an alderman. In 1887 he was elected Town Clerk, and held office till his death on 2 September, 1895. His father, also named John William Pye-Smith, in 1856 was Mayor of Sheffield, and was alderman. Herbert Bramley resigned his position as alderman in the Sheffield Town Council, and was elected Town Clerk on 9 October, 1895, and held office till his death on 13 September, 1897. His father, Edward Bramley, in 1843 was Sheffield's first Town Clerk, resigned in 1859, and died in 1865.

H. J. B.

AUTHOR OF VERSES WANTED (9<sup>th</sup> S. vii. 228, 315, 358, 374).—The verses given under T appear in Sylvester's 'Du Bartas' (Fifth Day), thus:—

The pretty Lark, climbing the Welkin cheer,  
Chants with a cheer, Heer peer—I neer my Deer;  
Then stooping thence (seeming her fall to row)  
*Adieu* (she saith), *adieu*, deer Deer, *adieu*.

Those under B I cannot find in Sylvester;

but they may be there nevertheless, for if the best-read of the poets of his day he is surely also the hardest to read. The epitaph on Queen Elizabeth is also claimed for Sylvester in his 'Posthumi,' where it is printed thus:—

Spaines Rod, Romes Ruine, Netherlands Reliefe,  
Heav'n's gem, earths joy, worlds wonder, natures  
chiefe.

By the way, is it known who collected these 'Remaines' of Sylvester? They comprise several pieces not usually credited to him, e.g., the lines

Goe Soule, the bodies guest

(twenty stanzas), and two sonnets elsewhere attributed to Campion, in whose versions, however, the poems have but twelve lines apiece. One of these I venture to transcribe, as it differs materially from the version in Campion's book, and seems to me much finer:—

Thou art not faire for all thy red and white,  
For all those rosie temp'ratures in thee;  
Thou art not sweet though made of meer delight,  
Nor faire, nor sweet, unlesse thou pity mee:  
Thine eyes are black, and yet their glistring  
brightnesse

Can night illumine in her darkest denne:  
Thy hands are bloody, yet compact of whitenesse,  
Both black and bloody, if they murther men;  
Thy brow whereon my fortune doth depend,  
Fairer than snow, or the most lilly thing,  
Thy tongue which saves at every sweet words end,  
That hard as marble, This a mortall sting.

I will not sooth thy follies: thou shalt prove  
That beauty is no beauty without love.

The other poem,

Thrice toss these oaken ashes in the aire,  
differs less materially from Campion's.

C. C. B.

HAND-RULING IN OLD TITLE-PAGES (9<sup>th</sup> S. vii. 169, 331, 396).—All manuscripts of better execution were written on parchment or paper ruled beforehand with parallel lines for the text, and transverse lines as limitations for the scribe on the right hand and on the left, though the right-hand limit is often not strictly observed, and these latter almost invariably were continued to the margins of the book. The rulings were usually in faint sepia, and are very pleasing to the eye.

In the earliest printed books, which imitated MSS. as closely as possible, e.g., the Fust and Schoffer Bible, the same type of ruling is faithfully executed by hand, of course after the printer had finished his task. This practice does not seem to have continued. Perhaps the revival of hand-ruling, chiefly for books of devotion, in the seventeenth century may have been suggested by the manuscripts. It appears to have

taken root in England far more than on the Continent, and to have reached its climax in the reign of Queen Anne.

The following book, however, in my collection is ruled under the title and round every page, double at the top. These enclose the heading :—

"Exercitia | Quotidiana | cum suis | Sacris | Litaniis | alioꝝ' piis precibus | ex | Joanne Wilsono | et aliis probatis | auctoribus collecta. | ..... Antverpie | apud Joan. Chobbarum | 1630."

The ink is a faint red. A rather brighter tint has been used for the title-pages of a choice little red-morocco-bound volume from the Woodhull library, comprising the poems of George Buchanan, M. Ant. Muretus, and J. Ant. Baifius, printed at Paris, "In officina Rob. Stephani," 1576-7-9. I should take it that the ruling here is late seventeenth century, if not early eighteenth, while that of the volume above has every appearance of being contemporary.

C. DEEDES.

Brighton.

I have a folio black-letter Prayer Book, 1669, ruled with red lines throughout from the title-page to the end. It has about forty engravings in it, and even they are ruled on the backs like the letterpress. It is elaborately gold tooled, and bears the arms of Charles Stuart, Duke of Richmond.

E. H. THOMPSON.

BOOKS ON MANNERS, DEPORTMENT, AND ETIQUETTE (9<sup>th</sup> S. vii. 388).—The following are two early Scottish books on the above subjects: 'Rules of Good Deportment, or Good Breeding, for the Use of Youth,' 1720; 'Rules of Good Deportment for Church Officers, or Friendly Advices to Them,' 1730. These are by Adam Petrie, "the Scottish Chesterfield." Both were reprinted in 1877.

J. G. WALLACE-JAMES, M.B.

Haddington.

"Rules of Good Deportment, or of Good Breeding, for the Use of Youth, by Adam Petrie, Edinb., printed in the year M.D.CC.XX." Only three copies of the original edition are known to exist, one being in the library at Abbotsford. There were, however, later editions. See further Sir Herbert Maxwell's delightful 'Rainy Days in a Library' (Stock, 1896).

J. HOLDEN MACMICHAEL.

PENS: "NIBS" AND "NEBS" (9<sup>th</sup> S. iii. 365; iv. 95, 171, 271; vii. 339).—What has been said at the above references as to the distinction between "pen" and "nib," as now commonly observed, holds true of Scotland. For at least a generation the whole article has been known as the "pen," while the point with

which the writing is done is called the "nib." In Disraeli's 'Coningsby,' 1844, in the penultimate paragraph of chap. iv. in book iv., there is an allusion to the goose-quill :—

"The Chairman of the Conservative Association and the Vice-President exchanged glances, which would have become Tadpole and Taper; the four attorneys nibbed their pens with increased energy, and vowed that nothing could withstand the influence of the aristocracy 'in the long run.'"

THOMAS BAYNE.

TELEGRAPHY: ITS INVENTION (9<sup>th</sup> S. vii. 448).—A far earlier and even more striking anticipation of the electric telegraph was given under that heading in 5<sup>th</sup> S. ii. 483, in the form of a long extract from 'Hakewell's Apology,' a poem printed at Oxford in 1636.

ALFRED F. ROBBINS.

D'AUVERGNE FAMILY (9<sup>th</sup> S. vii. 68, 117, 176, 191, 251, 277, 332, 397).—In Mr. Gilbert Parker's interesting novel 'The Battle of the Strong' Vice-Admiral Philip D'Auvergne, Prince of Bouillon, plays a leading part.

ALDENHAM.

DR. BARRY (9<sup>th</sup> S. vii. 448).—I am unable to answer MR. QUARRELL'S query whether the case of Dr. James Barry is unique among English commissioned officers, but sources of information as to the individual himself are numerous. As references are asked for I supply a few. It is not the first time the subject has been mooted in 'N. & Q.' See my query under the pseudonym I at that time adopted, NEMO, and the Editor's reply, 7<sup>th</sup> S. iii. 288. In 1896 Lieut.-Col. Roger produced an account of the officer's career, calling the chief character Dr. Fitzjames, in a novel entitled 'A Modern Sphinx,' but it is doubtful whether this work is to be found in the B.M. Library, inasmuch as it was printed for private circulation only, and the author announced that copies could only be obtained on application to him personally at the Savage Club, Adelphi Terrace, W.C. See also 'D.N.B.', iii. 324. In *All the Year Round*, xvii. (1867) 492, the subject is treated of under the title 'A Mystery Still.' In one of the recent series of Mark Twain's 'Tramps Abroad' a reference to this eccentric person supplies a text for a fuller account, which may be found in *Lloyd's Weekly Newspaper* for 5 June, 1898, where a rough sketch, purporting to be a portrait of the subject in military uniform, is supplied.

GNOMON.

The best reported case of a woman passing as a man is that of Major Mitford, Town Major of Malta, who died some quarter of a

century ago. A statement appeared in the *Morning Post*, as I believe, to the effect that he was a woman. He once, I am told, fought a duel. I neglected at the time to make a note of the facts, which some one with more prudent habits or a better memory than I may recall and be able to supply. H. T.

This question has been previously asked, but not satisfactorily solved. See a long article in *All the Year Round* for 18 May, 1867, 'A Mystery Still,' and 7<sup>th</sup> S. iii. 288.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

VANISHING LONDON: CHRIST'S HOSPITAL (9<sup>th</sup> S. vii. 205, 296, 431).—Although when I wrote my note I was not sufficiently mindful of the readers I intended addressing, still I think I can justify what I said. I really feel very much obliged to MR. PAGE for what I look upon as his kind way of reprobating what he considers a wild piece of unjustifiable assertion on my part.

With every intention of praising everything he could, the writer of Bohn's (or Weale's) 'London' was unable to find any part of the Bluecoat School that he could mention as good. Therefore I infer that it is all bad. But besides this the best he can say is that one part might be presumed to be good, but it had been destroyed (*i.e.*, restored). He says:—

"It occupies the site of the Monastery of Grey Friars, and contains a slight relic thereof in a row of arches, formerly a cloister, on the south side of the principal quadrangle. The parts built in the reigns of Edward and his sisters have all been restored, and are not now distinguishable from the modern additions, which all affect the style (if such it can be called) of that period, except the Great Hall (the building seen from Newgate Street), which is well-proportioned Gothic work, very creditable to its designer John Shaw, and was built between 1825 and 1829. The Grammar School (pseudo-Elizabethan) has been added still more recently."

The cloister, to judge from the little stonework that is left, might perhaps be Edwardian; it is bad enough for that, but I should say it was a poor copy: all the interior of the cloisters has been altered, for it now has a lath-and-plaster ceiling. I have just had a look from Newgate Street with a good field-glass at the details of the Hall; they are mongrel Gothic. I do not as a rule use the absurd word "Gothic" for "early English," but here it seems more convenient, as it is somewhat abusive. RALPH THOMAS.

DUAL NUMBER IN PROVINCIAL GERMAN (9<sup>th</sup> S. vii. 449).—Information about this may be found in Grimm's 'Deutsches Wörter-

buch,' *sub voce* 'Enker.' It is described as "nur im bairisch-österreichischen Volksdialect haftend, und dessen auffallendes Kennzeichen." It may be heard, for instance, in the Tyrol.

JAS. PLATT, Jun.

The well-known Middle High German dual forms of the pronoun *enk*=*ihr* (you) and *enker*=*euer* (your), the only remnants of the complete dual of the personal pronoun found in the Gothic language, have been preserved in the Bavarian dialect down to the present time (see Schmeller's 'Bayerisches Wörterbuch,' i. 83, first published in 1827).

H. KREBS.

Oxford.

PEWS ANNEXED TO HOUSES (9<sup>th</sup> S. vii. 388).—The vestry book for the parish of St. John Baptist, Cardiff, under date 1813, contains this record:—

"Resolved that the several Seats in the Gallery be apportioned to and among the several persons hereunder named in respect of the premises set opposite their names and they chuse & fix upon the Seats in order as they are hereafter named and that such Seats in future be attached to the premises to which they are to be fixed.

"John Richards Esq\* in respect of the Corner House.

"John Wood J<sup>nr</sup> " " " his own dwellinghouse.

"Penydarren Com" " " house occupied by Joseph Davies," &c.

This was an apportionment of seats in a newly erected gallery, for the benefit of the inhabitants of the churchless parish of St. Mary, Cardiff. The seats were rented, and the income applied in aid of church rates. The company referred to was the Penydarren Iron Company.

In the previous year it was resolved that "every Parishioner claiming Title to the Seats of the Outdwellers shd<sup>t</sup> at their own Expence take such measures for recovering of the same as to them shall seem meet."

With the exception, however, of the resolution of 1813, I find nothing in the parish books to illustrate the annexation of pews to particular dwelling-houses. There is, of course, ample evidence that the appropriation of seats to individuals was the practice right back to the Reformation, and probably to an even earlier period; but at Cardiff the evidence is rather against the antiquity of the usage as to which your correspondent inquires.

On the other hand, the identification of pews with houses seems to have prevailed much earlier in the parish of Llangwm Uchaf, Monmouthshire. I have a MS. of the year 1671 recording an appropriation of the

seats in the church there. It shows plainly enough the connexion of particular seats with certain dwelling-houses. For instance, a seat is assigned to John Thomas William, "for Tenements he houldeth in Crawnian"; George ap Richard Cradock, "for the lands of w'm phe' Howell, Now Rich. Creed"; Morgan Thomas Edward, "for Tir y gwair his" (Long-Grass Land).

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

In this connexion the old and new churches at Marple, Cheshire, standing on adjacent sites, furnish interesting details. The pews in the old church are annexed to the surrounding farm holdings, but for various reasons have ceased to be occupied by the tenants, and the rights therein could not be seized by the incumbent. This led to the building of the new church. In the old church the pews are owned, but not occupied. In the new church they are occupied, but not owned. At Kirk Lonan, Laxey, Isle of Man, the names of the estates are painted on the pew doors, not the names of the families occupying the pews. Lonan was a parish so far back as 1726.

AUTHUR MAYALL.

John Southerden Burn in his 'History of Parish Registers in England,' under the head of 'Quorndon, Leicestershire,' gives the following instance :—

"Memorandum, April 25, 1730, George Collingwood gave to John Chapman the foremost pew belonging to him the said George Collingwood in the church of Quorndon for his own proper use.

Thomas Allen, Clerk.

Edward Farnham."

In a note :—

"An old entry in a Vestry Book, stating that a pew had been repaired by the then owner of a messuage, has been admitted evidence of the right of a person claiming under him.—Price v. Littlewood, 3 Campb., 288."

For reference to works on this subject see 'The History and Law of Church Seats or Pews,' by Alfred Heales, Proctor in Doctors' Commons, London, 1872. There is also a long and interesting article in *All the Year Round*, 25 August, 1888.

EVERARD HOME COLEMAN.

71, Brecknock Road.

There was one annexed to Halliford House, Lower Halliford, Shepperton-on-Thames, Middlesex, the house of my grandfather, Commodore James Jeakes, H.E.I.C.M., on whose riverside lawn was a "Napoleon willow" from St. Helena. The house is, I believe, now occupied by a member of the Rutter family. I remember being seated in one of these square pews (generally attached

to manor or other notable houses) at, I think, Preston, Brighton. The 'Encyc. Dict.' quotes: "Pews in the church may descend by custom immemorial (without any ecclesiastical concurrence), from the ancestor to the heir."—Blackstone, 'Commentaries,' bk. iii. ch. 28.

THOMAS J. JEAKES.

MR. ADDY may probably find some information in 'The History and Law of Church Seats or Pews,' by Alfred Heales, F.S.A., Proctor in Doctors' Commons, two vols., Butterworths, 1872. Cf. vol. i. chap. vi., 'Earliest Appropriations.'

G. H. THOMPSON.

"Coost" (9<sup>th</sup> S. vii. 445).—There can be no doubt that the late Prof. Palgrave's interpretation of "coost" as *carried* was so weak as to be misleading. We may sometimes see the force of a word by taking another form and meaning as an illustration, and if we take the word "cast up," meaning "to bring up bygones," we have an idea of Maggie's intense feeling, though not of her precise bearing. Recrimination and disdain both indicate deep feeling. That there is an exception to this intensity when "cast up" is used merely in the sense of "reproach," as it is by Tennyson's Northern Farmer in describing the parson's remarks "about Bessy Marris's barne," does not make the weak interpretation of "coost" correct. But the farmer's vocabulary was limited, and perhaps the parson intended neither reproach nor "cast oop."

AUTHUR MAYALL.

NEW ENGLAND DONATION-PARTY (9<sup>th</sup> S. vii. 360).—At this reference a reviewer, quoting from a book under notice, inserts the comment, "A New England donation-party [whatever that may be]." Until recently no one who ever spent even a year in New England outside its largest cities would have questioned the expression, for in all its rural and even suburban towns, during the first three-fourths of the last century, an annual donation-party was as much a part of established custom as Thanksgiving Day itself. Now, I suppose, it has fallen into "innocuous desuetude," unless in a few remote hamlets. Upon a selected day the parishioners of the clergyman whose family were to be the recipients carried to his house gifts of all kinds—sometimes money, but more often vegetables, fruit, poultry, wood for the fires, clothing, household furnishings, or whatever seemed likely to be acceptable to the beneficiaries or of sufficient credit to the donors. There could be mentioned very few articles of household or personal use that have not somewhere appeared at these donations, and

using the array often was. The assemblage was in the evening, when was served by the good women of the and jollity had full sway. Sometimes, poorer villages, this annual gift-day part of the stated agreement between and people. The clergyman's stipend e so much in money "and a dona-ut more often it took the form of a offering, though counted upon by es.

M. C. L.

MYLL" (9<sup>th</sup> S. vii. 427).—This means or a stroke, and according to the dition of Jamieson's 'Scottish Dic- it has a variant "rummel." Thus 's lines,

and mony a riall rymmyll ryde  
is roucht thair [apon] athir syde,  
explained thus: "And many a royal  
ere is dealt there on either side."

THOMAS BAYNE.

*ryll=rummel*, a blow. I am afraid is in error in saying Jamieson gives as the word occurs there with the e to evidently those very lines in . J. G. WALLACE-JAMES, M.B. ington.

IR. ACAD.' (9<sup>th</sup> S. vii. 68, 198, 392).—e given in my answer to the above was on the authority of Ames and 's 'Typographical Antiquities,' 1786, under Thomas Powell gives the follow- 547, 'The Attorney's Academy,' Middle Library, octavo, and Watt's 'Biblio- ritannica.'" After reading the kindly intimation of my mistake, I requested l in London to copy the title-page of posed 1547 edition in the library men- and find it is dated 1647, also that a copy of the 1623 in the Gray's Inn , which probably is the first edition. Q. V. will accept my thanks for ng my error made in using informa- without duly weighing it.

JOHN RADCLIFFE.

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

end of *Sir Lancelot du Lac*. By Jessie L. n. (Nutt.)  
ESTON, who has already contributed to the Library" of Mr. Nutt a study of 'The of Sir Gawain,' has added to the same elaborate analysis of the companion legend lancelot, its origin, development, and pos- the Arthurian romantic cycle. In the n of a task upon which she is known to n for some time engaged, and with regard

to which she possesses unrivalled knowledge, she upsets the conclusions of many of her predecessors, and treats the subject with a thoroughness un- equalled since Mr. Edwin Sidney Hartland gave us his exhaustive work on 'The Legend of Perseus.' Starting with the view she has already enunciated, that in order to understand the growth and development of the Arthurian cycle we must disentangle the lives of its principal heroes, she sets herself to establish what in this, as in other legends, is the product of literary invention, and what in its principal features the outcome of mythical tradition. Though to the general reader the best known, the most representative, and perhaps the most popular of Arthur's knights, the man to whose sin and its results may mainly be attributed the passing of Arthur and the disruption of the noble fellowship of knights, Lancelot is no hero of prehistoric myth, "solar or otherwise, as Gawain or Perceval may well be." He is, moreover, a comparatively late addition to Arthurian legend. For the confusion that exists in the popular mind concerning Lancelot Tennyson's rearrangement of Malory's previous arrangement is mainly responsible. Miss Weston does not hesitate to affirm that 'The Idylls of the King' may be regarded as "outside the range of critical Arthurian scholarship," and should never be advanced "as evidence for the smallest tittle of Arthurian romance." As regards the name always associated with his, the assertion that the hero was sent to fetch home the bride of Arthur is due to Tennyson, Lancelot in the genuine story being unborn at the time of Arthur's marriage with Guenevere. In the early legends, though the names are mentioned of Sir Gawain, Sir Kay, Sir Bedivere, Sir Ider, Sir Carados, and others, that of Lancelot never occurs. It is first found in the 'Erec' ('the Roman d'Irec et d'Enide') of Chrestiens de Troyes, one of the most voluminous of the early romancers, who died about the close of the twelfth century, and whose first work it probably was. Herein Lancelot del Lac comes third in order of merit in the list of Knights of the Round Table, his superiors being Sir Gawain and Sir Erec. Chrestiens afterwards, in 'Cliges,' puts Sir Perceval before him; while Hartmann von Aue, in the German 'Erec,' also reckons Lancelot von Arlac third in order. No mention is ever made of any love existing between Lancelot and Guenevere. In 'Le Chevalier de la Charrette' of Chrestiens Lancelot blossoms into the queen's lover, and is ranked above Gawain, while, curiously enough, from the last poem of Chrestiens, the 'Perceval,' Lancelot entirely disappears. Miss Weston further comments on the absence of Lancelot from Welsh literature and his practical exclusion from the English vernacular romances. We cannot follow Miss Weston's general treatment of her subject, though we accept her as an ideal guide into what Spenser calls the "delightful land of Faery." Her work is a scientific as well as a delightful exposition of views the value and significance of which future discoveries are likely to establish. We have only one suggestion to make. We think she should translate her quotations and extracts from the German. German in connexion with the Arthurian cycle is not so generally known as French.

*Inquisitions and Assessments relating to Feudal Aids, 1284-1437.* Vol. II. (Stationery Office.)  
THIS volume follows the same lines as its predecessor, and, so far as we can test it, equal care has been

devoted to its production. The editors' names do not appear on the title-page, but we find from the preface that Mr. A. S. Maskelyne and Mr. J. V. Lyle have had the work entrusted to them. The documents now given are of equal importance to the local historian and the genealogist with those contained in the first volume. Except in the cases where ecclesiastical estates or the possessions of the great feudal houses are concerned, all students have hitherto found great difficulties in the way when endeavouring to trace the descent of property. The ordinary county histories are full of errors, and in some instances their compilers have been but in a small measure to blame. We have, of course, nothing whatever to say in extenuation of the blunders of those persons who have at various times undertaken to write on subjects of which they had not even a rudimentary knowledge; but error has been by no means the monopoly of these hopeless people, for it requires a range of acquirement with which few have been gifted to comprehend many of the originals, written as they are in highly contracted Latin and in unfamiliar and rapidly changing hands. Besides this, a preliminary difficulty had to be overcome. To find the documents in which the desired information is contained among the wilderness of papers in the Record Office was very often quite a hopeless task. Our successors will, so far as research of this kind is concerned, live in happier times. When this series has been completed means will be at hand by which to trace in most cases the devolution of landed property from a remote period. The inquirer must not, however, hope to find information of a wider kind. What is recorded is in most cases of a narrowly territorial and fiscal character. Occasionally, though very rarely, we do come upon facts which throw light on the manners of former times, as when it is put on record that at Fordinton, in Dorsetshire, in 1286, if a thief were caught with the goods and chattels of another in his possession he was to be hanged there and then. If, however, he were arrested on suspicion, he was to be sent to Somerton to be judged according to law.

*An Itinerary of the English Cathedrals.* Compiled by James G. Gilchrist, M.A., and edited by the Rev. T. Perkins, M.A. (Bell & Sons.)

THIS work, primarily intended for the use of American visitors to England, is issued in the same form as the "Cathedral Series" of Messrs. Bell, to which it forms a serviceable—indeed, an all but indispensable—supplement. It shows the manner in which, starting from a given point—for the convenience of Americans supposed to be Liverpool, but easily to be changed—the whole circle of cathedral churches can be seen. As the editor points out, it is no less useful for the Englishman who wishes to see a particular group. An introductory chapter supplies information enabling those who have not made a study of architecture to appreciate and enjoy the merits of the buildings he visits, every one of which has, we may say, a distinct and lovely physiognomy of its own, a physiognomy of which one may become enamoured. A synopsis of the ecclesiastical character and architectural features of each cathedral church is also given. The book is heartily to be commended, and each of the possessors of the series, whom we know to be numerous, should haste to join the work to the collection. It abounds with illustrations, and

has a very useful plan of an edifice of the kind besides a table of dimensions of the principal structures.

*Scottish Notes and Queries* has issued a General Index to the First Series, 1887-99. A great variety of matters of literary, historical, and antiquarian interest are dealt with, among the contributors being some of our own friends. The index would be more serviceable if issued in a cover or a case. The publishers are Brown & Co., of Aberdeen.

THE late Mr. Stanley Leighton had, shortly before his lamented death, sent to the press a volume entitled 'Shropshire Houses Past and Present, illustrated from Drawings by Stanley Leighton, M.P., F.S.A., with Descriptive Letterpress by the Artist.' The sketches, to the number of fifty, are reproduced in facsimile, and include houses of all periods. The volume, which is being printed at the Chiswick Press, will be issued in the first place to subscribers before publication.

THE forthcoming section of the 'New English Dictionary' carries on the work from *Jew* to *Kairine*, and the following section will finish *K* and complete Vol. V. Dr. Murray, who is responsible for the new instalment, invites close attention to the words *judge*, *jury*, and *justice*. *Jingo* has a special interest at the present time. The opening article in *K* sketches the interesting history of that letter and its status in English, where, like *J*, it has only a restricted native function, but a large alien constituency.

'NOTES AND QUERIES' FOR SALE (9<sup>th</sup> S. vii. 387).—I note that Mr. C. King, bookseller, of Torquay, has for sale 'N. & Q.', First Series, in 12 vols., original cloth, 1849-60, for 3*l.* 12*s.* C. W.

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M. C. L. ("Man in the street").—Already noted as Emerson's, 9<sup>th</sup> S. ii. 131.

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